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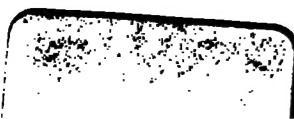
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# SOPHOCLES

THE PLAYS AND FRAGMENTS.

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PART IV.

THE PHILOCTETES.

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# SOPHOCLES

## THE PLAYS AND FRAGMENTS

WITH CRITICAL NOTES, COMMENTARY, AND  
TRANSLATION IN ENGLISH PROSE,

BY

R. C. JEBB, LITT.D.,

REGIUS PROFESSOR OF GREEK AND FELLOW OF TRINITY COLLEGE IN THE  
UNIVERSITY OF CAMBRIDGE:

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## INTRODUCTION.

§ 1. ON the eastern coast of Greece, just north of Thermopylae, lies a region which in ancient times was called Malis, 'the sheep-land.' This was the country of Philoctetes,—the home to which, in the play of Sophocles, his thoughts are constantly turning<sup>1</sup>. It will be well to form some idea of its chief features and associations.

The home  
of Phi-  
loctetes.

Pindus, the spine of northern Greece, terminates at the south in Typhrestus, a great pyramidal height from which two mountain-ranges branch out towards the eastern sea. One of these is Othrys, which skirts the southern border of Thessaly; the other, south of it, is Oeta, which, like Malis, takes its name from its pastures. The deep and broad depression between them is the fertile valley of the Spercheius (the 'hurrying' or 'vehement')—which rises at the foot of Typhrestus, and flows into the Malian Gulf. A few miles from the sea, the valley opens. While Othrys continues its eastward direction, Oeta recedes southward, and then, with a sudden bend to the south-east,

<sup>1</sup> The Homeric Catalogue includes this district in Phthia, the realm of Achilles (*Il.* 2. 682). It assigns Philoctetes to a more northerly part of Thessaly,—viz., the narrow and mountainous strip of coast, N. and E. of the Pagasæan Gulf, which was known in historical times as Magnesia. His four towns were Methonè, Thaumacia, Meliboea and Olizon. (*Il.* 2. 716 f.) This agrees with the fact that Poeas, the father of Philoctetes, was called the son of Thaumacus, and was numbered among the Argonauts who sailed from Iolcus (*Apollod.* 1. 9. 16). In its original form, the story of Poeas and his son must have belonged, like that of Jason, to the legends of the Minyæ who dwelt on the eastern coasts of Thessaly. Cp. *Anthol.* append. 61 (vol. II. p. 754 ed. Jacobs):

τόξων Ἡρακλέους ταμίην, Πιδάκτιον υἱόν,  
ἧδε Φιλοκτήτην γῇ Μυυᾷ κατέχει.

It was when the myth became interwoven with the apotheosis of Heracles that the home of Poeas was transferred to the country around Trachis.



sweeps down upon Thermopylae, where the fir-clad and snowy



summit of Callidromus rises above the pass. Precipitous cliffs are thrown forward from this part of the Oetaean range, forming an irregular crescent round the southern and western sides of the plain. These cliffs were called of old 'the Trachinian Rocks.' Trachis, the 'city of the crags,' stood on a rocky spur beneath them, a little north of the point where they are cleft by the magnificent gorge of the Asopus,—that steep ravine by which Hydarnes led his Persians up through the mountain oak-woods, on the night before he surprised Leonidas. Between the Asopus and the Spercheius are the narrow channels of two lesser streams, anciently known as the Melas and the Dyrras<sup>1</sup>. The name Malis denoted this whole seaboard plain, with the heights around it, from the lower spurs of Othrys on the north to those of Oeta on the south and west. Just opposite the entrance of the Gulf, the bold north-west promontory of Euboea, once called Cape Cenaeum, runs out towards the mainland. There was a peculiar fitness in the phrase of Sophocles, when he described this district, with its varied scenery, as 'the haunt of Malian Nymphs';

<sup>1</sup> The Dyrras was said to have first started from the ground in order to relieve the fiery pangs of Heracles (Her. 7. 198). In a vase-painting noticed below (n. on v. 728, p. 121, 1st col.), the Nymph who seeks to quench the pyre probably symbolises this stream.

The ancient mouth of the Spercheius was some miles N.W. of Thermopylae; the present mouths are a little E.N.E. of it, and the line of the coast has been considerably advanced, so that there is no longer a narrow pass. The Asopus, Melas and Dyrras formerly had separate courses to the sea. They are now mere affluents of the Spercheius,—the Melas and Dyrras uniting before they reach it.

<sup>2</sup> v. 725 αὐτὴν Μαλιᾶδων νυμφᾶν.

those beings of the forest and the river, of the hills and the sea.

It was in this region that legend placed the last deeds of Heracles, and his death, or rather his passage from earth to Olympus. After taking Oechalia in Euboea, he was sacrificing on Cape Ceneæ when the fatal robe did its work. He was carried to his home at Trachis; and then he commanded that he should be borne to the top of Mount Oeta, sacred to Zeus, and burnt alive. He was obeyed; as the flames arose on the mountain, they were answered from heaven by the blaze of lightning and the roll of thunder; and by that sign his companions knew that the spirit of the great warrior had been welcomed to the home of his immortal father. Somewhere in the wilds of those lonely summits tradition showed the sacred spot known as 'the Pyre'; and once, at least, in later days a Roman Consul, turning aside from a victorious progress, went up to visit the solemn place where the most Roman of Greek heroes had received the supreme reward of fortitude<sup>1</sup>.

§ 2. Heracles had constrained his son Hyllus to aid in preparing the funeral-pile, but could not prevail upon him to kindle it. That office was performed, at his urgent prayer, by the youthful Philoctetes, son of Poeas, king of Malis<sup>2</sup>. In token of gratitude, Heracles bequeathed to Philoctetes the bow and arrows which he himself had received from Apollo.

The legend  
in epic  
poetry.

In the myths relating to the Trojan war a most important part belonged to the man who had thus inherited the invincible weapons. Homer, indeed, does not say much about him; but the *Iliad* contains only an episode in the tenth year of the war: the part played by Philoctetes came before and after that moment. The allusion in the Second Book of the *Iliad* is,

<sup>1</sup> Manius Acilius Glabrio, after taking Heracleia near Trachis, in the war with Antiochus (191 B.C.). Livy 36. 30: ipse Oetam ascendit, Herculi que sacrificium fecit in eo loco quem Pyram, quod ibi mortale corpus eius dei sit crematum, appellant. Cp. Silius Italicus 6. 451: Vixdum clara dies summa lustrabat in Oeta | Herculei monumenta rogi.—The name Pyra seems to have been usually associated with a height about eight miles W.N.W. of Trachis.

<sup>2</sup> With regard to the other version, according to which Poeas was the kindler, see on v. 802.

however, significant ; it glances backwards and forwards. He is there mentioned as a skilful archer, who had sailed from Greece in command of seven ships, but had been left behind in Lemnos, wounded by the bite of a deadly water-snake. And then the poet adds that the Greeks at Troy will soon have cause to bethink them of Philoctetes<sup>1</sup>. In the *Odyssey* he is named only twice ; in one place, as having been the best bowman at Troy ; in another, as one of those heroes who came safely home<sup>2</sup>. But his adventures were fully told in other epics. The events preceding the action of the *Iliad* were contained in the *Cypria*, an epic whose reputed author, Stasinus of Cyprus, lived early in the eighth century B.C. That poem described how Philoctetes was bitten by the snake,—while the Greeks, on their way to Troy, were at Tenedos,—and was abandoned in Lemnos. His later fortunes were narrated in the *Little Iliad*, ascribed to Lesches of Mitylene (circa 700 B.C.), and in the *Iliupersis*, or ‘Sack of Troy,’ by Arctinus of Miletus (c. 776 B.C.). The contents of these lost works are known chiefly from the prose summaries of the grammarian Proclus (140 A.D.), as partly preserved by Photius in his *Bibliotheca*. The following is an outline of the story in its epic form.

§ 3. When the Greeks under Agamemnon were about to sail against Troy, it became known that an oracle had commanded them to offer sacrifice, in the course of their voyage across the Aegean, at the altar of a deity named Chrysè. All the accounts placed this altar somewhere in the north-east of the Archipelago. The prevalent version assigned it to a small island which, like the deity herself, was called Chrysè, and lay close to the eastern shore of Lemnos. Jason, it was said, had sacrificed at this altar when he was leading the Argonauts in quest of the golden fleece. Heracles had paid it a like homage when he was levying war against Laomedon.

<sup>1</sup> *Il.* 2. 721 ff. :

ἀλλ' ὁ μὲν ἐν νήσῳ κείμεν κρατέρ' ἄλγεα πάσχων,  
 Ἀθήμῳ ἐν ἡραθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν,  
 ἔλκει μοχθίζοντα κακῷ δλοόφρονος ὄδρου·  
 ἐνθ' ὁ γὰρ κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον  
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήτηος ἀνακτος.

<sup>2</sup> *Od.* 8. 219 : 3. 190.

Philoctetes, with his seven ships, was in the fleet of Agamemnon, and undertook to act as guide. He alone knew where the isle of Chrysè was to be found; for, in his early youth, he had been present at the sacrifice offered there by Heracles.

The altar stood in a sacred precinct, under the open sky. When, followed by the Greek chieftains, he approached it, he was bitten in the foot by a serpent. The wound mortified, and became noisome. His cries of pain made it impossible to perform the religious rites, which required the absence of all ill-omened sounds. The fetid odour of his wound also made his presence a distress to the chiefs. They conveyed him from the islet of Chrysè to the neighbouring coast of Lemnos, where they put him ashore; and then sailed for Troy.

It should be noticed that the circumstances of this desertion, as set forth in the early legend, were probably less inhuman than they appear in the version adopted by Sophocles. In the first place, it can hardly be doubted that these cyclic poets, like Homer, imagined Lemnos as an inhabited island<sup>1</sup>. And, according to one account, some followers of Philoctetes were left in charge of him<sup>2</sup>.

Ten years elapsed. The sufferer was still languishing in Lemnos; his former comrades were still on the shore of the Hellespont, besieging the city which they could not capture. Achilles had already fallen; Ajax had died by his own hand. In their despondency, the Atreidae turned to the prophet who had so often admonished or consoled them; but Calchas replied that the fate of Ilium must now be learned from other lips than his. They must consult the Trojan Helenus, son of Priam,—a warrior whom they had often seen in the front of battle on the plain; a seer who, as rumour told, had warned, though he could not save, his brother Hector.

<sup>1</sup> See commentary on v. 2.

<sup>2</sup> Philostratus *Heroica* 6: τὰ δὲ τῆς νόσου καὶ τῶν ἰασαμένων αὐτὸν ἐτέρως λέγει (Πρωτεσίλαος). καταλειφθῆναι μὲν γὰρ ἐν Ἀθήνῃ τὸν Φιλοκτήτην, οὐ μὴν ἔρημον τῶν θεραπευσόντων οὐδ' ἀπερριμμένον τοῦ Ἑλληνικοῦ πολλοὺς τε γὰρ τῶν Μελίβοιαν οἰκούντων συγκαταμεῖναι (στρατηγὸς δὲ τούτων ἦν), τοῖς τ' Ἀχαιοῖς δάκρυα ἐπελθεῖν, ὅτ' ἀπέλιπε σφᾶς ἀνὴρ πολεμικὸς καὶ πολλῶν ἀντάξιος. As to Meliboea, see above, § 1 n. 1.

Helenus was made prisoner by a stratagem of Odysseus, and then declared that, before the Greeks could prevail, two things must be done. First, Philoctetes must be brought back from Lemnos: Troy could never fall, until he launched against it the arrows of Heracles. Secondly, Neoptolemus, the youthful son of Achilles, must come from the island of Scyros, and must receive his due heritage, the wondrous armour wrought for his father by the god Hephaestus.

Both injunctions were obeyed. Diomedes went to Lemnos, and brought Philoctetes. Odysseus went to Scyros, and brought Neoptolemus. Philoctetes was healed by the physician Machaon, son of Asclepius. He then slew Paris in single combat, and shared with Neoptolemus the glory of final victory over Troy.

Charac-  
teristics of  
the epic  
version.

§ 4. In this epic form of the story, two points deserve remark. (1) The mission to Lemnos and the mission to Scyros are entrusted to different persons, and are conceived as simultaneous, or nearly so. In the *Little Iliad* of Lesches, the voyage to Lemnos seems to have been related first. (2) Diomedes has apparently no difficulty in persuading Philoctetes to accompany him. For the purposes of epic narrative, it would evidently suffice that Diomedes should announce an oracle which promised health to the sufferer and honour to the exile. The epic Philoctetes would accept these overtures in a speech of dignified magnanimity; and all would be happily settled. This particular point is curiously illustrated by Quintus Smyrnaeus, though in other respects he has varied widely from the old epic version. He represents the wrath of Philoctetes as immediately disarmed by the first soothing words of the Greek envoys (Diomedes and Odysseus). Indeed, that brevity which sometimes marks the poet of Smyrna is seldom quainter than in this passage of his ninth book. At verse 398 Philoctetes is preparing to shoot his visitors. At verse 426 they are carrying their recovered friend, with pleasant laughter, to their ship:—

οἱ δέ μιν αἰψ' ἐπὶ νῆα καὶ ἥϊόνας βαρυδούπους  
καγχαλόντες ἔνεικαν ὁμῶς σφετέροισι βελέμοις.



§ 5. But all this was changed when Philoctetes became a subject of tragic drama. The very essence of the situation, as a theme for Tragedy, was the terrible disadvantage at which the irony of fate had placed the Greeks. Here was a brave and loyal man, guiltless of offence, whom they had banished from their company,—whom they had even condemned to long years of extreme suffering,—because a misfortune,—incurred by him in the course of doing them a service,—had rendered his person disagreeable to them. For ten years he had been pining on Lemnos; and now they learned that their miserable victim was the arbiter of their destinies. It was not enough if, by force or fraud, they could acquire his bow. The oracle had said that the bow must be used at Troy by Philoctetes himself. How could he be induced to give this indispensable aid?

The story  
as a theme  
for drama.

A dramatist could not glide over this difficulty with the facile eloquence of an epic poet. If the Lemnian outcast was to be brought, in all his wretchedness, before the eyes of the spectators, nature and art alike required the inference that such misery had driven the iron into his soul. It would seem a violation of all probability if, when visited at last by an envoy from the camp, he was instantly conciliated by a promise—be the sanction what it might—that, on going to Troy, he would be healed, and would gain a victory of which the profit would be shared by the authors of his past woes. Rather the Philoctetes of drama would be conceived as one to whom the Greeks at Troy were objects of a fixed mistrust, and their leaders, of an invincible abhorrence; one to whom their foes were friends, and their disasters, consolations; one who could almost think that his long agony had been an evil dream, if he could but hear that they were utterly overthrown, and that it was once more possible for him, without misgiving or perplexity, to recognise the justice of the gods<sup>1</sup>.

§ 6. Aeschylus, Euripides, and Sophocles—to place their names in the chronological order of their plays on this subject—solved the problem each in his own manner. A comparison of their methods is interesting. That it is possible, is due in great

The three  
great dra-  
matists.

<sup>1</sup> See, *e.g.*, in this play, vv. 451 f., 631 f., 1043 f.

measure to a fortunate accident. Dion, surnamed the golden-mouthed, eminent as a rhetorician and essayist, was born at Prusa in Bithynia about the middle of the first century, and eventually settled at Rome, where he enjoyed the favour of Nerva and of Trajan. The eighty 'discourses' (λόγοι) extant under his name are partly orations, partly short pieces in the nature of literary essays,—many of them very slight, and written in an easy, discursive style. In one of these (no. LII.) he describes how he spent a summer afternoon in reading the story of Philoctetes at Lemnos, as dramatised by Aeschylus, Euripides, and Sophocles. He reflects that, even if he had lived at Athens in their time, he could not have enjoyed precisely this treat,—of hearing the three masters, one after another, on the same theme. And, as the result of his perusal, he declares that, if he had been a sworn judge in the Dionysiac theatre, it would have puzzled him to award the prize. After such a preface, it is rather disappointing that he does not tell us more about the two plays which are lost. However, his little essay, which fills scarcely seven octavo pages, throws light on several points of interest; and in another of his short pieces (LIX.) he gives a prose paraphrase of the opening scene in the *Philoctetes* of Euripides. Apart from these two essays of Dion, the fragments of the plays themselves would not help us far. From the Aeschylean play, less than a dozen lines remain; from the Euripidean, about thirty-five. Such, then, are the principal materials for a comparison.

The  
*Philoctetes*  
of Aeschylus.

§ 7. In the play of Aeschylus, the task of bringing Philoctetes from Lemnos to Troy was undertaken, not by Diomedes,—as in the epic version,—but by Odysseus. This change at once strikes the key-note of the theme, as Tragedy was to handle it. Odysseus was the man of all others whom Philoctetes detested; no envoy more repulsive to him could have been found. On the other hand, the choice of that wily hero for the mission implies that its success was felt to depend on the use of stratagem. As Dion shows us, Aeschylus boldly brought Odysseus face to face with Philoctetes, and required the spectators to believe that Philoctetes did not recognise his old enemy. The excuse which Dion suggests for this improbability is not that the appearance

of Odysseus was greatly altered, but that the memory of Philoctetes had been impaired by ten years of suffering. It may be inferred that the text of Aeschylus supplied no better explanation.

The unrecognised Odysseus then proceeded to win the ear of Philoctetes by a false story of misfortunes to the Greeks at Troy; Agamemnon was dead; Odysseus, too, was gone—having been put to death for an atrocious crime (Dion does not say what): and the whole army was in extremities. This story having won the confidence of Philoctetes, the Aeschylean Odysseus perhaps seized the arms while the sick man was in a paroxysm of his disease. A fragment indicates that Aeschylus described the bow as hanging on a pine-tree near the cave. How Philoctetes was finally brought away, we do not know: but it may be assumed that there was no *deus ex machina*, and also that Odysseus had no accomplice. The play probably belonged to a period when Aeschylus had not yet adopted the third actor. Inhabitants of the island formed the Chorus. These Lemnians, Dion says, vouchsafed no apology for having left Philoctetes unvisited during ten years; and he told them his whole story, as if it were new to them. But, as the essayist adds, the unfortunate are always ready to speak of their troubles, and we may charitably suppose that some Lemnians had occasionally cheered his solitude.

The general impression made on Dion's mind by the play of Aeschylus was that of a simplicity and dignity suitable to ideal Tragedy. It had an austere grandeur of diction and of sentiment which sustained the characters on the heroic level<sup>1</sup>; though in some respects the management of the plot was open to the cavils of a more critical and more prosaic age.

§ 8. The *Philoctetes* of Euripides was produced in 431 B.C.<sup>2</sup>, The *Philoctetes* of Euripides.  
—some forty years or more, perhaps, after that of Aeschylus.

<sup>1</sup> Dion or. 52 § 4 ἡ τε γὰρ τοῦ Αἰσχύλου μεγαλοφροσύνη καὶ τὸ ἀρχαῖον, ἐτι δὲ τὸ αὐθαδὲς ('rugged boldness') τῆς διανοίας καὶ τῆς φράσεως πρέποντα ἐφαίνετο τραγωδίᾳ καὶ τοῖς παλαιοῖς ἦθεσι τῶν ἡρώων· οὐδὲν ἐπιβεβουλευμένον οὐδὲ στωμύλον οὐδὲ ταπεινόν.

So, again, he ascribes to Aeschylus τὸ αὐθαδὲς καὶ ἀπλοῦν (§ 15).

<sup>2</sup> Argum. Eur. *Med.* The *Medea*, *Philoctetes* and *Dictys* formed a trilogy, with the *Theristae* as satyric drama.

Euripides combined the epic precedent with the Aeschylean by sending Diomedes along with Odysseus to Lemnos. A soliloquy by Odysseus opened the play<sup>1</sup>. The astute warrior was in a highly nervous state of mind. 'Such,' he said in effect, 'are the consequences of ambition! I might have stayed at Troy, with a reputation secured; but the desire of increasing it has brought me here to Lemnos, where I am in great danger of losing it altogether, by failing in this most ticklish business.' He then explained that, when the Atreidae had first proposed the mission to him, he had declined, because he knew that all his resources of persuasion would be thrown away on Philoctetes, the man to whom he had done a wrong so terrible. His first appearance would be the signal for an arrow from the unerring bow. But afterwards his guardian goddess Athena had appeared to him in a dream, and had told him that, if he would go to Lemnos, she would change his aspect and his voice, so that his enemy should not know him. Thus reassured, he had undertaken the task. We note in passing that Euripides was here indirectly criticising Aeschylus, who had assumed that Odysseus could escape recognition. The device of Athena's intervention was borrowed from the *Odyssey*, where she similarly transforms her favourite at need. But Euripides, in his turn, invites the obvious comment that such a device was more suitable to epic narrative than to drama<sup>2</sup>.

Continuing his soliloquy, Odysseus said that, as he had reason to know, a rival embassy was coming to Philoctetes from the Trojans, who hoped by large promises to gain him for their side. Here, then, was a crisis that demanded all his energies. At this moment, he saw Philoctetes approaching, and, with a hasty prayer to Athena, prepared to meet him.

<sup>1</sup> Dion's 59th discourse bears the title ΦΙΛΟΚΤΗΤΗΣ. ΕΣΤΙ ΔΕ ΠΑΡΑΦΡΑΣΙΣ. It is simply a prose paraphrase—without preface or comment—of the soliloquy and the subsequent dialogue, down to the point at which Philoctetes invites Odysseus to enter his cave. Although it would be easy to turn Dion's prose into iambics (as Bothe and others have done), it is evident that, at least in several places, the paraphrase has been a free one. The whole passage, in its original form, cannot have been much shorter than the *πρόλογος* in the play of Sophocles.

<sup>2</sup> In the *Ajax*, Athena makes Odysseus invisible to the hero (v. 85); but Ajax is already frenzied; and the scene is short.

Philoctetes limped slowly forward,—clad (according to Dion's paraphrase) in the skins of wild beasts which he had shot<sup>1</sup>. On finding that his visitor is a Greek from Troy, Philoctetes pointed an arrow at him<sup>2</sup>. But he was quickly appeased by learning that the stranger was a cruelly wronged fugitive,—a friend of that Palamedes whom the unscrupulous malice of Odysseus had brought to death on a false charge of treason<sup>3</sup>. 'Will Philoctetes befriend him?' 'Hapless man!'—was the reply—'the ally whom you invoke is more forlorn than yourself. But you are welcome to share his wretched abode, until you can find some better resource.' Philoctetes then invited his new friend into his cave.

Presently the Chorus entered,—composed, as in the Aeschylean play, of Lemnians. They began by excusing themselves for their long neglect of the sufferer. This was another glance at Aeschylus, whose Lemnians had made no such apologies. As the judicious Dion says, however, that was perhaps the wiser course. But Euripides had a further expedient for redeeming the character of the islanders; he introduced a Lemnian called Actor, who had occasionally visited the sick man<sup>4</sup>. The climax of dramatic interest must have been marked

<sup>1</sup> Dion or. 59 § 5 (Odysseus speaks): *δοραὶ θηρίων καλύπτουσιν αὐτόν*. (Cp. Ar. *Ach.* 424.)

<sup>2</sup> *Ib.* § 6 ΦΙ..τούτων δὴ τῆς ἀδικίας αὐτίκα μάλα σὺ ὑφέξεις δίκην. ΟΔ. ἀλλ' ὦ πρὸς θεῶν ἐπίσχευ ἀφείναι τὸ βέλος.

<sup>3</sup> By this reference to his own base crime, the cynicism of the Euripidean Odysseus is made needlessly odious. The Sophoclean Odysseus merely authorises his young friend to abuse him (64 f.).

<sup>4</sup> Dion or. 52 § 8 ὁ Εὐρυπιδῆς τὸν Ἄκτορα [MSS. Ἑκτορα] εἰσάγει ἕνα Λημνίων ὡς γινώριμον τῷ Φιλοκτήτῃ προσιόντα καὶ πολλάκις συμβεβληκότα.

Hyginus *Fab.* 102 (in an outline of the story, taken from Euripides) says:—*quem expositum pastor regis Actoris nomine Iphimachus Dolopionis filius nutrit*. Schneidewin, supposing that Hyginus had accidentally interchanged the names, proposed to read, *pastor regis Iphimachi Dolopionis filii nomine Actor*. Milani (*Mito di Filottete* p. 34) obtains the same result in a more probable way when he conjectures, *pastor regis Iphimachi nomine Actor Dolopionis filius*. As he remarks, Euphorion, in his *Φιλοκτήτης* (on which see below, § 18), introduced a *Δολοπιονίδης* (Stobaeus *Flor.* 59. 16). And Dion's description of Actor as *ἕνα Λημνίων* would apply to a shepherd better than to a king. Ovid, however, seems to make Actor king of Lemnos (*Trist.* 1. 10. 17): *Fleximus in lacuum cursus, et ab Actoris urbe | Venimus ad portus, Imbria terra, tuas*. The best MSS. there have *Actoris*: others, *Hectoris*.



by the arrival of that Trojan embassy which Odysseus had foreshadowed in the prologue. It came, probably, before the seizure of the bow, and while, therefore, Odysseus was still disguised. Two verses, spoken by him in the play, run thus:—

ὕπέρ γε μέντοι παντὸς Ἑλλήνων στρατοῦ  
αἰσχροὺν σιωπᾶν βαρβάρους δ' εἶαν λέγειν<sup>1</sup>.

Such words would be fitting in the mouth of a Greek speaker who pretended to have been wronged by his countrymen. They suggest a context of the following kind;—‘(Although I have been badly treated by the Greek chiefs,) yet, in the cause of the Greek army at large, I cannot be silent, while barbarians plead.’ The leader of the Trojan envoys—perhaps Paris—would urge Philoctetes to become their ally. Then the appeal to Hellenic patriotism would be made with striking effect by one who alleged that, like Philoctetes himself, he had personal injuries to forget. This scene would end with the discomfiture and withdrawal of the Trojan envoys. It may be conjectured that the subsequent course of the action was somewhat as follows. Philoctetes was seized with an attack of his malady; the disguised Odysseus, assisted perhaps by the Lemnian shepherd, was solicitous in tending him; and meanwhile Diomedes, entering at the back of the group, contrived to seize the bow. Odysseus then revealed himself, and, after a stormy scene, ultimately prevailed on Philoctetes to accompany him. His part would here give scope for another great speech, setting forth the promises of the oracle. Whether Athena intervened at the close, is uncertain.

This play of Euripides struck Dion as a masterpiece of declamation, and as a model of ingenious debate,—worthy of study, indeed, as a practical lesson in those arts. When he speaks of the ‘contrast’ to the play of Aeschylus, he is thinking

<sup>1</sup> The first of these two verses is preserved by Plut. *Mor.* 1108 B, who from the second v. quotes only αἰσχροὺν σιωπᾶν. The second v. was made proverbial by Aristotle's parody (αἰσχροὺν σιωπᾶν Ἰσοκράτην δ' εἶαν λέγειν). That the original word was βαρβάρους appears from Cic. *de orat.* 3. 35. 141; where, as in Quintil. 3. 1. 14, it is called ‘a verse from the *Philoctetes*.’ That this was the play of Euripides, is a certain inference from the fact of the Trojan embassy.

of these qualities<sup>1</sup>. With regard to the plot, no student of Euripides will be at a loss to name the trait which is most distinctive of his hand. It is the invention of the Trojan embassy,—a really brilliant contrivance for the purpose which he had in view. We cannot wonder if, in the period of classical antiquity during which controversial rhetoric chiefly flourished, the *Philoctetes* of Euripides was more generally popular than either of its rivals.

§ 9. The originality of Sophocles can now be estimated. *Sophocles*. Hitherto, one broad characteristic had been common to epic and dramatic treatments of the subject. The fate of Philoctetes had been considered solely as it affected the Greeks at Troy. The oracle promised victory to them, if they could regain him : to him it offered health and glory. This was an excellent prospect for him : if he would not embrace it voluntarily, he must, if possible, be compelled to submission. But there had been no hint that, outside of this prospect, he had any claim on human pity. Suppose him to say,—‘I refuse health and glory, at the price of rejoining the men who cast me forth to worse than death ; but I pray to be delivered from this misery, and restored to my home in Greece.’ Would not that be a warrantable choice, a reasonable prayer? Not a choice or a prayer, perhaps, that could win much sympathy from a Diomedes or an Odysseus, men who had consented to the act of desertion, and who now had their own objects to gain. But imagine some one in whom a generous nature, or even an ordinary sense of justice and humanity, could work without hindrance from self-interest ;—

<sup>1</sup> Or. 52 § 11 ὥσπερ ἀντιστροφὴς ἐστὶ τῇ τοῦ Ἀισχύλου, πολιτικώτατη καὶ ῥητορικωτάτη οὕσα κ.τ.λ. So, again, he speaks of the ἐνθυμήματα πολιτικά used by Odysseus : of the λαμβεῖα σαφῶς καὶ κατὰ φύσιν καὶ πολιτικῶς ἔχοντα : and of the whole play as marked by τὸ ἀκριβὲς καὶ δριμύ καὶ πολιτικόν.

The word πολιτικός is here used in the special sense which Greek writers on rhetoric had given to it. By πολιτικὸς λόγος they meant public speaking as distinguished from scholastic exercises,—especially speaking in a deliberative assembly or a law-court. See *Attic Orators*, vol. I. p. 90. Dion’s reiteration of the word marks his feeling that the rhetorical dialectic of Euripides in this play would have been telling in the contests of real life. And hence the play is described by him as τοῖς ἐντυγχάνουσι πλείστην ὠφέλειαν παρασχέειν δυναμένη,—‘to those who engage in discussion.’ For this use of ἐντυγχάνειν, cp. Arist. *Tōp.* I. 2, where dialectic is said to be profitable πρὸς τὰς ἐντεύξεις : and *Rhet.* I. I. 12, with Cope’s note.

might not such a man be moved by the miseries of Philoctetes, and recognise that he had human rights which were not extinguished by his refusal to obey the summons of the Atreidae?

Again, the two plays on this subject which Sophocles found existing, both depended, for their chief dramatic interest, on the successful execution of a plan laid by the envoys. The Odysseus of Aeschylus, the Odysseus and Diomedes of Euripides, alike carry a stratagem to a triumphant issue.

In associating Odysseus with Neoptolemus, the youthful son of Achilles, Sophocles chose the person who, if any change was to be made in that respect, might most naturally be suggested by the epic version of the fable. But this new feature was no mere variation on the example of his predecessors. It prepared the way for a treatment of the whole story which was fundamentally different from theirs.

This will best be shown by a summary of the plot. The events supposed to have occurred before the commencement of the play can be told in a few words. Achilles having fallen, his armour had been awarded to Odysseus, and Ajax had committed suicide. Then Helenus had declared the oracle (as related above, § 3). Phoenix and Odysseus had gone to Scyros, and had brought the young Neoptolemus thence to Troy; where his father's armour was duly given to him. (In his false story to Philoctetes, he represents the Atreidae as having defrauded him of it.) Then he set out with Odysseus for Lemnos,—knowing that the object was to bring Philoctetes, but not that any deceit was to be used. The chiefs had told him that he himself was destined to take Troy; but not that the aid of Philoctetes was an indispensable condition.

Analysis  
of the  
play.  
I. Pro-  
logue:  
1-134.

§ 10. The scene is laid on the lonely north-east coast of Lemnos. Odysseus and Neoptolemus have just landed, and have now walked along the shore to a little distance from their ships<sup>1</sup>, which are no longer visible. Odysseus tells his young

<sup>1</sup> Odysseus comes in one ship, and Neoptolemus in another. Each chief has his own men. Hence Odysseus can threaten to sail at once, leaving Neoptolemus behind, and denounce him to the Greek army (1257 f.). And Neoptolemus can propose to

comrade that here, long ago, he put Philoctetes ashore, by command of the Atreidae. He desires the youth to examine the rocks which rise above their heads, and to look for a cave, with a spring near it. Neoptolemus presently finds the cave, with traces in it which show that it is still inhabited.

A seaman, in attendance on Neoptolemus, is then despatched to act as sentry, lest Philoctetes should come on them by surprise.

Odysseus explains that it is impossible for *him* to face Philoctetes; he must remain concealed, on peril of his life; Neoptolemus must conduct the parley. Neoptolemus must tell Philoctetes truly who he is—but must pretend that he has quarrelled with the Greeks at Troy, for depriving him of his father's arms, and is sailing home to Greece.

The youth at first refuses to utter such a falsehood; but yields at last to the argument that otherwise he cannot take Troy. Odysseus now departs to his ship,—promising that, after a certain time, he will send an accomplice to help Neoptolemus in working on the mind of Philoctetes. This will be the man who had been acting as sentry; he will be disguised as a sea-captain.

The Chorus of fifteen seamen (from the ship of Neoptolemus) now enters. They ask their young chief how they are to aid his design. He invites them to look into the cave, and instructs them how they are to act when Philoctetes returns. In answer to their words of pity for the sufferer, he declares his belief that heaven ordains those sufferings only till the hour for Troy to fall shall have come.

Philoctetes appears. He is glad to find that the strangers are Greeks; he is still more rejoiced when he learns that the son of Achilles is before him. He tells his story; and Neoptolemus, in turn, relates his own ill-treatment by the chiefs. The Chorus, in a lyric strophe, confirm their master's fiction. After some further converse about affairs at Troy, Philoctetes implores Neoptolemus to take him home. The

Parodos:  
135—218.

II. First  
episode:  
219—675.

sail with Philoctetes, but without Odysseus, for Malis (1402 ff.). Where the singular *ναὺς* is used, with or without the definite article, it refers to the ship of Neoptolemus (e.g. 125, 461, 527, 881, 1076, 1180).

Chorus support the prayer. Neoptolemus consents. They are on the point of setting out for their ship, when two men are seen approaching.

The supposed sea-captain (sent by Odysseus) enters, with a sailor from the ship of Neoptolemus. He describes himself as master of a small merchant-vessel, trading in wine between Peparethus (an island off the south coast of Thessaly) and the Greek camp at Troy. He announces that the Greeks have sent emissaries in pursuit of Neoptolemus:—also that Odysseus and Diomedes have sailed in quest of Philoctetes. He then departs.

Philoctetes is now more anxious than ever to start at once. Accompanied by Neoptolemus, he enters his cave, in order to fetch his few necessities.

**Stasimon:** In the choral ode which follows, the seamen give full expression to their pity for Philoctetes. They have heard of Ixion, but they have never seen any doom so fearful as that of this unoffending man.  
676—729.

**III.** Just as he is leaving the cave with Neoptolemus, Philoctetes is seized with a sharp attack of pain. He vainly seeks to hide his agony. Neoptolemus is touched, and asks what he can do. Philoctetes, feeling drowsy, says that, before he falls asleep, he wishes to place the bow and arrows in his friend's hands. Thus Neoptolemus (still with treason in his heart) gets the bow into his keeping.  
**Second episode:**  
730—826.

A second and sharper paroxysm now comes upon Philoctetes. In his misery, he prays for death—he beseeches his friend to cast him into the crater of the burning mountain which can be seen from the cave. Neoptolemus is deeply moved. He solemnly promises that he will not leave the sick man; who presently sinks into slumber.

**Kommos** Invoking the Sleep-god to hold Philoctetes prisoner, the (taking the place of a second stasimon): Chorus urge Neoptolemus to desert the sleeper, and quit Lemnos with the bow. Neoptolemus replies that such a course would be as futile as base,—since the oracle had directed them to bring not only the bow, but its master.  
827—864.

**IV. Third episode:** Philoctetes awakes, and, aided by Neoptolemus, painfully rises to his feet. They are ready to set out for their ship. And  
865—1080.

now Neoptolemus has reached the furthest point to which the deception can be carried; for at the ships Philoctetes will find Odysseus. Shame and remorse prevail. He tells Philoctetes that their destination is Troy.

The unhappy man instantly demands his bow—but Neoptolemus refuses to restore it. And then the despair of Philoctetes finds terrible utterance. The youth's purpose is shaken. He is on the point of giving back the weapon, when suddenly Odysseus starts forth from a hiding-place near the cave, and prevents him. Philoctetes—whom Odysseus threatens to take by force—is about to throw himself from the cliffs, when he is seized by the attendants. In answer to his bitter reproaches, Odysseus tells him that he can stay in Lemnos, if he chooses:—other hands can wield the bow at Troy. Odysseus then departs to his ship, ordering his young comrade to follow; but, by the latter's command, the Chorus stay with Philoctetes, in the hope that he may yet change his mind.

In a lyric dialogue, Philoctetes bewails his fate, while the Chorus remind him that it is in his own power to escape from Lemnos. But at the bare hint of Troy, his anger blazes forth, and he bids them depart. They are going, when he frantically recalls them. Once more they urge their counsel—only to elicit a still more passionate refusal. He craves but one boon of them—some weapon with which to kill himself.

Second  
Kommos  
(taking the  
place of a  
third  
stasimon):  
1081—  
1217.

They are about to leave him—since no persuasions avail—when Neoptolemus is seen hurrying back, with the bow in his hand,—closely followed by Odysseus, who asks what he means to do. Neoptolemus replies that he intends to restore the bow to its rightful owner. Odysseus remonstrates, blusters, threatens, and finally departs, saying that he will denounce this treason to the army.

V. Exo-  
dos: 1218  
—1471.

The youth next calls forth Philoctetes, and gives him the bow. Odysseus once more starts forth from ambush—but this time he is too late. The weapon is already in the hands of Philoctetes, who bends it at his foe, and would have shot him, had not Neoptolemus interposed. Odysseus hastily retires, and is not seen again.

Philoctetes now hears from Neoptolemus the purport of the

oracle; he is to be healed, and is to share the glory of taking Troy. He hesitates for a moment—solely because he shrinks from paining his friend by a refusal. But he cannot bring himself to go near the Atreidae. And so he calls upon Neoptolemus to fulfil his promise—to take him home.

Neoptolemus consents. He forebodes the vengeance of the Greeks—but Philoctetes reassures him: the arrows of Heracles shall avert it. They are about to set forth for Greece, when a divine form appears in the air above them.

Heracles has come from Olympus to declare the will of Zeus. Philoctetes must go to Troy with Neoptolemus, there to find health and fame. He yields to the mandate of heaven, brought by one who, while on earth, had been so dear to him. He makes his farewell to Lemnos; and the play closes as he moves with Neoptolemus towards the ships, soon to be sped by a fair wind to Sigeum.

General  
scope of  
the treat-  
ment.

§ 11. Even a mere outline of the plot, such as the above, will serve to exhibit the far-reaching consequences of the change made by Sophocles, when he introduced Neoptolemus as the associate of Odysseus. The man who retains the most indelible memory of a wrong may be one who still preserves a corresponding depth of sensibility to kindness; the abiding resentment can coexist with undiminished quickness of gratitude for benefits, and with loyal readiness to believe in the faith of promises. Such is the Philoctetes of Sophocles; he has been cast forth by comrades whom he was zealously aiding; his occasional visitors have invariably turned a deaf ear to his prayers; but, inexorably as he hates the Greek chiefs, all the ten years in Lemnos have not made him a Timon. He is still generous, simple, large-hearted, full of affection for the friends and scenes of his early days; the young stranger from the Greek camp, who shows pity for him, at once wins his warmest regard, and receives proofs of his absolute confidence. It is the combination of this character with heroic fortitude under misery that appeals with such irresistible pathos to the youthful son of Achilles, and gradually alters his resolve. But this character could never have been unfolded except in a sympathetic presence. The disclosure is

possible only because Neoptolemus himself, a naturally frank and chivalrous spirit, is fitted to invite it. In converse with Diomedes or Odysseus, only the sterner aspects of Philoctetes would have appeared.

Nor, again, was it dramatically possible that Diomedes or Odysseus should regard Philoctetes in any other light than that of an indispensable ally: they must bring him to Troy, if possible: if not, then he must remain in Lemnos. Hence neither Aeschylus nor Euripides could have allowed the scheme of Odysseus to fail; for then not even a *deus ex machina* could have made the result satisfactory. It was only a person like Neoptolemus, detached from the past policy of the chiefs, who could be expected to view Philoctetes simply as a wronged and suffering man, with an unconditional claim to compassion. The process by which this view of him gains upon the mind of Neoptolemus, and finally supersedes the desire of taking him to Troy, is delineated with marvellous beauty and truth. Odysseus is baffled; but the decree of Zeus, whose servant he called himself, is performed. The supernatural agency of Heracles is employed in a strictly artistic manner, because the dead-lock of motives has come about by a natural process: the problem now is how to reconcile human piety, as represented by the decision of Neoptolemus, with the purpose of the gods, as declared in the oracle of Helenus. Only a divine message could bend the will of Philoctetes, or absolve the conscience of the man who had promised to bring him home.

Thus it is by the introduction of Neoptolemus that Sophocles is enabled to invest the story with a dramatic interest of the deepest kind. It is no longer only a critical episode in the Trojan war, turning on the question whether the envoys of the Greeks can conciliate the master of their fate. It acquires the larger significance of a pathetic study in human character,—a typical illustration of generous fortitude under suffering, and of the struggle between good and evil in an ambitious but loyal mind. Dion, in his comparison of the three plays on this subject, gives unstinted praise, as we have seen, to the respective merits of Aeschylus and of Euripides; but he reserves for



Sophocles the epithet of 'most tragic'.<sup>1</sup> Sophocles was indeed the poet who first revealed the whole capabilities of the fable as a subject for Tragedy.

The  
oracle.

§ 12. While the general plot of the *Philoctetes* is simple and lucid, there are some points in it which call for remark.

In the first place, some questions suggest themselves with regard to the oracle which commanded the Greeks to bring Philoctetes from Lemnos. Helenus appears to have said that he must be brought by persuasion, not by force (vv. 612, 1332). Odysseus, indeed, offered to compel him, if necessary (618); and, at one moment, threatens to do so (985). But it would be in keeping with his character—as depicted in this play—that he should think it unnecessary to observe the letter of the oracle in this respect. If his stratagem had succeeded, force would have been needless.

Then at v. 1340 Helenus is quoted as saying that Troy is doomed to fall in the summer. The Greeks could understand this only in a conditional sense, since he had told them that their victory depended on the return of Philoctetes (611 f.). But the absolute statement in v. 1340 is intelligible, if the seer be conceived as having a prevision of the event, and therefore a conviction that, by some means, Philoctetes would be brought.

Again,—is the ignorance of the oracle shown by Neoptolemus at v. 114 inconsistent with the knowledge which he shows afterwards? (197 ff.: 1337 ff.) I think not. The only fact of which v. 114 proves him ignorant is that Troy could not be taken without Philoctetes. What he says afterwards on that point could be directly inferred from what Odysseus then told him (v. 115). He may have known from the first that Philoctetes was a desirable ally, and that, if he came to Troy, he would be healed.

At v. 1055 Odysseus declares his willingness to leave Philoctetes in Lemnos. It is enough that the bow has been captured.

<sup>1</sup> Or. 52 § 15 ὁ δὲ Σοφοκλῆς μέσος ἔοικεν ἀμφοῖν εἶναι, οὔτε τὸ αὔθαδες καὶ ἀπλοῦν τὸ τοῦ Ἀλκίλου ἔχων, οὔτε τὸ ἀκριβὲς καὶ θριμνὸν καὶ πολιτικὸν τὸ τοῦ Εὐριπίδου· σεμνὴν δὲ τινα καὶ μεγαλοπρεπῆ ποιήσιν, τραγικώτατα καὶ εὐεπέστατα ἔχουσαν, ὥστε πλείστην εἶναι ἡδονήν, <καὶ> μετὰ ὕψους καὶ σεμνότητος ἐνδείκνυσθαι.

But the oracle had expressly said that Philoctetes himself must be brought (841). Indeed, the difficulty of securing *him* is the basis of the whole story. Therefore, in 1055 ff., Odysseus must be conceived as merely using a last threat, which, he hopes, may cause Philoctetes to yield. The alternative in the mind of Odysseus—we must suppose—was to carry him aboard by force. In vv. 1075 ff. Neoptolemus directs the Chorus to stay with Philoctetes—on the chance of his relenting—until the ship is ready, and then to come quickly, when called. It would certainly seem from this that Neoptolemus understood his chief as seriously intending to leave Philoctetes behind. And the words of the Chorus at v. 1218 suggest the same thing. But it does not follow that they had penetrated the real purpose of their crafty leader.

§ 13. In the opening scene Odysseus orders Neoptolemus to remain at the cave, while he himself returns to his ship. 'If' (he says in effect) 'you seem to be staying here too long—that is, if there is reason to fear some hitch in our plan—then I will send one of your men to the cave, disguised as the captain of a merchant-ship. He will tell an artful story, from which you can take hints.' Neoptolemus has already won the confidence of Philoctetes (who believes that he is to be taken home), when this pretended merchant appears (v. 542). Feigning to come from Troy, he reports that Odysseus and Diomedes have sailed for Lemnos in quest of Philoctetes, while other emissaries are in pursuit of Neoptolemus. This story quickens the impatience of Philoctetes to leave Lemnos (v. 635), while it also strengthens his sympathy for the son of Achilles. It brings out, too, the feeling with which he regards the errand of Odysseus. 'Sooner would I hearken to that deadliest of my foes, the viper which made me the cripple that I am' (vv. 631 f.). But the episode has a further result. It supplies a motive for the transfer of the bow. Philoctetes, feeling drowsy after an attack of pain, fears that his enemies may arrive in Lemnos and seize his weapons while he is asleep. He therefore hands the bow and arrows to Neoptolemus, begging him to keep them safe (vv. 763—773)<sup>1</sup>.

<sup>1</sup> An able critic in the *Athenaeum* (Aug. 13, 1892) further suggests that the episode

The  
Chorus.

§ 14. The management of the Chorus deserves notice. If Sophocles had followed the example of Aeschylus and Euripides, he would have composed it of Lemnians. He felt, probably, that it was better to avoid raising the question which was then suggested,—viz., why some effective succour had not been rendered to Philoctetes in the course of the ten years. But there was a further motive for the change. The attitude of a Lemnian Chorus would be that of a sympathetic visitor, leading Philoctetes to recount his sufferings, and speaking words of comfort in return; while, with respect to the scheme of Odysseus for bringing him to Troy, it would be neutral. But the dramatic effect of the situation is heightened by every circumstance that contributes to the isolation of the central figure. As in the *Antigone* the heroine is the more forlorn because the Theban elders support Creon, so here the loneliness of Philoctetes becomes more complete when the Chorus is formed of persons attached to the Greek chiefs. In these ten years he has seen no human face, and heard no voice, save when some chance vessel put in at the coast, only to mock him with a gleam of delusive hope. And now he stands alone against all.

The key-note of the part played by the seamen is their wish to second the design of their master, Neoptolemus; but they also feel genuine pity for Philoctetes. This is powerfully expressed in the stasimon (676 ff.), where they are alone upon the scene;

of the merchant may serve to explain an obscure point. When Philoctetes discovers that he is to be taken to Troy, he denounces the deceit of Neoptolemus (vv. 927—962). And yet in v. 1365 he speaks as if he still believed the false story told by Neoptolemus in vv. 343—390, that he had been defrauded of his father's arms. The apparent inconsistency can be explained (the critic remarks) if Philoctetes supposed that, while he was asleep, Odysseus reached Lemnos, and then for the first time won Neoptolemus to his plans. On this view, in vv. 971 f. (οὐκ εἰ κακὸς σὺ, πρὸς κακῶν δ' ἀνδρῶν μαθὼν | βούκας ἤκειν ἀλοχρά), ἤκειν must mean, 'to have come back' (from a colloquy with Odysseus, held near the spot where Philoctetes was sleeping. But the natural sense of ἤκειν is clearly, 'to have come to Lemnos.' And if (notwithstanding his alleged wrong) Neoptolemus could listen to Odysseus in Lemnos, why should he not have become his accomplice before leaving Troy?

Another point, however, which the critic notes is independent of this question. Neoptolemus would naturally feel some fresh remorse and shame when he perceived (from v. 1365) that the whole extent of his duplicity was not even then surmised by Philoctetes. And these feelings may have been conceived by the dramatist as motives which helped to determine his final resolve.

though, at the close of that ode, when the sufferer returns, they once more seek to deceive him with the belief that he is going home to Malis (718 f.). But there is one passage which is in startling discord with the general tone of their utterances: it is where they press Neoptolemus to seize the moment while Philoctetes sleeps, and to decamp with the bow (833 ff.). It would be a poor excuse to suggest that they regard his sleep as the presage of imminent death (861 *ὡς Ἀἶδ᾽ ἀπάρα κείμενος*). The dramatic motive of this passage is, indeed, evident: it elicits a reproof from Neoptolemus, and illustrates his honourable constancy (839 ff.). As for the Chorus, it may at least be said that this jarring note is struck only once. The humane temper which they had shown up to that point reappears in the sequel.

The Chorus of this play is essentially an active participator in the plot—aiding the strategy of Neoptolemus, and endeavouring to alter the purpose of Philoctetes (1081—1217). Hence it is natural that there should be only one stasimon. The other lyrics subsequent to the Parodos either form parentheses in the dialogue (391 ff., 507 ff.), or belong to the *κομμοί*.

§ 15. It is interesting to compare the Odysseus of this play—Odysseus. one of the poet's latest works—with that of the *Ajax*, which was one of the earliest. There, Odysseus appears as one who has deeply taken to heart the lesson of moderation, and of reverence for the gods, taught by Athena's punishment of his rival; and, if there is no great elevation in his character, at least he performs a creditable part in dissuading the Atreidae from refusing burial to the dead. Here, he is found avowing that a falsehood is not shameful, if it brings advantage (v. 109); he can be superlatively honest, he says, when there is a prize for honesty; but his first object is always to gain his end (1049 ff.). He is not content with urging Neoptolemus to tell a lie, but adds a sneer at the youth's reluctance (84 f.). Yet, as we learn from Dion, he is 'far gentler and simpler' than the Odysseus who figured in the *Philoctetes* of Euripides. The Homeric conception of the resourceful hero had suffered a grievous decline in the later period of the Attic drama; but Sophocles, it would seem, was comparatively lenient to him.

In the *Ajax*, it will be remembered, Odysseus is terrified at the prospect of meeting his insane foe, and Athena reproves his 'cowardice' (74 f.). His final exit in the *Philoctetes* is in flight from the bent bow of the hero, who remarks that he is brave only in words (1305 ff.). And, at an earlier moment in the play, he is ironically complimented by Neoptolemus on his prudence in declining to fight (1259). All these passages indicate that the conventional stage Odysseus to whom Attic audiences had become accustomed was something of a poltroon. But it is instructive to remark the delicate reserve of Sophocles in hinting a trait which was so dangerously near to the grotesque. For it is no necessary disparagement to the courage of Odysseus that he should shrink from confronting Ajax,—a raging maniac intent on killing him,—or that he should decline to be a target for the 'unerring' shafts of Philoctetes,—or that he should refrain from drawing his sword on a young comrade, Neoptolemus.

Topo-  
graphy.

§ 16. A few words must be added concerning the topography of the play<sup>1</sup>. Mount Hermaeum, which re-echoed the cries of Philoctetes, may safely be identified with the north-eastern promontory of Lemnos, now Cape Plaka. His cave was imagined by the poet as situated in the cliffs on the north-east coast, not far south of Hermaeum (cp. 1455 ff.), and at some height above the shore (v. 1000: cp. v. 814). The east coast is probably that on which the volcano Mosychlus (visible from the cave) once existed; and the islet called Chrysè lay near it. Philoctetes describes Lemnos as uninhabited (v. 220), and as affording no anchorage (v. 302). This raises a curious point as to the degree of licence that a dramatist of that age would have allowed himself in a matter of this sort,—and as to the choice which he would have made between two kinds of improbability. In the time of Sophocles, Lemnos had long been a possession of Athens, and it was a fact familiar to Athenians that the island possessed excellent harbours on every side except the east. Then, if an Athenian audience were required to suppose that, in the heroic age, Lemnos was a desert island, they would at once remember the 'well-peopled' Lemnos of the *Iliad*. Hence, the

<sup>1</sup> A sketch-map of Lemnos is given in the Appendix, note on v. 800.

simplest supposition—viz., that Sophocles chose to make Lemnos desolate for the nonce—is not really so easy as it might appear. One asks, then, did he mean us to remember, here also, the maimed condition of Philoctetes, who could not move many yards from his cave in the eastern cliffs? The centres of population, in ancient times, were on the west and north coasts. The area of Lemnos has been computed as about a hundred and fifty square miles, or nearly the same as that of the Isle of Wight<sup>1</sup>. It would not, then, be absurd to suppose that, even in the space of many years, no Lemnian had chanced to find that particular spot, at the extreme verge of a desolate region, in which the sick man was esconced.

§ 17. The fortunes of the hero after his return to Troy formed the subject of another play by Sophocles (*Φιλοκτήτης* Other literature of the subject. *ὁ ἐν Τροίᾳ*). The healing of Philoctetes, and his slaying of Paris, must have been the principal incidents; but the few words which remain give no clue to the treatment. It is only a conjecture—though a probable one—that Asclepius himself was introduced as aiding the skill of his sons<sup>2</sup>.

Besides the three great dramatists, other tragic poets of the same period wrote on the story of Philoctetes<sup>3</sup>. Nothing of interest is known concerning these lost works,—except, indeed, one curious detail. Theodectes, whose repute stood high in the time of Aristotle, represented the sufferer as wounded in the hand, not in the foot<sup>4</sup>. The motive of this innovation is not

<sup>1</sup> *Encycl. Brit.* (9th ed.) vol. xiv. p. 436: vol. xxiv. p. 561.

<sup>2</sup> At v. 1437 Heracles promises to send Asclepius to Troy,—a passage which has groundlessly been regarded as inconsistent with the mention of the Asclepiadae in 1333. If the *Philoctetes at Troy* was the earlier play, this may be an allusion to it,—like that to the *Antigone* in the *Oedipus Coloneus* (v. 1410 n.).

<sup>3</sup> The *Φιλοκτήτης* by Achaëus of Eretria (a contemporary of Sophocles) dealt with the hero's adventures at Troy. See Nauck, *Trag. Graec. Fragm.* p. 755 (2nd ed.). The poet Antiphon (c. 400 B.C.) also wrote a *Φιλοκτήτης*, if Meineke is right in altering *Ἀντιφώνους* to *Ἀντιφώντος* in Stobaeus *Flor.* 115. 15 (Nauck, p. 793). The *Φιλοκτήτης* mentioned by Suidas among the works of Philocles may have been that of his uncle Aeschylus, as Otto Ribbeck suggested (*Röm. Tragöd.* p. 376).

<sup>4</sup> In Arist. *Eth. N.* 7. 8 (p. 1150 b 9) the Philoctetes of Theodectes is cited as an instance of a man fighting against pain which at last overcomes him. A schol. there (*Anecd. Paris.* vol. i. p. 243, 15) says that this poet represented him as *τὴν χεῖρα δεδηγμένον*, and as exclaiming, *κόψατε τὴν ἐμὴν χεῖρα*. The last words are doubtless a mere paraphrase.

difficult to divine. Aristophanes touches on the predilection of Euripides for maimed heroes; and in the comedies which had been written on the subject of Philoctetes his disabled foot had doubtless been made a prominent trait<sup>1</sup>. Theodectes wished to avoid all associations of burlesque. His expedient for dignifying the warrior's misfortune is very characteristic of the decadence.

Attius. § 18. In the best age of Roman Tragedy, Attius (c. 140 B.C.) composed a *Philocteta*, of which some small fragments remain,—less than fifty lines in all. Much ingenuity has been expended on conjectures as to the plot. But the evidence is too scanty to warrant any conclusion<sup>2</sup>. Many of the verses have a rugged power,—as these, for instance, spoken by the hero in his agony:—

Heu! qui salsis fluctibu' mandet  
Me ex sublimo vertice saxi?  
Iamiam absumor: conficit animam  
Vis vulneris, ulceris aestus.

Eu- The adventures of Philoctetes after the Trojan war were  
phorion. related by Euphorion of Chalcis (c. 220 B.C.), in a short epic (*Φιλοκτήτης*), of which only five lines, preserved by Stobaeus, are extant, but of which the contents are partly known from a note of Tzetzes on Lycophron<sup>3</sup>. Philoctetes arrived in southern Italy, and there founded the city of Cremissa, near Crotona. He raised a shrine to Apollo the protector of wanderers<sup>4</sup>, and

<sup>1</sup> Ar. *Ach.* 411. The Sicilian Epicharmus had written a piece on Philoctetes; and Strattis, one of the latest poets of the Old Comedy (c. 412—384 B.C.), had taken the same theme. The ascription of a play on this subject to Antiphanes (of the Middle Comedy) is perhaps erroneous: see p. xxxi, n. 3.

<sup>2</sup> Ribbeck (*Scenicae Rom. poesis fragm.* pp. 308 ff.) thinks that Attius followed Euripides, for the most part, in his general design, but borrowed occasional touches from Aeschylus, Sophocles, and the minor Greek dramatists. The impossibility of solving the question is sensibly recognised by Schneidewin (*Philologus* iv. p. 656) and Milani (*Mito di F.*, p. 47).

One point of interest may, however, be noticed. Attius made *some one* tell the same story which is told by the Neoptolemus of Sophocles—viz., that Odysseus still held the armour of Achilles (see fr. 16). But no one could use this fiction with so much effect as the person chiefly aggrieved. Perhaps, then, Attius followed Sophocles in associating Odysseus with Neoptolemus.

<sup>3</sup> Stob. *Flor.* 59. 16. Tzetzes on Lycophron 911.

<sup>4</sup> Tzetzes on Lyc. 911 *παυθείς τῆς ἀλγῆς, Ἀλκαίου Ἀπόλλωνος ἱερὸν κτίζει*. Others connect ἀλκαίος with ἀλέα (Welcker, *Götterl.* i. p. 465).

dedicated in it the bow of Heracles. He was slain while aiding an expedition of Rhodians against some Achaeans of Pellene who had settled in Italy.

§ 19. Once, at least, in modern literature the story of Philoctetes has been treated with a really classical grace. The mind of Fénelon was in natural sympathy with the spirit of ancient Greek poetry; and the twelfth book of the *Télémaque*, where Philoctetes relates his fortunes to Telemachus, is marked by this distinction. Fénelon varies the earlier part of the legend, following a version which is given by Servius<sup>1</sup>. Heracles, when about to perish on Mount Oeta, wished that the resting-place of his ashes should remain unknown. Philoctetes swore to keep the secret. Odysseus afterwards came in search of Heracles, and at last prevailed on Philoctetes to reveal the spot,—not, indeed, by words, but by stamping upon it. It was for this that Philoctetes was punished by the gods. One of the arrows of Heracles—tinged with the venom of the Lernaean hydra—dropped from his hand, and wounded the offending foot. For almost all that part of the story which passes in Lemnos, Fénelon has closely followed the play of Sophocles. Many passages are translated or paraphrased with happy effect. He wished, however, to present the father of Telemachus in a more favourable light; and so it is Odysseus, not Neoptolemus, who restores the bow.

‘Farewell, thou promontory where Echo so often repeated my cries’—says the Philoctetes of Fénelon,—true to the text of Sophocles. The *Télémaque* appeared in 1699. More than half a century later, these laments of Philoctetes became the starting-point of a discussion destined to have fruitful results. Winckelmann, speaking of the Laocoon, had observed that the marble indicates no loud cry, but rather ‘a subdued groan of anguish’: ‘Laocoon suffers, but he suffers like the Philoctetes of Sophocles.’ Lessing, in his *Laocoon* (1766), pointed out that the Philoctetes of Sophocles shrieks aloud, and that Heracles, in the *Trachiniae*, does the same. ‘The ancient Greek uttered his anguish and his sorrow; he was ashamed of no mortal weakness.’ If, then, the poet expresses the cry of bodily pain, while the

<sup>1</sup> On Verg. *Aen.* 3. 402.



sculptor refrains from expressing it, the reason must be sought in the different conditions of the two arts. At the time when Lessing wrote, the general tendency of contemporary taste was in agreement with the view on which Cicero insists, that any outward manifestation of pain is unworthy of a great mind, and that a wrong had been done to the heroic character by those poets who had permitted their heroes to utter lamentations<sup>1</sup>. This maxim is exemplified in the tragedies of the stoic Seneca, whose persons are forcibly described by Lessing as 'prize-fighters in buskins': it had also been observed on the classical stage of France.

In a passage of excellent criticism,—which has lost nothing of its value because it closed the aesthetic controversy which it concerns,—Lessing shows how Sophocles, in the *Philoctetes*, has reconciled the necessary portrayal of physical suffering with the highest requirements of tragic art. He takes up three points. (1) The nature of the suffering itself. The wound is a divine punishment, and there is a supernatural element in its operation: 'a poison worse than any to be found in nature' vexes the victim. Then this affliction is joined to other evils,—solitude, hunger, hardship. (2) The expression of the suffering. It is true that, in the scene where Philoctetes utters his cries of pain (vv. 730 ff.), he believes that he is about to be rescued from Lemnos: his anguish, there, is physical only. But these cries are wrung from him by extreme torment, despite his efforts to stifle them (vv. 742 f.). They detract nothing from the heroic firmness of his character,—displayed not only in the strength of his attachments, but also (as ancient Greeks would deem) in the fixity of his resentments. 'And then we are asked to suppose that Athenians would have scorned this rock of a man, because he reverberates to waves which cannot shake him!' (3) The

<sup>1</sup> *Tusc. Disp.* 2. 13. 32, Afflictusne et iacens et lamentabili voce deplorans, audies, *O virum fortem?* Te vero, ita affectum, ne virum quidem dixerit quisquam. Aut mittenda igitur fortitudo est, aut sepeliendus dolor.

<sup>2</sup> He ingeniously remarks that the influence of the gladiatorial shows may have been perverting, in this respect, to Roman Tragedy. But he might have excepted the best age of Roman Tragedy,—the second century B.C.,—when the Greek masters (chiefly Euripides) were the models. Thus Attius—as we have seen—did not shrink from allowing Philoctetes to utter cries of anguish.

<sup>3</sup> Cp. 1460 χειμαζόμενον.

effect of this expression upon the other persons. As Lessing acutely remarks, the dramatic inconvenience of a hero who cries aloud from bodily pain is that such a cry, though it need not excite contempt, seems to demand *more* sympathy than is usually forthcoming. Sophocles has forestalled this difficulty 'by causing the other persons of the drama to have their own interests.' That is, when Philoctetes shrieks, the mind of the spectator is not occupied in gauging the precise amount of sympathy shown by Neoptolemus, but rather in watching how it will affect his secret purpose. 'If Philoctetes had been able to hide his suffering, Neoptolemus would have been able to sustain his deceit... Philoctetes, who is all nature, brings back Neoptolemus to his own nature. This return is excellent, and the more affecting because it is the result of pure humanity.'

The last words allude to a French drama in which a different motive had been employed. Châteaubrun, in his *Philoctète* (1755), had given the hero a daughter named Sophie, who (with her *gouvernante*) visited Lemnos; and the romantic passion with which Sophie inspired Neoptolemus became his chief reason for assisting her father. Two other French dramas of the same title, those of Ferrand (1780) and La Harpe (1781), are noticed by M. Patin<sup>1</sup>; but a comparative respect for the example of Sophocles is the highest merit which he ascribes to either.

§ 20. The legend of Philoctetes, as embodied in classical poetry, is illustrated at every step by extant monuments of classical art,—vase-paintings, engraved gems, reliefs, or wall-paintings,—ranging in date from the fifth century B.C. to the second or third century of the Christian era<sup>2</sup>. He is seen assisting, in his youth, at the sacrifices offered to Chrysè by Heracles and by Jason;—standing beside the pyre of Heracles on Oeta;—wounded by the serpent, at his second visit to Chrysè's shrine;

<sup>1</sup> *Études sur les Tragiques grecs: Sophocle*: pp. 92 ff.; 149 f.

<sup>2</sup> A complete account of these has been given by Sign. L. A. Milani, in his admirable and exhaustive monograph, *Il Mito di Filottete nella Letteratura classica e nell'Arte figurata* (Florence, 1879). The plates subjoined to the work reproduce, on a small scale, 50 illustrations of the myth from various sources. A supplement, entitled *Nuovi Monumenti di Filottete* (Rome, 1882), contains at the end a synoptical table, enumerating 63 works of art which relate to the subject.

—abandoned in Lemnos ;—finally, tended by the ‘healing hands’ at Troy, and victorious over Paris.

A peculiar interest belongs to the representations of his sufferings in Lemnos, since they exhibit three principal types, each of which can be traced to the influence of an eminent artist. (i) The sculptor Pythagoras of Rhegium (c. 460 B.C.), famous especially for his athletes, excelled in the expression of sinews and veins. One of his best-known works was a statue at Syracuse, which represented a man limping, with a sore in his foot. ‘Those who look at it,’ says Pliny, ‘seem to feel the pain’<sup>1</sup>. There can be no doubt that the subject was Philoctetes. As an example of the later works which were probably copied, more or less directly, from this statue, may be mentioned a cornelian intaglio, now in the Museum of Berlin<sup>2</sup>. Philoctetes is walking, with the aid of a stick held in his left hand: in his right he carries the bow and quiver: his left foot,—the wounded one, as a bandage indicates,—is put forward, while the weight of the body is thrown on the right foot. The figure illustrates a principle which Pythagoras of Rhegium is said to have introduced,—viz., a correspondence between the attitude of the left leg and that of the right arm, or *vice versa*,—a symmetry obtained by an artificial balance of movements<sup>3</sup>. It is noteworthy that a standing or walking Philoctetes occurs only on engraved gems, and in one mural painting at Pompeii (of about 30 B.C.) which may also have been suggested by the Syracusan statue. (ii) A very beautiful Athenian vase-painting, of about 350 B.C., shows Philoctetes sitting on a rock in Lemnos, under the leafless branches of a stunted tree; his head is bowed, as if in dejection; the bandaged left foot is propped on a stone, and the left hand clasps the left knee<sup>4</sup>. He wears a sleeveless Doric chiton, girt round the waist; at his right side the bow and arrows rest on the ground. It is probable that the source of this vase-painting was a picture by Parrhasius, who is known to have taken

<sup>1</sup> *Hist. Nat.* 34. 59.

<sup>2</sup> Milani, *Mito di F.*, p. 78.

<sup>3</sup> Such equipoise was technically called ‘chiasmus,’—a term borrowed from the form of the Greek X, and transferred from rhetoric to sculpture.

<sup>4</sup> *Ib.* p. 80. Milani has chosen this picture as the frontispiece of his monograph. The vase is an aryballos, now the property of Sign. A. Castellani, of Rome.

Philoctetes for his subject at a date slightly earlier than that to which the vase is referred. The distinctive feature here is the predominance of mental over physical pain;—a conception which might have been suggested to the painter by the Attic dramatists. (iii) In a third series of representations, Philoctetes reclines on the ground, fanning his wounded foot with the wing of a bird, or with a branch. This type occurs only on gems, and appears to have been originated by Boethus of Chalcidion, a gem-engraver of high repute, who lived probably in the early part of the third century B.C.<sup>1</sup>

Some other scenes found on works of art, in which Philoctetes is no longer alone, were directly inspired by Attic Tragedy. An engraved gem, now in the British Museum, represents the theft of the bow by Odysseus, as Aeschylus appears to have imagined it<sup>2</sup>. Euripides has been the source of some reliefs on alabaster urns of the second century B.C.; two Trojan envoys, on the left hand of Philoctetes, are inviting him to follow them, while on his right hand are Odysseus and Diomedes, in an attitude of remonstrance; or Philoctetes, in acute pain, is tended by Odysseus, while Diomedes, at the sufferer's back, seizes the bow and quiver<sup>3</sup>. Nor has Sophocles been neglected; Odysseus instructing Neoptolemus appears on a marble medalion<sup>4</sup> of the first or second century A.D.; and a sarcophagus<sup>5</sup> of the same period shows the moment when Odysseus starts forward to prevent his more generous comrade from restoring the bow to its despairing master (v. 974).

<sup>1</sup> Milani, pp. 85 ff., and *Nuovi Monumenti*, p. 275.—It has been conjectured that the *Philoctetes* of Aeschylus was the literary source used by Boethus. This is not improbable (see next note). But it is not likely that the winged creatures which the sufferer fanned away from his foot are the *θοκορνοι* ('locusts') or *φάβες* ('wild pigeons') which were mentioned in that play (fr. 251 f., ed. Nauck).

<sup>2</sup> The gem is a sardonyx intaglio, no. 829 in the Hertz collection, and shows the recumbent Philoctetes fanning his foot to keep off some winged creatures; while Odysseus, characterised by the *πίλος*, stands at his back, in the act of taking the bow from the place where it is suspended. This recalls a fragment of the Aeschylean *Philoctetes*, *κρεμάσασα* (*κρεμάστῃ*?) *τόξα πίλινος ἐκ μελανδρόνου*. See Milani, *Mito di F.*, p. 90.

<sup>3</sup> Milani, pp. 96 ff. Each of these subjects occurs on several urns, most of which were found at Volterra; some of them are in the museum there, others at Florence, and one at Cortona.

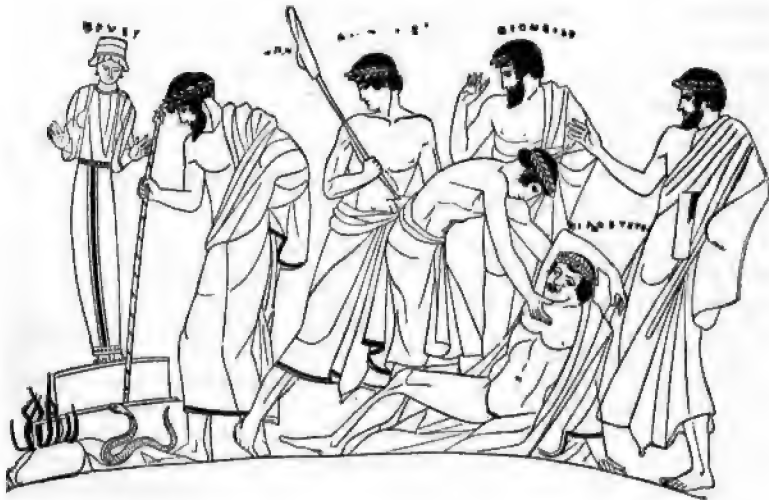
<sup>4</sup> Now in the Vatican Library. Milani, p. 91.

<sup>5</sup> Now in the garden of the Villa Gherardesca at Florence. *Ib.* pp. 92 ff.

The scene  
of the  
sacrifice.

§ 21. But the most valuable contribution of art to the interpretation of the play is a vase-painting of Philoctetes wounded at the shrine of Chrysè. This incident, like the personality of Chrysè herself, is left indistinct by the allusions in the poet's text; and such indistinctness,—easily tolerated by ancient audiences in matters which lay 'outside of the tragedy,'—tends to weaken a modern reader's grasp of the story. It is therefore interesting to know how the whole scene was conceived by a Greek artist nearly contemporary with Sophocles. The painting occurs on a round wine-jar (*στάμνος*), found at Caere in southern Etruria, and now in the Campana collection of the Louvre: the date to which it is assigned is about 400 B.C.<sup>1</sup>

The place is the sacred precinct of Chrysè—'the roofless sanctuary' of which Sophocles speaks—in the island of the same name, near the eastern coast of Lemnos. Philoctetes, who has just been bitten in the foot by the snake, is lying on the ground, overcome by pain, and crying aloud, as the open mouth indicates. The laurel-wreath worn by him, as by all the other persons of the group, denotes that he had been



sacrificing. A beardless youth who bends over the sufferer, as if about to raise him in his arms, is probably Palamedes; his

<sup>1</sup> Milani, p. 68.

chlamys is girt about his loins in the manner used by sacrificers. On the left, the image of Chrysè is seen behind her burning altar ; the snake, 'the lurking guardian' of her shrine (v. 1327 f.),— which had crept forth as Philoctetes approached—is again seeking its hiding-place, while Agamemnon strikes at it with his sceptre. Next to him on the right is the beardless Achilles, with chlamys girt at the waist, and a piece of flesh, roasted for the sacrifice, on a spit (ὀβελός) in his hand : then the bearded Diomedes, wrapt in his himation : and, on the extreme right, a similar form, possibly Menelaus<sup>1</sup>. The attitudes express horror at the disaster<sup>2</sup>. If the followers of the Greek chiefs are imagined as gathered around this group, awe-struck spectators of the interrupted rite, nothing is wanting to a picture of the moment indicated by Sophocles, when the 'ill-omened cries' of Philoctetes 'filled the camp,' and at length prompted the cruel resolve to carry him across the narrow strait, and abandon him on the lonely shore of Lemnos.

§ 22. A further point of interest in this vase-painting is its Chrysè. representation of the mysterious Chrysè. Her image has the rigid character of a primitive temple-image (ξόανον). The high κάλαθος or πόλος on her head seems to indicate a Chthonian power, as in the case of Demeter, Artemis Tauropolos, and Artemis Orthia. A very similar representation of her occurs on another vase—a 'vinegar-cup' (oxybaphon) of the fifth or fourth century B.C., now in the Lamberg collection at Vienna<sup>3</sup>. The scene there depicted is the first sacrifice of Philoctetes at Chrysè's altar, in company with Heracles ; and there, as here, her identity is made certain by her name being written above. There, too, her hands are uplifted ; but she wears a corona, not the calathus ; and a broad stripe, which runs down her robe from neck to feet,

<sup>1</sup> So Michaelis conjectures (*Annal. dell' Istit. di Corr. Archeol.*, 1857, p. 252). Milani, however, thinks that the artist introduced this figure merely because the symmetry of the picture required it, and had no definite person in view (p. 69).

<sup>2</sup> In the original, the names ΦΙΛΟΚΤΕΤΗΣ, ΧΡΥΣΗ, ΔΙΟΜΕΔΗΣ appear above the heads of those persons respectively: the names of Agamemnon and Achilles have been almost obliterated, but Α.....ΩΝ and Α.....Σ remain. No trace of a name appears over the supposed Menelaus.

<sup>3</sup> Milani, pp. 60 ff.

is studded with two rows of discs, which appear to symbolise stars. Here, also, such discs are seen, though only on the girdle and on the lower edge of the garment. According to one theory, Chrysè was merely a form of Athena,—the epithet 'golden' having been substituted for the personal name,—and the serpent at her shrine is to be compared with the guardian of the Erechtheum (see on 1327 ff.). But there is more probability in the view of Petersen<sup>1</sup>, that Chrysè is a Greek form of Bendis. The Thracian Bendis was a lunar deity, sharing some attributes of Artemis (with whom the Greeks chiefly associated her), Hecate, Selene, and Persephone. The worship of Bendis seems to have existed in Lemnos, as at Athens. On the other hand, Chrysè is always connected with places near the Thracian coasts. Lenormant, adopting this view, remarked that, if the name Bendis meant 'bright', then *Χρύση* (= *χρυσή*) may have been a direct translation of it<sup>2</sup>. Thus, when Heracles, Jason and Agamemnon—all bound on perilous enterprises—offered sacrifice at Chrysè's altar, they might be regarded as seeking to conciliate an alien deity. Sophocles imagines her as a cruel being (*ὠμόφρων*) whom higher powers—for their own good purpose—have permitted to wreak her anger; but he does not further define her supernatural rank.

Supposed  
political  
reference.

§ 23. The *Philoctetes* was produced at the Great Dionysia, late in March, 409 B.C., and gained the first prize<sup>3</sup>. Sophocles, according to the tradition, would then have been eighty-seven. Able critics have favoured the view that his choice of this subject was in some way connected with the return of Alcibiades<sup>4</sup>. It was in 411 B.C. that Thrasybulus had prevailed on the democratic leaders at Samos to send for Alcibiades, and to

<sup>1</sup> Ersch and Gruber's *Encyc.*, art. *Griechische Mythologie*, p. 294.

<sup>2</sup> As Jacob Grimm conjectured, comparing *Vanadis*, a surname of Freyja.

<sup>3</sup> Daremberg and Saglio, *Dict. des Antiquités*, i. p. 686.

<sup>4</sup> See the second Argument to the play, p. 4.

<sup>5</sup> Ad. Schöll, *Sophocles. Sein Leben und Wirken*. (Frankfort, 2nd ed. 1870.) Ch. Lenormant, in the *Correspondant* of July 25, 1855. M. Patin (*Sophocle*, p. 125) mentions, as the earliest expression of such a view, an art. by M. Lebeau jeune in the *Mém. de l'Acad. des Inscriptions*, vol. XXXV.

elect him one of the ten generals<sup>1</sup>,—a measure by which, as Grote says, 'he was relieved substantially, though not in strict form,' from the penalties of banishment. In 410 Alcibiades had been the principal author of the Athenian victory at Cyzicus. Thus, at the date of the *Philoctetes*, men's minds had already been prepared for his formal restitution to citizenship—which took place on his return to Athens in 407 B.C. It is easy to draw a parallel between the baffled army at Troy, with their fate hanging on an estranged comrade, and the plight of Athens, whose hopes were centred on an exile. Nay, even the passage where Philoctetes learns who have perished, and who survive, in the Greek army has been read as a series of allusions to dead or living Athenians. Then Neoptolemus is Thrasybulus: and the closing words of Heracles (*εὐσεβεῖν τὰ πρὸς θεούς*) convey a lesson to the suspected profaner of the Mysteries. Now, to suppose that Sophocles intended a political allegory of this kind, is surely to wrong him grievously as a poet. At the same time it must be recognised that the coincidence of date is really remarkable. It is not impossible that his thoughts may have been first turned to this theme by the analogy which he perceived in it to events of such deep interest for his countrymen<sup>2</sup>. But the play itself is the best proof that, having chosen his subject, he treated it for itself alone.

§ 24. The diction of the *Philoctetes* has been regarded by Diction. Schneidewin and others as somewhat deficient in the lofty force of earlier compositions. But this criticism is not warranted by those passages which gave the fittest scope for such a quality,—as the invocation of the Great Mother (391—402),—the noble stasimon (676—729),—and the denunciations by Philoctetes of the fraud practised against him (927—962: 1004—1044). If, in the larger part of the play, the language is of a less elevated strain, this results from the nature of the subject; since the

<sup>1</sup> Thuc. 8. 81, 82. The first overtures of Alcibiades had been made to the oligarchs in the army at Samos (*ib.* 47), and had led to the Revolution of the Four Hundred.

<sup>2</sup> There is one passage in the *Philoctetes*, which, though it should not be regarded as a direct allusion to recent events, might certainly suggest that they were present to the poet's mind: see commentary on vv. 385 ff.



gradual unfolding of character, to which the plot owes its peculiar interest, is effected by the conversations of Neoptolemus with Odysseus or with Philoctetes, in which a more familiar tone necessarily predominates.

Versifica-  
tion.

§ 25. The versification, however, clearly shows, in one respect, the general stamp of the later period. If the *Philoctetes* is compared (for example) with the *Antigone*, it will be apparent that the structure of the iambic trimeter has become more Euripidean. The use of tribrachs is very large. Two such feet occur consecutively in the same verse (1029 *καὶ νῦν τί μ' ἄγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;*): a tribrach precedes a dactyl (1232 *παρ' οὐπερ ἔλαβον τάδε τὰ τόξ', αὖθις πάλιν*): or follows it (932 *ἀπόδος, ἰκνούμαί σ', ἀπόδος, ἰκετεύω, τέκνον*). In two instances a verse ends with a single word which forms a 'paeon quartus' (1302 *πολέμιον*, 1327 *ἀκαλυφῇ*),—a licence used, indeed, by Aeschylus, but in a trimeter which belongs to a lyric passage (*Eum.* 780). An anapaest in the first place of the verse occurs not less than thirteen times (308, 470, 486, 544, 742, 745, 749, 898, 923, 939, 941, 967, 1228),—without counting 815 (*τί παραφρονεῖς*, where the first foot may be a tribrach), 549 (a proper name), or 585 (*ἐγὼ εἰμ'*, a case of synizesis). Not a single instance occurs in the *Antigone*; and in no other play are there more than five. These relaxations of metre in the *Philoctetes* may be partly explained, perhaps, by the more colloquial tone which prevails in much of the dialogue. But at any rate the pervading tendency to greater freedom is unmistakable, and is certainly more strongly marked than in any other of the poet's plays.

## MANUSCRIPTS, EDITIONS, ETC.

§ 1. THE MSS., other than L, to which reference is made in the MSS. critical notes are the Parisian A, B, K, T; the Florentine Γ, Lc, L<sup>a</sup>, R; the Venetian V, V<sup>a</sup>, V<sup>b</sup>; the Roman Vat., Vat. b; and the London Harl. Some account of these has been given in former volumes (*Oed. Tyr.*, Introd., pp. lii ff., 3rd ed.: *Oed. Col.*, p. xlix, 2nd ed.),—with three exceptions, viz., K, Lc, and Harl. The readings of K, when given, are cited from the edition of Blaydes (1870), who was the first to collate it for the *Philoctetes*. It is a ms. of the 15th century, cod. 2886 in the National Library at Paris, and, as a rule, closely follows L: though, as Cavallin remarks (*Prolegom.* pp. xxxv f.), ‘nonnunquam suam quandam est aut corrumpendi aut corrigendi viam ingressus.’ It is curious that in v. 1322, where L has εὔνοιάν σοι λέγων, K has the true εὔνοιαν λέγων, with σοι merely written above. Dindorf’s Lc (the N of Blaydes), is cod. 32. 2 in the Laurentian Library at Florence, and dates from the 14th century. The Harleian ms. is no. 5743 of that collection in the British Museum; it is ascribed to the 15th century, and contains the *Philoctetes* and *Trachiniae*.

§ 2. With regard to the readings of L and its peculiarities as a ms., some points of interest will be found (e.g.) in the critical notes on vv. 533, 715, 727, 942, 1263, 1384. Attention may be drawn, also, to vv. 82 and 945, as instances of the manner in which L, even when it has lost the true reading, sometimes preserves a hint of it which has vanished from later mss. In what concerns the relations between L and the other codices, the most remarkable point presented by this play is the twofold reading in v. 220,—καὶ ποίας πάτρας (L), and ναυτιλαφ πλάτῃ (A). Cavallin’s theory that both arose from καὶ ποία πλάτῃ seems more ingenious than probable; but it does not therefore become necessary to regard the discrepancy as evidence that A had an archetype distinct from L (see commentary). Another passage which deserves notice, as illustrating the character of L, is 639, ἐπειδὴν πνεῦμα τοῦκ

## METRICAL ANALYSIS.

IN addition to anapaests, the lyric metres used in the *Philoctetes* are the following.

(1) Logaoedic, based on the choree (or 'trochee'),  $- \cup$ , and the cyclic dactyl, which is metrically equivalent to the choree,  $\sim \cup$ . A logaoedic tetrapody, or verse of four feet (one cyclic dactyl and three chorees), is called 'Glyconic.' According as the dactyl comes first, second, or third, the verse is a First, Second, or Third Glyconic. A logaoedic tripody (one cyclic dactyl and two chorees) is called 'Pherecratic.' According as the dactyl comes first or second, it is a First or Second Pherecratic. Logaoedic verses of six and of five feet also occur. The logaoedic dipody ('*versus Adonius*') is found once in this play: see Analysis, No. III., Stasimon, Second Strophe, per. II., v. 2.

(2) Choreic verses, based on the choree,  $- \cup$ , are ordinarily of four or of six feet, and are often used to vary logaoedic measures (cp. No. I., Parodos, First Strophe, etc.).

(3) Dactyls occur in the form of the hexameter, the tetrapody, and the tripody. (For the two latter, see Analysis, No. IV., Kommos, First Strophe, per. 1.)

(4) Dochmiacs. The single dochmius,  $\cup : - - \cup | - \wedge ||$ , occurs in No. V., Second Kommos, First Str., per. III., v. 1. The dochmiac dimeter, of which the normal form is  $\cup : - - \cup | -, \cup || - - \cup | - \wedge ||$ , appears in No. II., Hyporcheme, periods II. and III., and in No. IV., Kommos, Strophe, per. III. In the first of these passages (No. II., per. II.), the two dochmiac dimeters are separated by a verse consisting of bacchii ( $- - \cup$ ) in two dipodies. Such a measure was akin to the dochmiac, in which the bacchius was the primary element.

(5) The ionic measure,  $--\cup\cup$ , is found once (No. V., Anomoiostrophæ, first section, per. 11.). It is there used with anacrusis,  $\cup\cup;--\cup\cup$ , *i.e.*, in the form called *ionicus a minore*. This passage also exemplifies the not uncommon licence by which dichorees ( $--\cup--\cup$ ) could be interchanged with ionics. Such substitution was termed *ἀνάκλασις* ('breaking up'). On this see Schmidt, *Rhythmic and Metric*, § 23. 2.

(6) Choriambics ( $--\cup\cup--$ ) occur in the same passage, a little further on. (No. V., Anomoiostr., first sect., per. 1v.)

This sequence of ionics and choriambics is instructive, as illustrating the fine sense which varied lyric metres according to shades of feeling. The ionic was an animated measure; here, it expresses the lively repugnance with which Philoctetes regards the prospect of going to Troy. But the choriambic was more than animated,—it was passionate; and so it is reserved for the climax, where, in his despair, he conjures the Chorus not to depart,—*μή, πρὸς ἀραίου Διός, ἔλθης, κτεναίω*. The same ethical relation between the two measures may be seen in the *Oedipus Tyrannus*, 483 ff. (Metr. Analysis, p. xciv).

In the subjoined metrical schemes, the sign  $\sqcup$ , for  $--$ , denotes that the time-value of  $--$  is increased by one half, so that it is equal to  $--\cup$  or  $\cup\cup\cup$ . The sign  $\zeta$  means that an 'irrational' long syllable (*συλλαβὴ ἄλογος*) is substituted for a short. The letter  $\omega$ , placed over two short syllables, indicates that they have the time-value of one short only.

At the end of a verse,  $\wedge$  marks a pause equal to  $\cup$ ,  $\overline{\wedge}$  a pause equal to  $--$ . The *anacrusis* of a verse (the part preliminary to the regular metre) is marked off by three dots placed vertically,  $\vdots$ .

The end of a rhythmical unit, or 'sentence,' is marked by  $\parallel$ . The end of a rhythmical 'period' (a combination of two or more such sentences, corresponding with each other) is marked by  $\llbracket$ .

If a rhythmical sentence introduces a rhythmical period without belonging to it, it is called a *προῳδός*, or prelude: or, if it closes it, an *ἐπὶοδός*, epode, or postlude. Similarly a period may be grouped round an isolated rhythmical sentence, which is then called the *μεσοῳδός*, mesode, or interlude.

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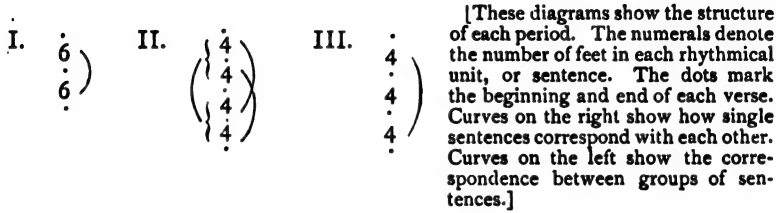
## I. Parodos, vv. 135—218.

FIRST STROPHE.—Logaoedic, in hexapodies (Period I.), and tetrapodies (II., III.). The First Glyconic is used in II. 2; the Second Glyconic, in II. 3, 4 and III. 1. There are some choreic verses, viz. I. 1 (a choreic hexapody, or iambic trimeter): II. 1, III. 2, 3 (choreic tetrapodies). A similar blending of logaoedic and choreic measures may be seen in *Ant.* 332—375 and 582—625 (*Metr. Anal.* pp. lix ff.).

- I. 1.  $\begin{array}{ccccccc} \vee & - & \vee & - & \vee & - & \vee & - \\ \text{τι} & : & \chi\rho\eta\ \tau\iota & | & \chi\rho\eta\ \mu\epsilon & | & \delta\epsilon\sigma\pi\omicron\tau & | & \epsilon\nu\ \xi\epsilon\nu & | & \alpha\ \xi\epsilon\nu & | & \omicron\nu & \wedge & || \\ \mu\epsilon\lambda & : & \omicron\nu\ \tau\alpha\lambda & | & \alpha\iota\ \mu\epsilon\lambda & | & \eta\mu\alpha & | & \mu\omicron\iota\ \lambda\epsilon\gamma & | & \epsilon\iota\varsigma\ \alpha\nu & | & \alpha\xi & \wedge & \end{array}$
2.  $\begin{array}{ccccccc} \gtrsim & \text{L} & \sim & \vee & - & \vee & - & \vee & \text{L} & - \\ \text{στεγ} & : & \epsilon\nu & | & \eta\ \tau\iota\ \lambda\epsilon\gamma & | & \epsilon\nu\ \pi\rho\omicron\varsigma & | & \alpha\nu\delta\rho\ \upsilon\pi & | & \omicron\pi\tau & | & \alpha\nu & \wedge & || \\ \phi\rho\omicron\upsilon\rho & : & \epsilon\nu & | & \omicron\mu\mu\ \epsilon\pi\iota & | & \sigma\psi\ \mu\alpha\lambda & | & \iota\sigma\tau\alpha & | & \kappa\alpha\iota\rho & | & \psi & \wedge & \end{array}$

- II. 1.  $\begin{array}{ccccccc} - & \vee & - & \vee & \text{L} & - \\ \phi\rho\alpha\zeta\epsilon & | & \mu\omicron\iota\ \tau\epsilon\chi\nu & | & \alpha & | & \gamma\alpha\rho & \wedge & || \\ \nu\nu\nu\ \delta\epsilon & | & \mu\omicron\iota\ \lambda\epsilon\gamma & | & \alpha\nu\lambda & | & \alpha\varsigma & \wedge & \end{array}$
2.  $\begin{array}{ccccccc} \gtrsim & \sim & \vee & \text{L} & \text{L} & - \\ \tau\epsilon\chi\nu & : & \alpha\varsigma\ \epsilon\tau\epsilon\rho & | & \alpha\varsigma & | & \pi\rho\omicron\nu\chi & | & \epsilon\iota & \wedge & || \\ \pi\omicron\iota & : & \alpha\varsigma\ \epsilon\nu\epsilon\delta\rho & | & \omicron\varsigma & | & \nu\alpha\iota & | & \epsilon\iota & \wedge & \end{array}$
3.  $\begin{array}{ccccccc} - & > & \sim & \vee & - & \vee & - & \vee \\ \kappa\alpha\iota\ \gamma\nu\omega\mu & | & \alpha\ \pi\alpha\rho\ \omicron\tau & | & \psi\ \tau\omicron & | & \theta\epsilon\iota\omicron\nu & || \\ \kappa\alpha\iota\ \chi\omega\rho & | & \omicron\nu\ \tau\iota\nu\ \epsilon\chi & | & \epsilon\iota\ \tau\omicron & | & \gamma\alpha\rho\ \mu\omicron\iota & \end{array}$
4.  $\begin{array}{ccccccc} \vee & \text{L} & \sim & \vee & - & \vee & - \\ \delta\iota & : & \omicron\varsigma & | & \sigma\kappa\eta\pi\tau\rho\nu\ \alpha\nu & | & \alpha\varsigma\sigma\epsilon\tau & | & \alpha\iota & \wedge & || \\ \mu\alpha\theta & : & \epsilon\nu & | & \omicron\nu\kappa\ \alpha\pi\omicron & | & \kappa\alpha\iota\epsilon\iota & | & \omicron\nu & & \end{array}$

- III. 1.  $\begin{array}{ccccccc} \gtrsim & - & \vee & \sim & \vee & - & \vee & - \\ \sigma\epsilon\ \delta & : & \omega\ \tau\epsilon\kappa\nu & | & \omicron\nu\ \tau\omicron\delta\ \epsilon\lambda & | & \eta\lambda\upsilon\theta & | & \epsilon\nu & \wedge & || \\ \mu\eta & : & \pi\rho\omicron\sigma\pi\epsilon\omicron\varsigma & | & \omega\nu\ \mu\epsilon\ \lambda\alpha\theta & | & \eta\ \pi\omicron\theta & | & \epsilon\nu & \wedge & \end{array}$
2.  $\begin{array}{ccccccc} - & \omega & - & \omega & - & \omega & - & \omega \\ \pi\alpha\nu\ \kappa\rho\alpha\tau\omicron\varsigma & | & \omega\gamma\nu\gamma\iota & | & \omicron\nu\ \tau\omicron\ \mu\omicron\iota & | & \epsilon\nu\nu\epsilon\pi\epsilon & || \\ \tau\iota\varsigma\ \tau\omicron\pi\omicron\varsigma & | & \eta\ \tau\iota\varsigma\ \epsilon\delta\rho & | & \alpha\ \tau\iota\nu\ \epsilon\chi & | & \epsilon\iota\ \sigma\tau\iota\beta\omicron\nu & \end{array}$
3.  $\begin{array}{ccccccc} \vee & - & \vee & - & \vee & \text{L} & - \\ \tau\iota & : & \sigma\omicron\iota\ \chi\rho\epsilon & | & \omega\nu\ \upsilon\pi & | & \omicron\nu\rho\gamma & | & \epsilon\nu & \wedge & || \\ \epsilon\nu & : & \alpha\nu\lambda\omicron\nu & | & \eta\ \theta\nu\rho & | & \alpha\iota & | & \omicron\nu & & \end{array}$



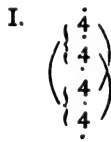
After the first Strophe follows the first system of Anapaests (144 *νῦν μὲν*...149 *θεραπεύειν*): after the first Antistrophe, the second system (159 *οἶκον*...168 *ἐπινοωμάτων*).

SECOND STROPHE.—Logaoedic. I. Second Glyconics. II. The same, except that vv. 3 and 4 consist of two tripodies (a Second and First Pherecratic), with a pentapody between them.

- I. 1.  $\begin{array}{c} - > \sim \cup - \cup - \\ \text{οικτιρ} \mid \omega \text{ νιν} \epsilon \gamma \mid \omega \gamma \sigma \pi \mid \omega \varsigma \wedge \parallel \\ \text{ουτος} \mid \pi \rho \omega \tau \omicron \gamma \omicron \nu \mid \omega \nu \iota \sigma \mid \omega \varsigma \end{array}$
2.  $\begin{array}{c} - > \sim \cup - \cup - \\ \text{μη} \text{ του} \mid \kappa \eta \delta \omicron \mu \epsilon \nu \mid \omicron \upsilon \beta \rho \omicron \tau \mid \omega \nu \wedge \parallel \\ \text{οικων} \mid \omicron \upsilon \delta \epsilon \nu \omicron \varsigma \mid \upsilon \sigma \tau \epsilon \rho \mid \omicron \varsigma \end{array}$
3.  $\begin{array}{c} - > \sim \cup - \cup - \\ \text{μηδε} \mid \xi \upsilon \nu \tau \rho \omicron \phi \omicron \nu \mid \omicron \mu \mu \epsilon \chi \mid \omega \nu \wedge \parallel \\ \text{παντων} \mid \alpha \mu \mu \omicron \rho \omicron \varsigma \mid \epsilon \nu \beta \iota \mid \psi \wedge \end{array}$
4.  $\begin{array}{c} - > \sim \cup \text{L} - \\ \text{δυσταν} \mid \omicron \varsigma \mu \omicron \nu \omicron \varsigma \mid \alpha \iota \mid \epsilon \iota \wedge \parallel \\ \text{κειται} \mid \mu \omicron \nu \omicron \varsigma \alpha \pi \mid \alpha \lambda \lambda \mid \omega \nu \wedge \end{array}$
- II. 1.  $\begin{array}{c} \geq \text{L} \sim \cup - \cup - \\ \text{νοσ} \mid \epsilon \iota \mid \mu \epsilon \nu \nu \omicron \sigma \omicron \nu \mid \alpha \gamma \rho \iota \mid \alpha \nu \wedge \parallel \\ \text{στικτ} \mid \omega \nu \mid \eta \lambda \alpha \sigma \iota \mid \omega \nu \mu \epsilon \tau \mid \alpha \wedge \end{array}$
2.  $\begin{array}{c} \geq \text{L} \sim \cup - \cup - \\ \text{αλ} \mid \upsilon \mid \epsilon \iota \delta \epsilon \pi \iota \mid \pi \alpha \nu \tau \iota \mid \tau \psi \wedge \parallel \\ \text{θηρ} \mid \omega \nu \mid \epsilon \nu \tau \omicron \delta \upsilon \nu \mid \alpha \iota \varsigma \omicron \mu \mid \omicron \upsilon \wedge \end{array}$
3.  $\begin{array}{c} - > \sim \cup \text{L} \sim \cup \text{L} \sim \cup - \cup - \\ \text{χρειας} \mid \iota \sigma \tau \alpha \mu \epsilon \nu \mid \psi \parallel \pi \omega \varsigma \pi \omicron \tau \epsilon \mid \pi \omega \varsigma \mid \delta \upsilon \sigma \mu \omicron \rho \omicron \varsigma \mid \alpha \nu \tau \epsilon \chi \mid \epsilon \iota \wedge \parallel \\ \text{λιμψ} \tau \mid \omicron \iota \kappa \tau \rho \omicron \varsigma \alpha \nu \mid \eta \varsigma \parallel \epsilon \sigma \tau \alpha \mu \epsilon \rho \mid \iota \mu \nu \mid \eta \mu \alpha \tau \epsilon \chi \mid \omega \nu \omicron \rho \mid \epsilon \iota - \wedge \end{array}$
4.  $\begin{array}{c} \sim \cup - \cup - \\ \omega \text{ παλαμ} \mid \alpha \iota \theta \epsilon \mid \omega \nu \wedge \parallel \\ \alpha \delta \alpha \upsilon \rho \mid \omicron \sigma \tau \omicron \mu \mid \omicron \varsigma \wedge \end{array}$

5.  $\begin{array}{cccc} - > & \sim & \sim & - & \sim & - \\ \omega & \delta\nu\sigma\tau & | & \alpha\nu\alpha & \gamma\epsilon\nu & | & \eta & \beta\rho\sigma\tau & | & \omega\nu & \wedge & || \\ \alpha\chi\omega & & | & \tau\eta\lambda\epsilon\phi\alpha\nu & & | & \eta\varsigma & \pi\iota\kappa\rho & & \alpha\iota\varsigma & \wedge \end{array}$

6.  $\begin{array}{cccc} - > & \sim & \sim & \text{L} & - \\ \omicron\iota\varsigma & \mu\eta & | & \mu\epsilon\tau\rho\iota\omicron\varsigma & | & \alpha\iota & | & \omega\nu & \wedge & \text{J} \\ \alpha\iota\mu\omega\gamma & & | & \alpha\iota\varsigma & \nu\pi\alpha\kappa & & | & \omicron\nu & & \epsilon\iota & \wedge \end{array}$



After the second Antistrophe follows the third system of Anapaests (191 οὐδὲν... 200 δαμῆναι).

THIRD STROPHE.—Logaoedic. I. Hexapodies (1 being choreic).  
II. Glyconics.

I. 1.  $\begin{array}{cccc} > & \sim & \sim & \text{L} & \sim & \sim & \sim & - & \sim & - & \sim & - \\ \epsilon\nu & \vdots & \sigma\tau\omicron\mu & \epsilon\chi\epsilon & | & \pi\alpha\iota & & | & \tau\iota & \tau\omicron\delta\epsilon & | & \pi\rho\omicron\upsilon\phi\alpha\nu & & | & \eta & \kappa\tau\upsilon\pi & & | & \omicron\varsigma & \wedge & || \\ \alpha\lambda\lambda & \vdots & \epsilon\chi\epsilon & \tau\epsilon\kappa\nu & & | & \omicron\nu & & | & \lambda\epsilon\gamma\omicron & \tau\iota & & | & \phi\rho\omicron\iota\tau\iota\delta & & | & \alpha\varsigma & \nu\epsilon & & | & \alpha\varsigma & \wedge \end{array}$

2.  $\begin{array}{cccc} - > & \sim & \sim & \text{L} & \sim & \sim & \text{L} & - \\ \phi\omega\tau\omicron\varsigma & & | & \sigma\upsilon\nu\tau\rho\omicron\phi\omicron\varsigma & & | & \omega\varsigma & & | & \tau\epsilon\iota\rho\omicron\mu\epsilon\nu & & | & \omicron\nu & & | & \tau\omicron\upsilon & \wedge & \text{J} \\ \omega\varsigma & \omicron\upsilon\kappa & & | & \epsilon\chi\epsilon\delta\rho\omicron\varsigma & & | & \alpha\lambda\lambda & & | & \epsilon\nu\tau\omicron\pi\omicron\varsigma & & | & \alpha\nu & & | & \eta\rho & \wedge \end{array}$

II. 1.  $\begin{array}{cccc} - > & - > & \sim & \sim & - \\ \eta & \pi\omicron\upsilon & & | & \tau\eta\delta & \eta & & | & \tau\eta\delta\epsilon & \tau\omicron\pi & & | & \omega\nu & \wedge & || \\ \omicron\nu & \mu\omicron\lambda\pi & & | & \alpha\nu & \sigma\upsilon\rho & & | & \iota\gamma\gamma\omicron\varsigma & \epsilon\chi & & | & \omega\nu & \wedge \end{array}$

2.  $\begin{array}{cccc} > & - > & \sim & \sim & - > & \text{L} & - & \geq & \sim & \sim & \text{L} & - \\ \beta\alpha\lambda\lambda & \vdots & \epsilon\iota & \beta\alpha\lambda\lambda & & | & \epsilon\iota & \mu & \epsilon\tau\upsilon\mu & & | & \alpha & \phi\theta\omicron\gamma\gamma & & | & \alpha & \tau\omicron\upsilon & \sigma\tau\iota\beta & & | & \omicron\nu & \kappa\alpha\tau & \alpha\nu & & | & \alpha\gamma\kappa & & | & \alpha\nu & \wedge & || \\ \omega\varsigma & \vdots & \pi\omicron\iota\mu\alpha\nu & & | & \alpha\gamma\rho\omicron\beta\omicron\tau & & | & \alpha\varsigma & \alpha\lambda\lambda & & | & \eta & & | & \pi\omicron\upsilon & \pi\tau\alpha\iota & & | & \omega\nu & \nu\pi & \alpha\nu & & | & \alpha\gamma\kappa & & | & \alpha\varsigma \end{array}$

3.  $\begin{array}{c} \text{ε} \\ \text{ε} \end{array} \text{ερπ} : \text{οντος} \mid \text{ουδε με} \mid \text{λαθ} \mid \text{ει} \wedge \parallel$   
 $\text{βο} : \text{φ τηλ} \mid \text{ωπον ι} \mid \text{ω} \mid \text{αν} \wedge$

4.  $\begin{array}{c} \text{ε} \\ \text{ε} \end{array} \text{βαρ} : \text{εια} \mid \text{τηλοθεν} \mid \text{ανδα} \mid \text{τρυσαν} \parallel \text{ωρ δια σημα} \mid \text{γαρ θρο} \mid \text{ει} \wedge \parallel$   
 $\text{η} : \text{ναος} \mid \text{αξενον} \mid \text{αυγαζ} \mid \text{ων ορμ} \parallel \text{ον προβοα τι} \mid \text{γαρ δειν} \mid \text{ον} \wedge$

I.  $\begin{array}{c} \cdot \\ 6 \\ \cdot \end{array} \right)$

II.  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array} \right)$

## II. Hyporcheme, vv. 391—402 = 507—518.

STROPHE.—Period I. is choreic. In II., verses 1 and 3 consist of dochmiacs; v. 2, of bacchii. Per. III. is wholly dochmiac.

I. 1.  $\begin{array}{c} \text{ε} \\ \text{ε} \end{array} \text{ορ} : \text{εστερ} \mid \text{α παμ} \mid \text{βωτι} \mid \text{γα} \parallel \text{ματερ} \mid \text{αυτ} \mid \text{ου δι} \mid \text{ος} \wedge \parallel$   
 $\text{οικτ} : \text{ιρ αν} \mid \text{αξ πολλ} \mid \text{ων ε} \mid \text{λεξ} \parallel \text{εν δυσ} \mid \text{οιστ} \mid \text{ων πον} \mid \text{ων} \wedge$

2.  $\begin{array}{c} > \\ > \end{array} \text{α} : \text{τον μεγ} \mid \text{αν πακτ} \mid \text{ωλον} \mid \text{ευχρυσ} \mid \text{ον νεμ} \mid \text{εις} \wedge \parallel$   
 $\text{αθλ} : \text{οια} \mid \text{μηδεις} \mid \text{των εμ} \mid \text{ων τυχ} \mid \text{οι φιλ} \mid \text{ων} \wedge$

II. 1.  $\begin{array}{c} \text{ε} \\ \text{ε} \end{array} \text{σε} : \text{κακει μα} \mid \text{τερ, ποτν} \parallel \text{ι επηυδωμ} \mid \text{αν} \wedge \parallel$   
 $\text{ει} : \text{δε πικρους αν} \mid \text{αξ, εχθ} \parallel \text{εις ατρειδ} \mid \text{ας} \wedge$

2.  $\begin{array}{c} \text{ε} \\ \text{ε} \end{array} \text{οτ} : \text{ες τονδ ατρ} \mid \text{ειδαν υβρ} \parallel \text{ις πασ ε} \mid \text{χωρει} \wedge \parallel$   
 $\text{εγ} : \text{ω μεν το} \mid \text{κεινων κακ} \parallel \text{ον τψδε} \mid \text{κερδος} \wedge$

3.  $\begin{array}{c} \text{ε} \\ \text{ε} \end{array} \text{οτ} : \text{ε τα πατρια} \mid \text{τευχε} \parallel \text{α παρεδιδοσ} \mid \text{αν} \wedge \parallel$   
 $\text{μετ} : \text{ατιθεμενος} \mid \text{ενθα} \parallel \text{περ επιμεμον} \mid \text{εν} \wedge$

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4.  $\begin{array}{ccccccc} \text{—} > & \sim & \sim & \text{—} & \sim & \sim & \text{—} & \text{—} & \text{—} \\ \text{αλλων δ} & | & \text{ουτιν εγ} & | & \text{ωγ} & | & \text{οιδα κλυ} & | & \text{ων} \parallel \text{ουδ εσιδ} & | & \text{ων} & | & \text{μοιρ} & | & \text{α} \wedge \parallel \\ \text{ος ταν} & | & \text{θερμοτατ} & | & \text{αν} & | & \text{αιμαδα} & | & \text{κηκ} \parallel & | & \text{ιομεν} & | & \text{αν} & | & \text{ελκ} & | & \text{εων} \wedge \end{array}$

5.  $\begin{array}{ccccccc} \text{—} > & \sim & \sim & \text{—} & \sim & \text{—} & \text{—} \\ \text{τουδ εχθ} & | & \text{θιονι} & | & \text{συντυχ} & | & \text{οντ} & | & \text{α} \wedge \parallel \\ \text{ενθηρ} & | & \text{ου ποδος} & | & \text{ηπι} & | & \text{οισ} & | & \text{ι} \wedge \end{array}$

6.  $\begin{array}{ccccccc} > & \text{—} & \sim & > & \text{—} & \sim & \text{—} & \sim & \text{—} \\ \text{θνατ} & : & \text{ων ος} & | & \text{ουτ ερξ} & | & \text{ας τιν} & | & \text{ου τι} & | & \text{νοσφισ} & | & \text{ας} \wedge \parallel \\ \text{φυλλ} & : & \text{οις κατ} & | & \text{ευασ} & | & \text{ειεν} & | & \text{ει τις} & | & \text{εμπεσ} & | & \text{οι} \wedge \end{array}$

II. 1.  $\begin{array}{ccccccc} \sim & \sim & \text{—} > & \text{—} & \sim & \text{—} \\ \text{αλλ ισος} & | & \text{ων ισ} & | & \text{οις αν} & | & \text{ηρ} \wedge \parallel \\ \text{φορβαδος} & | & \text{εκ γαι} & | & \text{ας ελ} & | & \text{ων} \wedge \end{array}$

2.  $\begin{array}{ccccccc} \text{—} & \sim & \text{—} & \sim & \text{—} & \sim & \text{—} \\ \text{ωλλυθ} & | & \text{ωδ αν} & | & \text{αξι} & | & \text{ως} \wedge \parallel \\ \text{ειρπε δ} & | & \text{αλλοτ} & | & \text{αλλαχ} & | & \text{α} \wedge \end{array}$

III. 1.  $\begin{array}{ccccccc} \omega & \text{—} & \sim & \sim & \text{—} \\ \text{τοδε} & : & \text{τοι} & | & \text{θανμα μ εχ} & | & \text{ει} \wedge \parallel \\ \text{τοτ αν} & : & \text{ειλ} & | & \text{νομεν} & | & \text{ος} \wedge \end{array}$

2.  $\begin{array}{ccccccc} \sim & \sim & \text{—} & \sim & \text{—} & \sim & \text{—} & \sim & \sim & \text{—} & \sim & \text{—} & \text{—} \\ \text{πως ποτε} & | & \text{πως ποτ} & | & \text{αμφι} & | & \text{πλακτ} \parallel & | & \text{ων ροθι} & | & \text{ων μον} & | & \text{ος κλυ} & | & \text{ων} \parallel \\ \text{παις ατερ} & | & \text{ωτ φιλ} & | & \text{ας τιθ} & | & \text{ην} \parallel & | & \text{ας οθεν} & | & \text{ευμαρ} & | & \text{ει υπ} & | & \text{αρχ} \\ \\ \sim & \sim & \text{—} & \sim & \text{—} & \sim & \text{—} & \sim & \sim & \text{—} & \sim & \text{—} & \text{—} \\ \text{πως αρα} & | & \text{πανδακρ} & | & \text{υτον} & | & \text{ουτ} \parallel & | & \text{ω βιοτ} & | & \text{αν κατ} & | & \text{εσχ} & | & \text{εν} \wedge \parallel \\ \text{οι πορου} & | & \text{ανικ} & | & \text{εξαν} & | & \text{ει} \parallel & | & \text{η δακε} & | & \text{θυμος} & | & \text{ατ} & | & \text{α} \wedge \end{array}$

I.  $\begin{array}{c} \cdot \\ 6 \\ \cdot \\ 5 \\ \cdot \\ 5 \\ \cdot \\ 4 \\ \cdot \\ 5 \\ \cdot \\ 4 \\ \cdot \\ 5 \\ \cdot \\ 6 \end{array}$

II.  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \end{array}$

III.  $\begin{array}{c} \cdot \\ 3 = \text{προφδός.} \\ 4 \\ 4 \\ 4 \\ 4 \end{array}$

SECOND STROPHE.—Logaoedic. Period I., Pherecratic verses. In Per. II., vv. 1 and 3 are Glyconic: v. 2 consists of two Pherecratics, separated by a logaoedic verse of two feet (the '*versus Adonius*': cp. *Ant.*, Metr. Anal. p. lvii).

I. 1.  $\begin{array}{ccccccc} - & > & & \sim & \sim & \text{L} & & \sim & \sim & - & > & - \\ \text{ου} & \text{φορβ} & | & \text{αν} & \text{ιερ} & | & \text{ας} & || & \text{γας} & \text{σπορον} & | & \text{ουκ} & \text{αλλ} & | & \text{ων} & \wedge & || \\ \nu\nu & \delta & \text{ανδρ} & | & \text{ων} & \text{αγαθ} & | & \text{ων} & || & \text{παιδος} & \text{υπ} & | & \text{αντησ} & | & \text{ας} & \wedge & \end{array}$

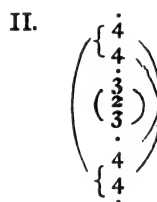
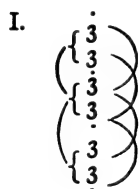
2.  $\begin{array}{ccccccc} - & > & & \sim & \sim & \text{L} & & \sim & \sim & - & > & - \\ \text{αιρων} & | & \text{των} & \text{νεμομ} & | & \text{εσθ} & || & \text{ανερεις} & | & \text{αλφηστ} & | & \text{αι} & \wedge & || \\ \text{ευδαιμ} & | & \text{ων} & \text{ανυσ} & | & \text{ει} & || & \text{και} & \text{μεγας} & | & \text{εκ} & \text{κειν} & | & \text{ων} & \end{array}$

3.  $\begin{array}{ccccccc} - & > & & \sim & \sim & \text{L} & & \sim & \sim & \text{L} & & - \\ \text{πλην} & \text{εξ} & | & \text{ωκυβολ} & | & \text{ων} & || & \text{ει} & \text{ποτε} & | & \text{τοξ} & | & \text{ων} & \wedge & || \\ \text{ος} & \text{νιν} & | & \text{ποντοπορ} & | & \varphi & || & \text{δουρατι} & | & \text{πληθ} & | & \text{ει} & \wedge & \end{array}$

II. 1.  $\begin{array}{ccccccccccc} & > & & - & \sim & & \sim & \sim & - & \sim & & - & > & & \sim & \sim & - & > & - \\ \text{πταν} & : & \text{οις} & \epsilon & | & \text{οις} & \text{ανυσ} & | & \text{ειε} & | & \text{γαστρι} & || & \text{φορβαν} & | & \omega & \text{μελε} & | & \alpha & \psi & \chi & | & \alpha & \wedge & || \\ \text{πολλ} & : & \text{ων} & \text{μην} & | & \text{ων} & \text{πατρι} & | & \text{αν} & \alpha \gamma & | & \text{ει} & \text{προς} & || & \text{αυλαν} & | & \text{μαλιαδ} & | & \text{ων} & \text{νυμφ} & | & \text{αν} & \wedge & \end{array}$

2.  $\begin{array}{ccccccc} - & > & & \sim & \sim & \text{L} & & \sim & \sim & \text{L} & & \sim & \sim & - & \sim & - \\ \text{ος} & \text{μηδ} & | & \text{οινοχυτ} & | & \text{ου} & || & \text{πωματος} & | & \text{ησθ} & || & \text{η} & \text{δεκετ} & | & \text{ει} & \text{χρον} & | & \psi & \wedge & || \\ \text{σπερχει} & | & \text{ου} & \text{τε} & \text{παρ} & | & \text{οχθ} & || & \text{ας} & \text{ιν} & \text{ο} & | & \text{χαλκ} & || & \text{ασπισ} & \text{αν} & | & \text{ηρ} & \text{θε} & | & \text{οις} & \wedge & \end{array}$

3.  $\begin{array}{ccccccccccc} & > & & - & \sim & & \sim & \sim & - & - & \sim & & \sim & - & \text{L} & - \\ \text{λευσσ} & : & \text{ων} & \delta & \text{οπ} & | & \text{ου} & \text{γνοι} & | & \text{η} & \text{στατον} & | & \text{εις} & \text{υδ} & || & \omega\rho & \alpha & | & \text{ει} & \text{προσε} & | & \text{νωμ} & | & \alpha & \wedge & || \\ \text{πλαθ} & : & \text{ει} & \text{πατρ} & | & \text{ος} & \text{θει} & | & \varphi & \text{πυρι} & | & \text{παμφα} & || & \text{ησι} & \text{οι} & | & \text{ας} & \text{υπερ} & | & \text{οχθ} & | & \text{ων} & \wedge & \end{array}$



## IV. Kommos (taking the place of a Second Stasimon), vv. 827—864.

STROPHE.—Period I. is dactylic: II., choreic: III., dochmiac, with a prelude.

- I. 1.  $\begin{array}{ccccccc} \text{—} & \cup & \cup & \text{—} & \cup & \cup & \text{—} & \cup & \cup & \text{—} & \cup & \cup \\ \text{υπν οδυν} & | & \text{ας αδα} & | & \text{ης υπνε δ} & | & \text{αλγεων} & || \\ \text{αλλα τεκν} & | & \text{ον ταδε} & | & \text{μεν θεος} & | & \text{οψεται} & \end{array}$
2.  $\begin{array}{ccc} \text{—} & \cup & \cup \\ \text{ευαες} & | & \text{ημιν} & | & \text{ελθοις} & || \\ \text{ων δ αν αμ} & | & \text{ειβη μ} & | & \text{αυθις} & \end{array}$
3.  $\begin{array}{ccccccc} \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} \\ \text{ευ : αιων} & | & \text{ευαι} & | & \text{ων ων} & | & \text{αξ } \overline{\Lambda} & || \\ \text{βαι : αν μοι} & | & \text{βαιαν} & | & \text{ω τεκν} & | & \text{ον } \overline{\Lambda} & \end{array}$
4.  $\begin{array}{ccccccc} \text{—} & \cup & \cup & \text{—} & \text{—} & \text{—} & \text{—} \\ \text{ομμασι δ} & | & \text{αντισχ} & | & \text{οις } \overline{\Lambda} & || \\ \text{πεμπε λογ} & | & \text{ων φαμ} & | & \text{αν } \overline{\Lambda} & \end{array}$
5.  $\begin{array}{ccccccc} \text{—} & \text{—} & \text{—} & \text{—} & \cup & \cup & \text{—} & \cup & \text{—} \\ \text{τανδ : αιγλαν} & | & \text{α τετατ} & | & \text{αι τα} & | & \text{νυν } \overline{\Lambda} & || \\ \text{ως : παντων} & | & \text{εν νοσψ} & | & \text{ευδρακ} & | & \text{ης } \overline{\Lambda} & \end{array}$
6.  $\begin{array}{ccccccc} \cup & \cup & \cup & \cup & \text{—} & \text{—} & \text{—} \\ \text{ιθι ιθι} & | & \text{μοι παι} & | & \text{ων } \overline{\Lambda} & || \\ \text{υπνος αυπν} & | & \text{ος λευσσ} & | & \text{ειν } \overline{\Lambda} & \end{array}$
- II. 1.  $\begin{array}{ccccccc} > & \cup & \cup & \cup & \text{—} > & \text{—} & \text{—} \\ \text{ω : τεκνον ορ} & | & \text{α που} & | & \text{στας} & | & \text{ει } \Lambda & || \\ \text{αλλ : ο τι δυν} & | & \text{α μακ} & | & \text{ιστ} & | & \text{ον } \Lambda & \end{array}$
2.  $\begin{array}{ccccccc} \text{—} & \cup & \text{—} > & \text{—} & \cup & \text{—} > \\ \text{ποι δε} & | & \text{μοι ταν} & | & \text{θενδε} & | & \text{βασει} & || \\ \text{κεινο} & | & \text{δη μοι} & | & \text{κεινο} & | & \text{λαθρα} & \end{array}$
3.  $\begin{array}{ccccccc} > & \cup & \cup & \cup & \text{—} & \text{—} & \text{—} \\ \text{φροντ : ιδος ορ} & | & \text{ας} & | & \text{ηδ} & | & \text{η } \Lambda & || \\ \text{εξ : ιδου οπ} & | & \text{α} & | & \text{πραξ} & | & \text{εις } \Lambda & \end{array}$
4.  $\begin{array}{ccccccc} \text{—} & \cup & \text{—} > & \text{—} & \text{—} & \text{—} \\ \text{προς τι μεν} & | & \text{ουμεν} & | & \text{πρασσ} & | & \text{ειν } \Lambda & || \\ \text{οισθα γαρ} & | & \text{αν αυδ} & | & \text{ωμ} & | & \text{αι } \Lambda & \end{array}$



III. 1.  $\overset{\sim}{ορ} : \overset{-}{α} \overset{\sim}{βλεπ} | \overset{-}{ει} | \overset{-}{καιρι} | \overset{-}{α} \wedge ||$

2.  $\overset{>}{φθεγγ} : \overset{\sim}{ει} \overset{-}{το} \overset{\sim}{δ} \overset{-}{αλ} | \overset{-}{ωσιμ} | \overset{-}{ον} \wedge ||$

3.  $\overset{\sim}{εμ} : \overset{-}{φ} | \overset{\sim}{φροντιδι} | \overset{-}{παι} \wedge ||$

4.  $\overset{\sim}{πονος} \overset{\sim}{ο} | \overset{-}{μη} \overset{\sim}{φοβ} | \overset{-}{ων} \overset{\sim}{κρατ} | \overset{-}{ιστος} ]$

I.  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array} \right) \\ 3 = \text{επιφδός.}$

II.  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array} \right)$

III.  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 3 \\ \cdot \\ 3 \\ \cdot \\ 4 \end{array} \right)$

**V. Second Kommos** (taking the place of a Third Stasimon),  
vv. 1081—1217.

FIRST STROPHE.—Logaoedic, chiefly in the form of Second Glyconics. A dochmiac forms the prelude to Per. III., and a choreic hexapody to Per. IV.

I. 1.  $\overset{\sim}{ω} \overset{>}{κοιλ} | \overset{-}{ας} \overset{>}{πετρ} | \overset{\sim}{ας} \overset{\sim}{γυαλ} | \overset{-}{ον} \wedge ||$   
 $\overset{-}{ω} \overset{-}{τλαμ} | \overset{-}{ων} \overset{-}{τλαμ} | \overset{-}{ων} \overset{-}{αρ} \overset{-}{εγ} | \overset{-}{ω} \wedge$

2.  $\overset{-}{θερμον} | \overset{-}{και} \overset{>}{παγετ} | \overset{-}{ωδες} | \overset{-}{ως} || \overset{-}{σ} \overset{-}{ουκ} \overset{-}{ε} | \overset{\sim}{μελλον} \overset{\sim}{αρ} | \overset{-}{ω} \overset{-}{ταλ} | \overset{-}{ας} \wedge ||$   
 $\overset{-}{και} \overset{-}{μοχθ} | \overset{-}{ψ} \overset{-}{λωβ} | \overset{-}{ατος} \overset{-}{ος} | \overset{-}{ηδ} || \overset{-}{η} \overset{-}{μετ} | \overset{-}{ουδενος} | \overset{-}{υστερ} | \overset{-}{ον} \wedge$

3.  $\overset{-}{λειψειν} | \overset{-}{ουδεποτ} | \overset{-}{αλλα} | \overset{-}{μοι} || \overset{-}{και} \overset{-}{θνησκ} | \overset{-}{οντι} \overset{-}{συν} | \overset{-}{εισ} | \overset{-}{ει} \wedge ]$   
 $\overset{-}{ανδρων} | \overset{-}{εισοπισ} | \overset{-}{ω} \overset{-}{ταλ} | \overset{-}{ας} || \overset{-}{ναιων} | \overset{-}{ευθαδ} \overset{-}{ολ} | \overset{-}{ουμ} | \overset{-}{αι} \wedge$

$\overset{-}{ωμοι} \overset{-}{μοι} \overset{-}{μοι} ||$   
 $\overset{-}{αιαι} \quad \overset{-}{αιαι}$

- II. 1.  $\omega \text{ πλ}^{\sim}\eta\rho \mid \epsilon\sigma\tau\alpha\tau\omicron\nu \mid \alpha\upsilon\lambda\iota \mid \omicron\nu \wedge \parallel$   
 $\omicron\upsilon \phi\omicron\rho\beta \mid \alpha\nu \epsilon\tau\iota \mid \pi\rho\omicron\sigma\phi\epsilon\rho \mid \omega\nu \wedge$
2.  $\lambda\upsilon\pi\alpha\varsigma \mid \tau\alpha\varsigma \alpha\pi \epsilon\mu \mid \omicron\upsilon \tau\alpha\lambda \mid \alpha\nu \wedge \parallel$   
 $\omicron\upsilon \pi\tau\alpha\nu \mid \omega\nu \alpha\pi \epsilon\mu \mid \omega\nu \omicron\pi\lambda \mid \omega\nu \wedge$
3.  $\tau\iota\pi\tau \vdots \alpha\nu \mid \mu\omicron\iota \tau\omicron \kappa\alpha\tau \mid \alpha\mu \mid \alpha\rho \wedge \parallel$   
 $\kappa\rho\alpha\tau \vdots \alpha\iota \mid \alpha\iota\varsigma \mu\epsilon\tau\alpha \mid \chi\epsilon\rho\sigma \mid \iota\nu \wedge$
4.  $\epsilon\sigma\tau\alpha\iota \mid \tau\omicron\upsilon \pi\omicron\tau\epsilon \mid \tau\epsilon\upsilon\acute{\xi}\omicron\mu \mid \alpha\iota \wedge \parallel$   
 $\iota\sigma\chi\omega\nu \mid \alpha\lambda\lambda\alpha \mu\omicron\iota \mid \alpha\sigma\kappa\omicron\pi \mid \alpha \wedge$
5.  $\sigma\iota\tau\omicron\nu\omicron\mu \mid \omicron\upsilon \mu\epsilon\lambda\epsilon \mid \omicron\varsigma \pi\omicron\theta\epsilon\nu \mid \epsilon\lambda\pi\iota\delta\omicron\varsigma \parallel$   
 $\kappa\rho\upsilon\pi\tau\alpha \tau \epsilon\pi \mid \eta \delta\omicron\lambda\epsilon\rho \mid \alpha\varsigma \upsilon\pi\epsilon\delta \mid \upsilon \phi\rho\epsilon\nu\omicron\varsigma$

- III. 1.  $\pi\epsilon\lambda \vdots \epsilon\iota\alpha\iota \delta \alpha\nu \mid \omega \wedge \parallel$   
 $\iota\delta \vdots \omicron\iota\mu\alpha\nu \delta\epsilon \mid \nu\iota\nu$
2.  $\pi\tau\omega\kappa\alpha\delta\epsilon\varsigma \mid \omicron\acute{\xi}\upsilon\tau\omicron\nu \mid \omicron\upsilon \delta\iota\alpha \mid \pi\nu\epsilon\upsilon\mu\alpha\tau\omicron\varsigma \parallel$   
 $\tau\omicron\nu \tau\alpha\delta\epsilon \mid \mu\eta\sigma\alpha\mu\epsilon\nu \omicron\nu \tau\omicron\nu \iota\sigma \mid \omicron\nu \chi\rho\omicron\nu\omicron\nu$
3.  $\epsilon\lambda \vdots \omega\sigma\iota\nu \mid \omicron\upsilon\kappa\epsilon\tau \mid \iota\sigma\chi \mid \omega \wedge \parallel$   
 $\epsilon\mu \vdots \alpha\varsigma \lambda\alpha\chi \mid \omicron\nu\tau \alpha\nu \mid \epsilon \mid \alpha\varsigma \wedge$

- IV. 1.  $\sigma\upsilon \vdots \tau\omicron\iota \sigma\upsilon \mid \tau\omicron\iota \kappa\alpha\tau \mid \eta\acute{\xi}\iota \mid \omega\sigma\alpha\varsigma \parallel$   
 $\pi\omicron\tau\mu \vdots \omicron\varsigma \pi\omicron\tau\mu \mid \omicron\varsigma \sigma\epsilon \mid \delta\alpha\iota\mu\omicron\nu \mid \omega\nu \tau\alpha\delta$
2.  $\omega \beta\alpha\rho \mid \upsilon\pi\omicron\tau\mu\epsilon \mid \kappa\omicron\upsilon\kappa \wedge \parallel$   
 $\omicron\upsilon\delta\epsilon \mid \sigma\epsilon \gamma\epsilon \delta\omicron\lambda \mid \omicron\varsigma \wedge$
3.  $\alpha\lambda\lambda \vdots \omicron\theta\epsilon\nu \epsilon\chi \mid \epsilon\iota \tau\upsilon\chi \mid \alpha \wedge \parallel$   
 $\epsilon\sigma\chi \vdots \epsilon\nu \upsilon\pi\omicron \mid \chi\epsilon\iota\rho\omicron\varsigma \mid \alpha\mu$
4.  $\tau\alpha\delta \alpha\pi\omicron \mid \mu\alpha\iota\acute{\zeta}\omicron\nu \mid \omicron\varsigma \wedge \parallel$   
 $\alpha\varsigma \sigma\tau\upsilon\gamma\epsilon\rho \mid \alpha\nu \epsilon\chi \mid \epsilon \wedge$

5.  $\begin{array}{c} > & \cup & \cup & \cup & - & \cup & \text{L} & - \\ \text{ευ} : & \text{τε} & \text{γε} & \text{παρ} & | & \text{ον} & \text{φρον} & | & \text{ησ} & | & \text{αι} & \wedge & \text{J} \\ \text{δυσ} : & \text{ποτμον} & \text{αρ} & | & \text{αν} & \text{επ} & | & \text{αλλ} & | & \text{οις} & \wedge \end{array}$
- V.  $\begin{array}{c} \sim & \cup & \text{L} & \sim & \cup & \text{L} & \sim & \cup & \sim & \cup & \text{L} & - \\ \text{του} & \text{†λψον} & | & \text{ος}^* & | & \text{δαιμονος} & | & \text{ειλ} & || & \text{ου το} & \text{κακ} & | & \text{ιον} & | & \text{αιν} & | & \text{ειν} & \wedge & \text{J} \\ \text{και} & \text{γαρ} & \text{εμ} & | & \text{οι} & | & \text{τουτο} & \text{μελ} & | & \text{ει} & || & \text{μη} & \text{φιλοτ} & | & \text{ητ} & \text{απ} & | & \text{ωσ} & | & \eta & \wedge \end{array}$
- I.  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ \left( \begin{array}{c} 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array} \right) \end{array}$  = προφδός.
- II.  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ \left( \begin{array}{c} 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array} \right) \end{array}$
- III. dochm. = πρ.  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array}$
- IV.  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ \left( \begin{array}{c} 3 \\ \cdot \\ 3 \\ \cdot \\ 3 \\ \cdot \\ 4 \end{array} \right) \end{array}$
- V.  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array}$

SECOND STROPHE.—Logaoedic. Per. I. opens with a Third Glyconic, but, as in the first strophe, Second Glyconics predominate.

- I. 1.  $\begin{array}{c} - > & - > & \sim & \cup & - \\ \text{οιμοι} & | & \text{μοι και} & | & \text{που πολι} & | & \text{ας} & \wedge & || \\ \omega \text{πταν} & | & \text{αι θηρ} & | & \text{αι χαροπ} & | & \omega \nu \tau & \wedge \end{array}$
2.  $\begin{array}{c} - > & \sim & \cup & - & \cup & - \\ \text{ποντου} & | & \text{θινος} & \text{εφ} & | & \text{ημεν} & | & \text{ος} & \wedge & || \\ & & \text{εθνη} & | & \text{θηρων} & | & \text{ους οδ} & \text{εχ} & | & \text{ει} & \wedge \end{array}$
3.  $\begin{array}{c} - & \cup & \sim & \cup & \text{L} & - \\ \text{εγγελ} & | & \alpha & \text{χερι} & | & \text{παλλ} & | & \omega \nu & \wedge & \text{J} \\ \chi \omega \rho \sigma & | & \text{οιρεσι} & | & \beta \omega \tau & | & \alpha \varsigma & \wedge \end{array}$

\* πλέονος?

§ This example—where there is no doubt about the reading, either in the strophe or in the antistrophe—proves that the antistrophic correspondence of Glyconic verses did not necessarily require the dactyl to occur in the same place. Just below (Per. II., v. 1) there is another instance, if the reading *μηκέτ' ἀπ' αὐλίων φυγά* be right: see commentary on 1149 f. Cp. 7r., Metrical Analysis, p. lxvii. (n. on v. 969).



II. 1.  $\begin{array}{cccc} \sim & \sim & \sim & \sim \\ \text{ταν} & \epsilon\mu & | & \text{αν} \text{μελε} & | & \text{ου} \text{τροφ} & | & \text{αν} \text{ } \Lambda & || \end{array}$   
 $\begin{array}{cccc} \sim & \sim & \sim & \sim \\ \text{μηκετ} & \alpha\pi & | & \alpha\upsilon\lambda\iota & | & \omega\eta & \phi\upsilon\gamma & | & \alpha & \Lambda \end{array}$

2.  $\begin{array}{cccc} \sim & > & \sim & \sim & \sim & \sim & \sim \\ \text{ταν} & \text{ουδ} & | & \text{εις} \text{ποτ} \epsilon & | & \text{βαστασ} & | & \text{εν} \text{ } \Lambda & || \end{array}$   
 $\begin{array}{cccc} & & & & & & & & & \\ \text{πηδατ} & | & \text{ου} \text{γαρ} \epsilon\chi & | & \omega & \chi\epsilon\rho & | & \text{ου} \text{ } \Lambda \end{array}$

3.  $\begin{array}{cccc} \sim & > & \sim & \sim & \sim & > & \sim \\ \omega & \text{τοξ} & | & \text{ον} \text{φιλ} \text{ον} & | & \omega & \text{φιλ} & | & \omega\eta & \Lambda & || \end{array}$   
 $\begin{array}{cccc} & & & & & & & & & \\ \text{ταν} & \text{προσθ} & | & \epsilon\eta & \beta\epsilon\lambda\epsilon & | & \omega\eta & \alpha\lambda\kappa & | & \alpha\eta & \Lambda \end{array}$

4.  $\begin{array}{cccc} \sim & > & \sim & \sim & \sim & \sim & \sim \\ \chi\epsilon\iota\rho\omega\eta & | & \epsilon\kappa & \beta\epsilon\beta\iota & | & \alpha\sigma\mu\epsilon\eta & | & \text{ον} \text{ } \Lambda & || \end{array}$   
 $\begin{array}{cccc} & & & & & & & & & \\ \omega & \delta\upsilon\sigma\tau & | & \alpha\eta\omicron\varsigma & \epsilon\gamma & | & \omega & \tau\alpha & | & \nu\upsilon\eta & \Lambda \end{array}$

III. 1.  $\begin{array}{cccc} \sim & \sim & \sim & \sim & \sim & \sim & \sim \\ \eta & \text{που} \epsilon\lambda & | & \epsilon\iota\eta\omicron\eta\eta & \omicron\rho & | & \alpha\varsigma & \phi\rho\epsilon\eta\alpha\varsigma & | & \epsilon\iota & \tau\iota\eta\alpha\varsigma & || \end{array}$   
 $\begin{array}{cccc} & & & & & & & & & \\ \alpha\lambda\lambda' & \alpha\eta\epsilon\delta & | & \eta\eta & \omicron & \delta\epsilon & | & \chi\omega\rho\omicron\varsigma & \alpha\rho & | & \omicron\upsilon\kappa\epsilon\tau\iota \end{array}$

2.  $\begin{array}{cccc} \sim & \sim & \sim & \sim & \sim & \sim & \sim \\ \epsilon\chi & : & \epsilon\iota\varsigma & \text{τον} & | & \eta\rho\alpha\kappa\lambda & | & \epsilon\iota & | & \text{ον} \text{ } \Lambda & || \end{array}$   
 $\begin{array}{cccc} & & & & & & & & & \\ \phi\omicron\beta & : & \eta\tau\omicron\varsigma & | & \omicron\upsilon\kappa\epsilon\theta & | & \upsilon\mu & | & \iota\eta & \Lambda \end{array}$

3.  $\begin{array}{cccc} \sim & \sim & \sim & \sim \\ \alpha\rho\theta\mu\iota\omicron\eta & | & \omega\delta\epsilon & \sigma\omicron\iota & || \end{array}$   
 $\begin{array}{cccc} & & & & \\ \epsilon\rho\kappa\epsilon\tau\epsilon & | & \nu\upsilon\eta & \kappa\alpha\lambda\omicron\eta \end{array}$

4.  $\begin{array}{cccc} \sim & \sim & \sim & \sim & \sim & \sim & \sim \\ \omicron\upsilon\kappa\epsilon\tau\iota & | & \chi\rho\eta\sigma\omicron\mu\epsilon\eta & | & \text{ον} & \text{το} \text{μεθ} & | & \upsilon\sigma\tau\epsilon\rho\eta\eta & || \end{array}$   
 $\begin{array}{cccc} & & & & & & & & \\ \alpha\eta\tau\iota\phi\omicron\eta & | & \text{ον} & \kappa\omicron\rho\epsilon\sigma & | & \alpha\iota & \sigma\tau\omicron\mu\alpha & | & \pi\rho\omicron\varsigma & \chi\alpha\rho\iota\eta \end{array}$

5.  $\begin{array}{cccc} \sim & \sim & \sim & \sim & \sim & \sim & \sim \\ \alpha\lambda\lambda & : & \text{ου} \delta & | & \epsilon\eta & \text{μετ} & | & \alpha\lambda\lambda\alpha\gamma & | & \alpha & \Lambda & || \end{array}$   
 $\begin{array}{cccc} & & & & & & & & & \\ \epsilon\mu & : & \alpha\varsigma & | & \sigma\alpha\rho\kappa\omicron\varsigma & | & \alpha\iota\omicron\lambda & | & \alpha\varsigma & \Lambda \end{array}$

6.  $\begin{array}{cccc} \sim & \sim & \sim & \sim & \sim & \sim & \sim \\ \pi\omicron\lambda\upsilon & : & \mu\eta\chi\alpha\eta\eta\upsilon & | & \alpha\eta\delta\rho\omicron\varsigma & \epsilon\rho & | & \epsilon\sigma\sigma & | & \epsilon\iota & \Lambda & || \end{array}$   
 $\begin{array}{cccc} & & & & & & & & & \\ \alpha\pi\omicron & : & \gamma\alpha\rho & \beta\iota\omicron\eta & | & \alpha\eta\tau\iota\kappa\alpha & | & \lambda\epsilon\iota\psi & | & \omega & \Lambda \end{array}$

IV.  $\begin{array}{cccc} \sim & \sim & \sim & \sim & \sim & \sim & \sim & \sim & \sim & \sim & \sim \\ \omicron\rho & : & \omega\eta & \mu\epsilon\eta & | & \alpha\iota\sigma\chi\rho & | & \alpha\varsigma & \alpha\pi\alpha\tau & | & \alpha\varsigma & \sigma\tau\upsilon\gamma\eta & | & \text{ον} & \tau\epsilon & | & \phi\omega\tau & | & \epsilon\chi\theta\omicron\delta\omicron\phi & | & \text{ον} \text{ } \Lambda & || \end{array}$   
 $\begin{array}{cccc} & & & & & & & & & & & & & & & & \\ \pi\omicron\theta & : & \epsilon\eta & \gamma\alpha\rho & | & \epsilon\sigma\tau & | & \alpha\iota & \beta\iota\omicron\tau & | & \alpha & \tau\iota\varsigma & || & \omega\delta & \epsilon\eta & | & \alpha\upsilon\rho & | & \alpha\iota\varsigma & \tau\rho\epsilon\phi\epsilon\tau & | & \alpha\iota & \Lambda \end{array}$

V.  $\begin{array}{cccc} \sim & \sim & \sim & \sim & \sim & \sim & \sim & \sim & \sim & \sim & \sim \\ \mu\upsilon\rho\iota & \alpha\pi & | & \alpha\iota\sigma\chi\rho & | & \omega\eta & \alpha\eta\alpha & | & \tau\epsilon\lambda\lambda & || & \text{ον}\theta & \omicron\varsigma & \epsilon\phi & | & \eta\mu & - & | & \iota\eta & \kappa\alpha\kappa & \epsilon & | & \mu\eta\sigma\alpha\tau & | & \omega & | & \zeta\epsilon\upsilon & \Lambda & || \end{array}$   
 $\begin{array}{cccc} & & & & & & & & & & & & & & & & \\ \mu\eta\kappa\epsilon\tau\iota & | & \mu\eta\delta\epsilon\eta & | & \omicron\varsigma & \kappa\rho\alpha\tau & | & \upsilon\eta & || & \omega\eta & \omicron\sigma\alpha & | & \pi\epsilon\mu\pi & | & \epsilon\iota & \beta\iota\omicron & | & \delta\omega\rho\omicron\varsigma & | & \alpha\iota & | & \alpha & \Lambda \end{array}$

VI. 1.  $\begin{array}{ccccccc} - & > & \sim & \sim & - & \sim & \sim \\ \text{ανδρος} & | & \text{τοι τα μεν} & | & \text{ενδικ} & | & \text{αιεν} & | & \text{ειπ} & | & \text{ειν} & \wedge & || \\ \text{προς θεων} & | & \text{ει τι σεβ} & | & \text{ει ξεν} & | & \text{ον πελ} & | & \text{ασσ} & | & \text{ον} & \wedge \end{array}$

2.  $\begin{array}{ccccccc} - & > & - & \sim & \sim & - & - \\ \text{ειποντ} & | & \text{ος δε} & | & \text{μη φθονερ} & | & \text{αν} & \wedge & || \\ \text{ευνοι} & | & \text{α πασ} & | & \text{α πελατ} & | & \text{αν} & \wedge \end{array}$

3.  $\begin{array}{ccccccc} - & \sim & - & > & \sim & \sim & - \\ \text{εξωσ} & | & \text{αι γλωσσ} & | & \text{ας οδυν} & | & \text{αν} & \wedge & || \\ \text{αλλα} & | & \text{γνωθ ευ} & | & \text{γνωθ επι} & | & \text{σοι} & \wedge \end{array}$

4.  $\begin{array}{ccccccc} - & \sim & \sim & \sim & \sim & - & - \\ \text{κεινος δ} & | & \text{εις απο} & | & \text{πολλ} & | & \text{ων} & \wedge & || \\ \text{κηρα} & | & \text{τανδ απο} & | & \text{φευγ} & | & \text{ειν} & \wedge \end{array}$

5.  $\begin{array}{ccccccc} - & > & - & \sim & \sim & - & - \\ \text{ταχθεις} & | & \text{τωνδ εφ} & | & \text{ημοσυν} & | & \text{α} & \wedge & || \\ \text{οικτρα} & | & \text{γαρ βοσκ} & | & \text{ειν αδα} & | & \text{ης δ} & \wedge \end{array}$

6.  $\begin{array}{ccccccc} \sim & \sim & \sim & \sim & - & \sim & \sim & \sim & - \\ \text{κοιν} & : & \text{αν} & | & \text{ηνυσεν} & | & \text{εις φιλ} & | & \text{ους αρ} & | & \text{ωγ} & | & \text{αν} & \wedge & || \\ \text{εχ} & : & \text{ειν} & | & \text{μυριον} & | & \text{αχθος} & | & \text{ο ξυν} & | & \text{οικ} & | & \text{ει} & \wedge \end{array}$

I.  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array} \left. \vphantom{\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array}} \right\}$

II.  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array} \left. \vphantom{\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array}} \right\}$

III.  $\begin{array}{c} \cdot \\ \left\{ \begin{array}{c} 4 \\ \cdot \\ 4 \\ \cdot \\ 2 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array} \right\} \end{array} \left. \vphantom{\begin{array}{c} \cdot \\ \left\{ \begin{array}{c} 4 \\ \cdot \\ 4 \\ \cdot \\ 2 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array} \right\} \end{array}} \right\}$   
4 = επ.

IV.  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \end{array} \left. \vphantom{\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \end{array}} \right\}$

V.  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 2 \\ \cdot \\ 4 \end{array} \left. \vphantom{\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 2 \\ \cdot \\ 4 \end{array}} \right\}$

VI.  $\begin{array}{c} \cdot \\ \left\{ \begin{array}{c} 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array} \right\} \end{array} \left. \vphantom{\begin{array}{c} \cdot \\ \left\{ \begin{array}{c} 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array} \right\} \end{array}} \right\}$

## ANOMOIOSTROPHA (vv. 1169—1217).

*First Section.*—Period I, choreic: II, ionic: III., dactylic: IV., choriambic. The variety of measures, and the rapid transitions from one to another, suit the fluctuations of excited feeling.

- I. 1. παλ : ιν παλ | ιν παλ | αιον | αλγ || ημ υπ | εμν | ασας | ω Λ ||
2. λφστε | των πριν | εν τοπ | ων τι || μ ωλεσ | ασ τι | μ ειργασ | αι Λ ||
3. τι : τουτ ε | λεξας | ει συ | ταν ε | μοι Λ ||

- II. 1. στυγερ : αν τρωαδα | γαν μ ηλπισας | αξειν Λ ||
2. τοδε : γαρ νω κρατ | ιστον απο || νυν με λειπετ | ηδη Λ ||

- III. 1. φιλα : μοι φιλα | ταυτα παρ | ηγγ || ειλας εκοντι τε | πρασσειν ||
2. ι : ωμεν ι | ω | μεν Λ ||
3. ναος ιν | ημ | ιν τε | τακται ||

- IV. 1. μη προς αραι | ου διος ελθ || ης ικετευ | ω μετριαζ ||
2. ω ξεν | οι || μεινατε προς | θεων τι θροεις ||

I. Choreic.      II. Ionic.      III. Dactylic.      IV. Choriambic.

$$\begin{array}{cccc}
 \begin{array}{c} \cdot \\ \left\{ \begin{array}{c} 4 \\ 4 \\ 4 \end{array} \right\} \\ \cdot \\ 5 = \xi\pi. \end{array} & \begin{array}{c} \cdot \\ 3 = \pi\rho. \\ \left\{ \begin{array}{c} 2 \\ 2 \end{array} \right\} \\ \cdot \end{array} & \begin{array}{c} \cdot \\ 3 \\ \left\{ \begin{array}{c} 3 \\ 3 \end{array} \right\} \\ \cdot \\ 4 \text{ logaoed.} = \xi\pi. \end{array} & \begin{array}{c} \cdot \\ 2 = \pi\rho. \\ \left\{ \begin{array}{c} 2 \\ 2 \\ 2 \end{array} \right\} \\ \cdot \\ \text{choreic} \end{array}
 \end{array}$$

Second Section.—Logaoedic.

I. 1.  $\overline{\text{αι}} \overline{\text{αι}} \overline{\text{αι}} \overline{\text{αι}} \parallel$

$\overline{\text{δαι}} \overline{\text{μ}} \overline{\text{;}} \overline{\text{ων}} \overline{\text{δαι}} \overline{\text{μ}} \mid \overline{\text{ων}} \overline{\text{απο}} \overline{\text{λ}} \mid \overline{\text{ωλ}} \overline{\text{ο}} \overline{\text{ταλ}} \mid \overline{\text{ας}} \wedge \parallel$

2.  $\overline{\text{ω}} \overline{\text{που}} \overline{\text{ς}} \mid \overline{\text{που}} \overline{\text{ς}} \overline{\text{τι}} \overline{\text{σ}} \overline{\text{ετ}} \mid \overline{\text{εν}} \overline{\text{βι}} \mid \overline{\text{ψ}} \wedge \parallel$

3.  $\overline{\text{τεν}} \overline{\text{ξω}} \mid \overline{\text{τψ}} \overline{\text{μετο}} \overline{\text{π}} \mid \overline{\text{ιν}} \overline{\text{ταλ}} \mid \overline{\text{ας}} \wedge \parallel$

4.  $\overline{\text{ω}} \overline{\text{ξε}} \overline{\text{νοι}} \mid \overline{\text{ελ}} \overline{\text{θετ}} \overline{\text{επ}} \mid \overline{\text{ηλ}} \overline{\text{υδ}} \overline{\text{ες}} \mid \overline{\text{αυ}} \overline{\text{θις}} \parallel$

II. 1.  $\overline{\text{τι}} \overline{\text{:}} \overline{\text{ρεξ}} \mid \overline{\text{ον}} \overline{\text{τες}} \mid \overline{\text{αλλο}} \overline{\text{κοτ}} \mid \overline{\text{ψ}} \wedge \parallel$

2.  $\overline{\text{γνω}} \overline{\text{μα}} \mid \overline{\text{των}} \overline{\text{παρ}} \overline{\text{ος}} \mid \overline{\text{ων}} \overline{\text{πρου}} \mid \overline{\text{φαι}} \overline{\text{νες}} \parallel$

3.  $\overline{\text{ου}} \overline{\text{:}} \overline{\text{τοι}} \overline{\text{νεμε}} \overline{\text{σ}} \mid \overline{\text{ητο}} \overline{\text{ν}} \parallel$

4.  $\overline{\text{αλ}} \overline{\text{:}} \overline{\text{υ}} \mid \overline{\text{οντα}} \mid \overline{\text{χειμε}} \overline{\text{ρι}} \mid \overline{\text{ψ}} \wedge \parallel$

5.  $\overline{\text{λυ}} \overline{\text{πα}} \mid \overline{\text{και}} \overline{\text{παρα}} \mid \overline{\text{νουν}} \overline{\text{θρο}} \mid \overline{\text{ειν}} \wedge \parallel$

I.  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array} \right\}$

II.  $\left( \begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 2 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array} \right)$

Third Section.—Dactylic.

I. 1.  $\overline{\text{βα}} \overline{\text{θι}} \overline{\text{νυν}} \mid \overline{\text{ω}} \overline{\text{ταλ}} \overline{\text{αν}} \mid \overline{\text{ως}} \overline{\text{σε}} \overline{\text{κελ}} \mid \overline{\text{ενο}} \overline{\text{μεν}} \parallel$

2.  $\overline{\text{ουδ}} \overline{\text{εποτ}} \mid \overline{\text{ουδ}} \overline{\text{εποτ}} \mid \overline{\text{ισθι}} \overline{\text{τοδ}} \mid \overline{\text{εμπε}} \overline{\text{δον}} \parallel$

3. οὐδ̄ εἰ | πυρφόρος | ἀστεροπ̄ | ἡτ̄ης ||

4. βροντας̄ | ἀνγαις̄ | μ̄ εἰσι φλογ̄ | ἰζ̄ων ||

5. ἐρρετω̄ | ἰλιον̄ | οἱ θ̄ υπ̄ ε̄ | κεινψ̄ ||

II. παντες̄ οσ̄ | οἱ τοδ̄ ε̄ | τλασαν̄ ε̄ || μου ποδος̄ | ἀρθρον̄ ἀπ̄ | ὠσαῑ ||

III. 1. ἀλλ̄ : ὦ ξ̄ενοι | ἐν γ̄ε μοι | εὐχος̄ ορ̄ | ἐξ̄ατε ||

2. ποιον̄ ἐρ̄ | εἰς̄ τοδ̄ ἐπ̄ | ος̄ ξ̄ιφος̄ | εἰ ποθεν̄ ||

3. ἡ γενυν̄ | ἡ β̄ελε̄ | ὦν τῑ προ̄ | πεμψ̄ατε ||

4. ὡς̄ τινᾱ | δ̄η ρ̄εξ̄ | ἡς̄ παλαμ̄ | ἀν ποτε̄ ||

5. χρωτ̄ ἀπο̄ | παντᾱ καὶ | ἀρθρᾱ τεμ̄ | ὦ χ̄ερι ||

6. φον̄ : φ̄ φον̄ | φ̄ νοος̄ | ἡδ̄ | ἡ Ἄ ||

I,  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array} \right)$

II.  $\begin{array}{c} \cdot \\ 3 \\ \cdot \\ 3 \end{array} \right)$

III.  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array} \right)$   
4 logaoed. = 4π.

*Fourth Section.*—Per. I., choreic: II., logaoedic.

I. 1. τῑ : ποτε̄ πατ̄ | ἐρα ματ̄ | εὐ | ὦν Ἄ ||

2. ποῑ | γας̄ ες̄ | αἰδ̄ | οὐ Ἄ ||

II. 1.  $\bar{\text{ου}} \bar{\text{γα}} \rho \mid \bar{\text{εν}} \bar{\text{φα}} \mid \bar{\text{ει}} \bar{\gamma} \bar{\text{ετ}} \mid \bar{\text{ι}} \wedge \parallel$

2.  $\bar{\omega} \bar{\text{πο}} \bar{\text{λις}} \mid \bar{\omega} \bar{\text{πο}} \bar{\lambda} \mid \bar{\text{ις}} \bar{\text{πα}} \bar{\text{τρι}} \mid \bar{\alpha} \wedge \parallel$

3.  $\bar{\pi} \bar{\omega} \bar{\varsigma} \bar{\alpha} \nu \mid \bar{\text{ει}} \bar{\sigma} \bar{\iota} \bar{\delta} \mid \bar{\text{οι}} \bar{\mu} \bar{\iota} \bar{\sigma} \mid \bar{\alpha} \bar{\theta} \bar{\lambda} \bar{\iota} \mid \bar{\text{ος}} \bar{\gamma} \bar{\alpha} \nu \mid \bar{\eta} \bar{\rho} \wedge \parallel$

4.  $\bar{\text{ος}} \bar{\gamma} \bar{\epsilon} \mid \bar{\sigma} \bar{\alpha} \nu \bar{\lambda} \bar{\iota} \bar{\pi} \mid \bar{\omega} \bar{\nu} \bar{\iota} \bar{\epsilon} \bar{\rho} \mid \bar{\alpha} \nu \wedge \parallel$

5.  $\bar{\lambda} \bar{\iota} \bar{\beta} \bar{\alpha} \bar{\delta} \mid \bar{\epsilon} \bar{\chi} \bar{\theta} \bar{\rho} \mid \bar{\text{οις}} \bar{\epsilon} \mid \bar{\beta} \bar{\alpha} \nu \bar{\delta} \bar{\alpha} \nu \bar{\alpha} \mid \bar{\text{οις}} \wedge \parallel$

6.  $\bar{\alpha} \bar{\rho} \mid \bar{\omega} \bar{\gamma} \bar{\text{ος}} \bar{\epsilon} \bar{\tau} \mid \bar{\text{ου}} \bar{\delta} \bar{\epsilon} \nu \mid \bar{\epsilon} \bar{\mu} \mid \bar{\iota} \wedge \parallel$

I.  $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array} \right)$

II.  $\begin{array}{c} \cdot \\ \left\{ \begin{array}{c} 4 \\ 4 \\ 6 \\ 4 \\ 4 \end{array} \right\} \\ \cdot \end{array} \right)$   
 $\frac{4}{4} = \epsilon \pi.$

!

ΣΟΦΟΚΛΕΟΥΣ  
ΦΙΛΟΚΤΗΤΗΣ

J. S. IV.

I

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## ΣΟΦΟΚΛΕΟΥΣ

### ΦΙΛΟΚΤΗΤΗΣ

#### ΦΙΛΟΚΤΗΤΟΥ ΥΠΟΘΕΣΙΣ.

Χρύσης Ἀθηνᾶς βωμὸν ἐπικεχωσμένον,  
 ἐφ' οὐπερ Ἀχαιοῖς χρησθὲν ἦν θῦσαι, μόνος  
 Ποίαντος ἦδ' ἐπαις ποθ' Ἡρακλεῖ ξυνών.  
 ζητῶν δὲ τοῦτον ναυβάτη δαΐξει στόλῳ,  
 πληγὰς ὑπ' ἔχεως, ἐλπίετ' ἐν Λήμνῳ νοσῶν. 5  
 Ἐλενος δ' Ἀχαιοῖς εἶφ' ἀλώσεσθ' Ἴλιον  
 τοῖς Ἡρακλέους τόξοισι παιδί τ' Ἀχιλλεύς.  
 τὰ τόξ' ὑπῆρχε παρὰ Φιλοκτῆτη μόνῳ·  
 πεμφθεὶς δ' Ὀδυσσεὺς ἀμφοτέρους συνήγαγεν.

1 Χρύσης Ἀθηνᾶς] ἐν χρυσῇ ἀθηνᾷ L: ἐν χρυσῇ ἀθηνᾶς T. 2 ἐφ' οὐπερ] ἐφ' αὐτῷ L. 3 ἦδ' ἐπαις L: ἦδ' ἐπαις T: ποθ' T: τόθ' L. 4 The first three verses, and the first half of the fourth, are written in L as prose. Having perceived that the Argument was metrical, the scribe then stopped abruptly after the syllable *ναυ* of *ναυβάτη*, and began afresh with verse 3. Hence verse 3 and the first half of v. 4 are written twice in L.—*ναυβάτη...στόλῳ*] *ναυβάτη...στόλον* L: *ναυάτην...στόλον* T. 5 *πληγὰς*] *πληγὰς δ'* L.—*ἐν Λήμνῳ νοσῶν*] ἐν Λήμνῳ· νο L, the three last letters of *νοσῶν* having been lost. 6 εἶφ' εἶπ' L. 7 τόξοισι] τόξοις L, which a later hand has sought to alter into *τόξοισι*. 8 τόξ' ὑπῆρχε] τότ' ὑπείρχε L.

This metrical Argument, with the heading *Φιλοκτῆτου* <sup>π</sup>, stands in L (p. 79 b) immediately after the *ἀδελφὸν* Ἡρακλέους, twelve hexameters which are placed at the end of the *Trachiniae*. Then comes the prose Argument, with the heading *ἄλλως*, followed by *τὰ τοῦ δράματος πρόσωπα*. The metrical Argument was first printed in the ed. of Sophocles by Turnebus (Paris, 1553), who found it in the Paris 15th century MS., T (cod. 2711). It is absent from the earlier editions (those of Aldus, Junta, and

Camerarius), since the mss. on which they were chiefly based did not contain it. (Cp. O. C. p. liv.)—The workmanship of these iambics is decidedly worse (and presumably much later) than that of the metrical Argument to the *Oedipus Tyrannus*. In v. 2 an anapaest holds the second, and in v. 9, the fourth place; while in v. 6 ἀλώσεσθ' Ἴλιον combines an impossible elision with an impossible spondee. In v. 5 ἐλίπετ' has the sense of ἐλείφθη, a Homeric use of the aor. midd. which is unknown to later classical Greek.

1 Χρύσης Ἀθηνᾶς. The second scholium on v. 194, and the schol. on 1326, identify Χρύση with Athena; but nothing in the play itself favours that view. Sophocles seems rather to think of Chryse as a nymph.—βωμόν: cp. Dion Chrysostom, or. 59 § 9 (where he paraphrases a dialogue, from the Euripidean *Philoctetes*, between that hero and Odysseus), ὥσπερ ἀμείλει κάμει ἐξέθηκας, ὑπὲρ τῆς κοινῆς σωτηρίας τε καὶ νίκης περιπεσόντα τῇδε τῇ ξυμφορᾷ, δεικνύντα τὸν Χρύσης βωμόν, οὗ θύσαντες κρατήσκειν ἐμελλόντων πολέμων· εἰ δὲ μή, μάτην ἐγίγνετο ἡ στρατεία.—ἐπικεχωσμένοι, in classical Greek, would mean, 'heaped up,' and would be pointless here. Probably, however, the post-classical writer of these verses intended to express the idea, 'encumbered with earth or débris,' and so, 'decayed,' 'neglected.' Cp. the scholium of Tzetzes on Lycophron v. 911 ὅτε ἐκάθαιρεν ἐν Χρύσῃ τὸν κεχωσμένον βωμόν τῆς Ἀθηνᾶς (where κεχωσμένοι, 'defiled,' would, indeed, be a possible v. l.); Tzetzes seems to mean, 'the decayed altar,' using χῶν in a sense suggested by its application to the 'choking up' of harbours. 3 ποθ' Ἡρακλεῖ ξυνῶν=ἐπειδὴ ποτε Ἡρ. ξυνῶν. Not in the expedition of Heracles against Troy,—which was referred by legend to the generation before the Trojan War,—but in some later wanderings. The altar was said to have been founded by Jason on his way to Colchis. Cp. Philostratus *Imag.* 17 τὸν τῆς Χρύσης βωμόν, ὃν Ἰάσων ποτὲ ἰδρύσατο, ὅτε εἰς Κολχίδος ἐπλεῖ. Φιλοκτήτης δὲ ἐκ τῆς ἐν Ἡρακλεῖ μνήμης τὸν βωμόν τοῖς ζητοῦσι δεικνύς, ἐγχερίαντος αὐτῷ τοῦ ὕδρου τὸν ἰὸν ἐς θάτερον τοῖν ποδοῖν,...ἐν Λήμνῳ ταύτῃ κείται, κ.τ.λ.

#### ΑΛΛΩΣ.

Ἀπαγωγὴ Φιλοκτήτου ἐκ Λήμνου εἰς Τροίαν ὑπὸ Νεοπτολέμου καὶ Ὀδυσσεύς καθ' Ἑλένου μαντείαν, ὅς κατὰ μαντείαν Κάλχαντος, ὡς εἰδὼς χρησμούς συντελοῦντας πρὸς τὴν τῆς Τροίας ἄλωσιν, ὑπὸ Ὀδυσσεύς νύκτωρ ἐνεδρευθεῖς, δέσμιος ἦχθη τοῖς Ἑλλησιν. ἡ δὲ σκηνὴ ἐν Λήμνῳ.  
5 ὁ δὲ χορὸς ἐκ γερόντων τῶν τῷ Νεοπτολέμῳ συμπλεόντων. κείται καὶ παρ' Αἰσχύλῳ ἡ μυθοποιία. ἐδιδάχθη ἐπὶ Γλαυκίππου· πρῶτος ἦν Σοφοκλῆς.

5 τῶν τῷ] τῷ L. The loss of τῶν in L may have been due to the preceding γερόντων, esp. as it is the last word of a line.—κείται καὶ] κείται ὡς L: κείται L: κείται δὲ vulg.

2 Κάλχαντος] Soph. refers to the nocturnal ambush by which Odysseus captured Helenus (606 ff.), but nowhere hints that Calchas had prompted it. The advice of Calchas appears to have been mentioned by Lesches in the *Ἰλιάς Μικρά*

(*circ.* 700 B.C.), and the author of this Argument may have found it noticed in the *Philoctetes* of Aeschylus, to which he alludes. Quintus Smyrnaeus (9. 325 ff.) names Calchas only, and says nothing of Helenus. ὁ Ἀλκίονος. See Introduction. The writer ignores the *Philoctetes* of Euripides, and the treatment of the subject by other dramatic poets.—ἐπὶ Γλαυκίππου] Glaucippus was archon from July 410 to July 409 B.C. (Ol. 92. 3). The play was brought out, then, at the great Dionysia at the end of March, 409 B.C. Sophocles was then eighty-seven.

### ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΔΥΣΣΕΥΣ.

ΧΟΡΟΣ.

ΝΕΟΠΤΟΛΕΜΟΣ

ΕΜΠΟΡΟΣ.

ΦΙΛΟΚΤΗΤΗΣ.

ΗΡΑΚΛΗΣ.

The *εμπόρος* is an attendant of Neoptolemus who appears in the disguise of a *ναύκληρος*, or captain of a ship (v. 542). At v. 128 he is identified with the *σκοπός*. But the latter was a 'mute person,' while the *εμπόρος* was really played by the tritagonist. Wecklein suggests that the word *εμπόρος* may have been suggested to the grammarians by *ξυνεμπόρον* in v. 542: but that word ('companion') is there applied, not to the supposed *ναύκληρος*, but by the latter to a sailor who accompanies him. And the designation *εμπόρος* seems fitting enough, when we observe that the man describes himself as trading between Peparethus and the Greek camp at Troy (547 ff., cp. 582 ff.). In the list of *Dramatis Personae* L has *ἀγγελοι εμπόρος*, but in the text of the play, *εμπόρος* only. Some editors give *σκοπός ὡς εμπόρος*.

L adds *ἐπιφαινόμενος* to 'Ηρακλῆς.

The Chorus consists of fifteen seamen from the ship of Neoptolemus.

The protagonist played Philoctetes, and the deuteragonist, Neoptolemus; while the tritagonist took the parts of Odysseus, the pretended merchant, and Heracles.

### STRUCTURE OF THE PLAY.

1. *πρόλογος*, 1—134.

2. *πάροδος*, 135—218.

3. *ἐπεισόδιον πρῶτον*, 219—675. In this are inserted two short choral songs,—a strophe (391—402) and an antistrophe (507—518),—having the character of a 'dance-song' or *ὑπόρχημα* (see on *O. T.* 1086).

4. *στάσιμον*, 676—729.

5. *ἐπεισόδιον δεύτερον*, 730—826.

6. *κομμός*, taking the place of a second stasimon, 827—864.

7. *ἐπεισόδιον τρίτον*, 865—1080.

8. Second *κομμός*, taking the place of a third stasimon, 1081—1217.

9. *ἐξοδος*, 1218—1471.

## ΟΔΤΣΣΕΤΣ.

ἌΚΤΗ μὲν ἦδε τῆς περιρρύτου χθονὸς  
 Δήμνου, βροτοῖς ἀστιπτος οὐδ' οἰκουμένη·  
 ἔνθ', ὃ κρατίστου πατρὸς Ἑλλήνων τραφεῖς,  
 Ἀχιλλέως παῖ Νεοπτόλεμε, τὸν Μηλιά  
 Ποίαντος υἱὸν ἐξέθηκ' ἐγὼ ποτε,  
 ταχθεὶς τόδ' ἔρδειν τῶν ἀνασσόντων ὕπο,  
 νόσφ' καταστάζοντα διαβόρῳ πόδα,  
 ὅτ' οὔτε λειβῆς ἡμὶν οὔτε θυμάτω

5

L=cod. Laur. 31. 9 (first half of eleventh century). r=one or more of the later MSS. This symbol is used where a more particular statement is unnecessary. 'MSS.,' after a reading, means that it is in all the MSS. known to the editor.

Scene:—*A lonely place on the N.E. coast of Lemnos, near the promontory of Mount Hermæum (1455 ft.). A rocky cliff rises steeply from the sea-shore (cp. 1000 ft.); in it is seen the cave of Philoctetes. ODYSSEUS and NEOPTOLEMUS enter on the left of the spectators.*

1—184 Prologue. Odysseus tells Neoptolemus that this is the spot where, ten years before, he had put Philoctetes ashore. Neoptolemus presently finds the cave, with traces in it which show that it is still inhabited. Odysseus then suggests that he should capture Philoctetes and his bow by a stratagem. He is to pretend that he has quarrelled with the Atreidae, and is sailing homeward. The youth at first refuses; but ultimately yields to the argument that only thus can he win the glory of taking Troy.—Odysseus returns to his ship, leaving Neoptolemus to watch for Philoctetes at the cave.

1 ἀκτὴ μὲν ἦδε, implying the antithesis, τῷ δὲ ἔργῳ ἦδη ἐπιχειρητέον, which is virtually given by vv. 11 ff. For μὲν thus deprived of its answering δέ by a change in the form of a long sentence, cp. *Ant.* 1199 ff.

2 ἀστιπτος is the form given by L here, which also has στιπτῇ in v. 33. στιπτός, not στειπτός, is also the best attested form in Aristophanes *Ach.* 180, and in Theophrastus *De Ignē* § 37. See Appendix.

οὐδ' οἰκουμένη. Aeschylus and Euripides had both written a *Φιλοκτήτης*, and each had composed his chorus of Lemnians,—thus making it seem strange that

the sufferer should have been left so long without aid (Dion Chrysostom, or. 52). Sophocles wished to avoid that defect. Everything that is said of Lemnos throughout this play would naturally suggest a wholly uninhabited island. And the words ascribed to Philoctetes (vv. 220 f., 300 ff.) require us to suppose that he, at least, believed it to be so. The *Iliad*, however, represents Εἰδῆος, son of Jason and Hypsipylē, as reigning in Lemnos during the Trojan war (7. 467); and it was into 'well-peopled Lemnos' that Achilles sold Lycaon (21. 40). It is simplest to suppose that Sophocles, finding it convenient to have a desert island, ignored the Homeric notices. But it is also possible that he conceived the island as inhabited in some parts and desolate in others. This is the scholiast's view: ἐν ἐρήμῳ γὰρ μέρει τῆς Δήμνου ἐξετέθη. The area of Lemnos is about 150 square miles, or more than thrice that of Jersey. Philoctetes could not crawl far from his sea-side cave (cp. 163, 291).

3 κρατίστου...τραφεῖς: strictly, 'bred from' (not, 'reared by') 'a sire who was the bravest of the Greeks.' πατρός is not a gen. of agency (like πλῆγεις θυγατρός, Eur. *Or.* 497), but a gen. of origin, as 1284 ἀρίστου πατρός ἀσχιστός γεγώς: cp. *O. T.* 1082 τῆς γὰρ πέφυκα μητρός, *O. C.* 1322 μητρός λοχευθείς. τραφεῖς is more forcible than γεγώς, as suggesting, not birth merely, but the inborn qualities. Cp. *Al.* 556 δὲ σ' ὅπως πατρός | δείξεις ἐν ἐχθροῖς οἷος ἐξ οἴου τράφης, 'thou must see that thou provest among thy father's foes of what mettle and what breed thou art.'

## ODYSSEUS.

This is the shore of the sea-girt land of Lemnos, untrodden of men and desolate. O thou whose sire was the noblest of the Greeks, true-bred son of Achilles, Neoptolemus,—here, long ago, I put ashore the Malian, the son of Poeas, (having charge from my chiefs so to do,)—his foot all ulcerous with a gnawing sore, —when neither drink-offering nor sacrifice could be attempted

2 δασιπτος L, and Γ (cod. Abbat. Flor. 152, late 13th cent.): δασιπτος A, with the other later MSS. Cp. on σιπτή, v. 33. 3 Nauck places this verse after v. 7.

In Aesch. *Th.* 792 *θαρσείτε, παῖδες μητέρων τεθραμμένοι*, the gen. seems again to be one of origin, 'maidens who are true daughters of your mothers' (i.e., who resemble them, rather than your intrepid fathers). Wakefield's conjecture *ἐνθ' ὧ* <'κ> *κρατίστου* was warranted by the commoner usage of *τραφείς* (with *ἐκ*, *Αἰ.* 557, *Eur. Ion* 693; with *ἀπό*, *Ion* 162, *Αἰ.* 1229); but it was needless here.

4 *Νεοπτόλεμα*, four syllables, the voice gliding so rapidly over the first *ε* that, with *ο*, it gives the effect of only one syllable. So in 241, and *Eur. Andr.* 14, *Tro.* 1126. But the name is a word of five syllables in *Or.* 1655 *Νεοπτόλεμος γαμείν νυν, οὐ γαμεί ποτε*. Elmsley thought that verse corrupt; the same variation occurs, however, in *Θεοκλύμενος*, which is of four syllables in *Eur. Helen.* 9, but of five *ib.* 1168 and 1643.—*τὸν Μηλιά*, belonging to Malis ('the sheep-country,' from *μήλον*, as the neighbouring Mount Oeta takes its name from *οἶς*),—a district almost enclosed by hills, at the head (i.e., west) of the *Μαλιακὸς κόλπος*. That bay forms a deep recess in the south coast of Thessaly, just opposite the N.W. end of Euboea. Cp. n. on 490. The *Iliad* (2. 682) includes this region in the domain of Achilles, and assigns Philoctetes to the more northerly region of Thessaly, afterwards called Magnesia: see Introduction.—Her., consistently Ionic, has, *ἡ Μηλὶς γῆ, ἡ Τρηχινὴ*: Attic writers always have *Τραχίς*: but Thuc. and Xen. say *οἱ Μηλῆες*, while Aeschines, like later writers, has *οἱ Μαλῆες*. Cp. 725 *Μηλιάδων νυμφῶν*.

5 *ἐξέθηκ' ἀπεβίβασα*: cp. *Arist. Poet.* 24 *τὰ περὶ τὴν ἐκθεσιν*, the story of Odysseus being put ashore by the Phaeacians in Ithaca (*Od.* 13. 116 ff.).

6 2. Nauck's transposition of these two verses effaces a delicate touch. Odysseus is anxious to present his conduct in the best light. After *ἐξέθηκ' ἐγὼ*, he hastens to add that he was merely obeying his chiefs (v. 6). And then, in vv. 7 ff., he palliates their conduct by describing how unendurable Philoctetes was.

7 *κατασπάζοντα* agrees with *υἱὸν* (5): *πόδα* is acc. of respect: *Αἰ.* 9 *κάρα | στάζων ἰδρώτι*.—*διαβόρος*: *Tr.* 1084 *ἡ τάλαινα διαβόρος νόσος* (the venom of the hydra). So below, 313 *βόσκων τὴν ἀδηφάγον νόσον*: 745 *βρόκομαι*. Aesch. fr. 253 (Philoctetes speaking) *φαγέδαν' αἰ μου σάρκας ἐσθλεί ποδός*: a v. which Euripides borrowed in his own *Philoctetes*, changing *σάρκας ἐσθλεί* to *σάρκα θυνάται* (*Arist. Poet.* 22).

8 2. *λοιβῆς...θυμάτων*. The sacrifice regularly preceded the libation (cp. *Il.* 1. 462); the order here is prompted by metrical convenience (as in *Il.* 9. 500 *λοιβῇ τε κνίσῃ τε*), while the natural order is given below, 1033 (*αἶθην ἱερὰ...σπένδων*).—*προσθγῆν*, fig., 'engage in'; so the simple *θιγγάνω* (408, *Ant.* 546), and *ἄπτομαι*: cp. *Ant.* 1005 *ἐμπύρων ἐγυρόμην*.—*δυσφήμιας*, cries of anguish, such as he utters below (743, 785). Cp. *Eur. Andr.* 1144 *κραυγὴ δ' ἐν εὐφήμοισι δόσφημοι δόμοις | πέτραισιν ἀντέκλαγ'* (cries of strife echoing in the Delphian temple from the rocks hard by). At a sacrifice, all present were first sprinkled with consecrated water, then silence was proclaimed, and then the offering began: *Ar. Av.* 958 *αὖθις σὺ περιχώρει λαβὼν τὴν χέρνιβα. | εὐφημί' ἔστω. ΧΡ. μὴ κατάρξῃ τοῦ τράγου*.

The sacrifice which the cries of Philoctetes interrupted must be that which an oracle had commanded the Greeks to

παρῆν ἐκήλοις προσθιγεῖν, ἀλλ' ἀγρίαις  
κατείχ' αἰεὶ πᾶν στρατόπεδον δυσφημίαις, 10  
βοῶν, στενάζων. ἀλλὰ ταῦτα μὲν τί δεῖ  
λέγειν; ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων,  
μὴ καὶ μάθῃ μ' ἤκοντα, κάκχέω τὸ πᾶν  
σόφισμα τῷ νιν αὐτίχ' αἰρήσειν δοκῶ.  
ἀλλ' ἔργον ἤδη σὸν τὰ λοιπ' ὑπηρετεῖν, 15  
σκοπεῖν θ' ὅπου 'στ' ἐνταῦθα δίστομος πέτρα,  
τοιᾶδ', ἵν' ἐν ψύχει μὲν ἡλίου διπλῇ  
πάρεστω ἐνθάκησις, ἐν θέρει δ' ὕπνον  
δι' ἀμφιτρήτος αὐλίου πέμπει πνοή.  
βαιὸν δ' ἐνερθεν ἐξ ἀριστερᾶς τάχ' ἄν 20  
ἰδοῖς ποτὸν κρηναῖον, εἴπερ ἐστὶ σῶν.  
ἂ μοι προσελθὼν σίγα σήμαιν' εἴτ' ἔχει

10 κατείχετ' L: κατείχ' ι. 11 στενάζων] ἡῦζων (sic) Γ, a corruption of ὠζων, itself manifestly a reminiscence of *Tv.* 787 βοῶν, ὠζων. 12 ε. These two verses are rejected by E. A. Richter (*Beiträge z. Kritik u. Erkl. des Soph. Philoct.*, Altenburg, 1876), with Nauck's approval, who pronounces v. 14 'quite unworthy of an intelligent poet.' 14 αὐτίχ' made from αὐτίκ' in L by S (the 1st corrector).

offer at Chrysè's altar, in the islet Chrysè. Thence they sailed to Lemnos, which was close by, and put him ashore (270). The word *στρατόπεδον* could be said of a fleet (*Thuc.* i. 117); but the reference in vv. 8 f. can hardly include attempts at sacrifice made between Chrysè and Lemnos.

12 ἀκμὴ...λόγων: cp. *El.* 22 ἔργων ἀκμή. Possibly a covert criticism on the length of the prologue in some previous *Philoctetes*: cp. *O. C.* 1116 n.

13 ε. μὴ καὶ: this καὶ = 'e'en' (not 'both'): cp. 46, 534.—ἐκχέω (aor. subj.), 'waste' (*El.* 1291), which would properly be said of the labour bestowed on devising the scheme, is here applied, in the sense of 'frustrate,' to the σόφισμα itself: cp. *Eur. fr.* 789 μόχθων τῶν πρὶν ἐκχέαι χάριν. (Cp. *Virg. G.* 4. 491 *ibi omnis | Effusus labor.*)—τῷ for ᾧ: *O. C.* 747 n.—*Aesch.* and *Eur.* had both represented Odysseus as boldly confronting Philoctetes, who failed to recognise him; a marvel which *Eur.* excused by supposing that *Athena* had changed the aspect of Odysseus. These two verses remind us that dramatic probability required Odysseus to keep himself in the background. Cp. 70.

16 ἔργον...σὸν: a familiar Attic phrase,

as appears from its frequency in *Ar.*, either (a) with inf., as *Nub.* 1343, σὸν ἔργον, ᾧ πρεσβύτα, φροντίσειν κ.τ.λ.: or (b) as a parenthesis before an imperat., as *Av.* 862, *λερεῦ, σὸν ἔργον, θύε*: *Th.* 1208, σὸν ἔργον, φεύγε. It occurs more often without ἐστὶ than with it.

18 ὅπου 'στ'. Three modes of writing these words are possible: (1) as above, with prodelision of the εἰ in ἐστὶ. Cp. *O. T.* 732 καὶ τοῦ 'σθ' ὁ χῶρος...; *Ar. Ach.* 129 ἀλλ' Ἀμφίθεος μοι ποῦ 'σταν; So *O. C.* 974 ὡς ἐγὼ φάνην, *Ani.* 457 ἐξ ὅτου φάνη. (2) ὅπουστ', with crasis, the mode followed by the scribe of L: cp. 812 ὡς οὐ θέμις γ' ἐμοσσι. (3) ὅπου ἐστι, with synizesis, the mode preferred by several recent edd. The fact that the 2nd syll. of ὅπου has ictus appears to render (1) or (2) slightly preferable to (3); and (1) seems recommended by the analogy of φάνην, φάνη, where, at the end of the verse, a synizesis would have had a very harsh effect.—ὅπου...ἐνταῦθα, i.e., where (precisely) in this region. *Ar. Ran.* 432 ἐχοιτ' ἄν οὖν φράσαι νῦν | Πλούτων' ὅπου 'νθάδ' οἰκεῖ;

17 ε. τοιᾶδ', ἵν', 'such that in it': ἵν' = ἐν ᾧ (for τοιῶδε...δς, see *O. C.* 1353). Cp. *Eur. fr.* 183 νέμω τὸ πλείστον ἡμέρας

by us in peace, but with his fierce, ill-omened cries he filled the whole camp continually, shrieking, moaning. But what need to speak of that? 'Tis no time for many words, lest he learn that I am here, and I waste the whole plan whereby I think to take him anon.

Come, to work!—'tis for thee to help in what remains, and to seek where in this region is a cave with twofold mouth, such that in cold weather either front offers a sunny seat, but in summer a breeze wafts sleep through the tunnelled grot. And a little below, on the left hand, perchance thou wilt see a spring, if it hath not failed.

Move thither silently, and signify to me whether he still

15 λοιπ' L, with φ written over π by S.

16 σκοπεῖν θ'] In L the θ' has been

added by S.—ἀποδοστ' L. Some recent edd. write δπου ἐστ' instead of δπου 'στ'. 22 σήμαιν' εἶτ'] Porson conj. σημαίνειν: Nauck, σημαίνει.—εἶχει] Canter (in his ed. of 1579) conject. ἐκεῖ, and so the London ed. of 1722. In Vat. b (cod. Urb. 141,

τοῦτ' μέρος, | ἔν' αὐτὸς αὐτοῦ τυγχάνει βέλτιστος ὢν, where ἔν' = ἐν φ.

ἥλιον διπλῇ...ἐνθάκῃσι, lit., 'a twofold means of sitting in the sun.' Cp. Arist. *Probl.* 5 § 36 ἐστηκότες ἐν τῷ ἡλίῳ: *ib.* 16 § 1 ἐὰν ἐν ἡλίῳ τεθῶσι. So θακεῖν ἐν (or ἐνθακεῖν) ἡλίῳ could mean, 'to sit in the sun'; and the genit. in ἡλίῳ ἐνθάκῃσι is objective, corresponding to the dat. with the verb. This is better than to make it a gen. of quality, as if the phrase meant, 'a sunny seat in (the cave).' The morning sun could be enjoyed at the seaward mouth of the cave, which had a s. or s.e. aspect (cp. 1457); while the afternoon sun fell on the other entrance, looking N. or N.W.

ἀμφιτρήτος, 'pierced at both ends,' 'tunnelled': perh. suggested by Eur. *Cycl.* 707 δι' ἀμφιτρήτος τήσδε προσβαλὼν πέτρας (so Kirchhoff for ποδὶ). This pass. sense of ἀμφιτρήτης (ἀμφοτέρωθεν τετρημένον, schol.), in which ἀμφιτρήτος would be normal, cannot be illustrated by σιδηροκμήτης ('slain with the sword,' *At.* 325), or δορικμήτης Aesch. *Ch.* 365), since those adjectives = 'succumbing to' the sword, etc. (from the poet. sense of οἱ καμώντες, etc.). But βοτοῖς σιδηροκμήσιν in the former passage illustrates the use of ἀμφιτρήτης, properly masc. or fem., as a neuter adj.—αὐλλῶν, as 954, 1087: cp. 30 n.

21 εἴπερ ἐστὶ σῶν, a doubt the more natural since the island was volcanic (800).

22 εἰ μοι προσελθὼν...κυρσέ: 'advance, I pray thee (μοι), towards them'

[the cave and spring], 'and sign (to me) whether he still occupies this same spot, or is elsewhere.' The position of μοι indicates that it is the ethic dat. (*O. T.* 1512), rather than dat. with σήμαινε, with which it can easily be understood.—In the Appendix reasons are given for the following views. (1) The words σήμαιν' εἶτ' εἶχε break the metrical rule, since εἶτ' must be considered as metrically belonging to εἶχε rather than to σήμαινε, and therefore the 5th foot ought to be an iambus. But nevertheless the words are sound, since the natural stress on the first syllable of the imperative σήμαιν', coinciding with the rhythmical ictus, has the effect of making the next syllable (αὐν) seem relatively short to the ear. (2) In v. 23 the traditional χώρον πρὸς αὐτόν is untenable. πρὸς with acc. could here mean only, 'looking towards,' 'facing'; it could not mean merely, 'in the neighbourhood of.' And εἶχε | χώρον πρὸς αὐτόν τόνδε could not mean either, '(the cave and spring) are situated facing just this spot'; nor, 'he dwells facing this spot.' We should read with Blaydes, χώρον τὸν αὐτόν. (3) τόνδ' εἶτ', εἶτ' is the best correction of L's τόνδ', ἦτ' in v. 23: and εἶτ' confirms the view that Philoctetes is the subject to the verbs. Odysseus is sure that the cave is somewhere near (16). His doubt is whether Philoctetes still lives in it, or has removed to some other part of the island.



χῶρον \*τὸν αὐτὸν τόνδ' <ἐτ' >, εἴτ' ἄλλη κυρεῖ,  
 αἷς τὰπίλοιπα τῶν λόγων σὺ μὲν κλύης,  
 ἐγὼ δὲ φράζω, κοινὰ δ' ἐξ ἀμφοῖν \*ἦη.

25

# ΝΕΟΠΤΟΛΕΜΟΣ.

ἄναξ Ὀδυσσεύ, τοῦργον οὐ μακρὰν λέγεις·  
 δοκῶ γὰρ οἶον εἶπας ἄντρον εἰσορᾶν.

ΟΔ. ἄνωθεν, ἢ κάτωθεν; οὐ γὰρ ἐννοῶ.

ΝΕ. τόδ' ἐξύπερθε· καὶ στίβου γ' οὐδεὶς κτύπος.

ΟΔ. ὄρα καθ' ὕπνον μὴ καταυλισθεὶς κυρῇ.

30

ΝΕ. ὀρώ κενὴν οἴκησιν ἀνθρώπων δίχα.

ΟΔ. οὐδ' ἐνδον οἰκοποιός ἐστὶ τις τροφή;

14th cent.) ἐν for ἔχει looks like a weak conjecture.

25 \*τὸν αὐτὸν Blaydes: πρὸς αὐτὸν MSS. Bergk conj. πάραυτον: Wecklein, πετραῖον.—τόνδ' ἐτ', εἴτ'] τόνδ', ἦτ' L: Elmsley added ἐτ' after τόνδ'. The later MSS. have either τόνδ' ἐτ', or (as A) τόνδε γ' ἐτ'. Nauck gives τοῦτον, εἴτ'. 24 κλύης γ, κλύεις L. 25 ἦη

24 ε. τὰπίλοιπα τῶν λόγων, not τοὺς ἐπιλόπους, because the λόγοι are thought of collectively, not singly; cp. 131; *Anf.* 499 τῶν σῶν λόγων | ἀρεστὸν οὐδέν: *Tr.* 682 θεσμῶν οὐδέν: Plat. *Rep.* 352 B τὰ λοιπὰ τῆς ἐστιάσεως. The ref. is to the plan disclosed at 50 ff.—κοινὰ, subst., 'joint action' (not adv., 'jointly,' as though the subject to ἦη were 'our plan,' implied in τὰπίλοιπα τῶν λόγων): cp. *Thuc.* 1. 8 πλωμώτερα ἐγένετο παρ' ἀλλήλους.—ἐξ ἀμφοῖν ἦη, lit., 'proceed from both': cp. *Eur. Hec.* 294 λόγος γὰρ ἐκ τ' ἀδοξούτων ἴων | κάκ τῶν δοκούτων αὐτὸς οὐ ταῦτον σθένει.

26 τοῦργον οὐ μακρὰν λέγεις,=τὸ ἔργον δὲ λέγεις οὐ μακρὰν ἐστί, 'the task of which thou speakest is not far off,' i.e. I can do thy bidding without going far. τὸ ἔργον is the search for (and in) the cave. This seems simpler than to take μακρὰν as='to a distance' (*O.T.* 16), and τοῦργον as='mission.' For the adverb as predicate, cp. *O. C.* 586 ἀλλ' ἐν βραχεὶ δὴ τῇνδε μ' ἐξαιτεῖ χάριν, n.: *Tr.* 962 ἀγχοῦ δ' ἄρα κοῦ μακρὰν | προσκλαῖον (sc. ὄν), 'the sorrow foretold by my lament is near, and not afar': *El.* 1191 πόθεν τοῦτ' ἐξεσήμηνας κακόν;

28 ἄνωθεν, ἢ κάτωθεν; i.e. above or below Neoptolemus, who is climbing the rocks. Odysseus is on the sea-shore. Cp. 1000 ff.

29 καὶ στίβου γ' οὐδεὶς κτύπος, 'and of foot-fall, at least, there is no sound.' The γε, which has been suspected, is

fitting; he is still a little below the cave, and cannot yet see whether it is empty. Seyffert's καὶ στίβου δ' would be appropriate only if it followed the mention of some other sign that the cave was empty.—στίβου, usu. 'track (path),' or 'foot-print,' here, the act of treading: cp. 206 στίβου κατ' ἀνάγκαν, n. Remark how strongly κτύπος (L's reading) is confirmed, as against τύπος, by v. 30, where Odysseus says (in effect), 'perhaps the reason why you hear no sound is that he is asleep within.'—Other readings are καὶ στίβου γ' οὐδεὶς τύπος (*Tricl.* and *Brunck*): καὶ στίβου 'στ' οὐχ εἰς τύπος (*Mudge*): καὶ στίβου 'στ' οὐδεὶς τύπος (*Bergk*; though οὐδας is the only case of the noun found in Tragedy). These assume that there was sand or earth just in front of the cave on the side towards the sea. But vv. 1000 ff. imply that the cave's seaward mouth opened on steep rocks at some height above the beach. And if v. 29 referred to the presence or absence of foot-prints, v. 30 would lose its special point.

30 καθ' ὕπνον: *Tr.* 970 καθ' ὕπνον ὄντα: but here ὦν need not be supplied; the phrase is adverbial, with καταυλισθεὶς κυρῇ.—καταυλισθεὶς, 'lodged' (cp. 19 αὐλοῦ, 153 αὐλάς), a word suitable to rough or temporary quarters, as to a bivouac: *Xen. An.* 7. 5. 15 κατηνίσθησαν δ' ἐν τῷ πεδίῳ: so *Eur. El.* 304 (Electra speaking of her rustic cot-

dwells in this same place, or is to be sought elsewhere,—that so our further course may be explained by me, and heard by thee, and sped by the joint work of both.

## NEOPTOLEMUS.

King Odysseus, the task that thou settest lies not far off; methinks I see such a cave as thou hast described.

OD. Above thee, or below? I perceive it not.

NE. Here, high up;—and of footsteps not a sound.

OD. Look that he be not lodged there, asleep.

NE. I see an empty chamber,—no man therein.

OD. And no provision in it for man's abode?

Camerarius (ed. 1534): *εἴη* MSS. Wecklein conj. *φανῆ*. 29 τῶδ'] Wakefield conject. *τῆδ'*.—*στίβου* τ' L, A, and most MSS.: *στίβου γ'* Triclinius: *στίβου δ'* Seyffert: *στίβου 'στ'* Mudge (*ap. Heath*).—*οὐδεὶς κτύπος* L: *οὐδεὶς τύπος* r. Mudge (*ap. Heath*) conj. *οὐχ εἰς τύπος*: Bergk, *οὐδεὶς τύπος*. Naber proposed *κάσσι πού γ' δδ' ἔκτοπος*. 30 *καταυλισθεὶς* L, with V and others: *κατακλιθεὶς* A, B, T, which Nauck prefers and Blaydes reads.—*κυρῆ* MSS.: *κυρεῖ* Schaefer, Seyffert, Nauck, Wecklein. 32 *τροφή* MSS. Welcker and Burges conj. *τρυφή*: Bergk, *ἔστ' ἐπιστροφή*.

tage) *οἷος ἐν πέπλοις αὐλίζομαι* (cp. *ib.* 168 *ἀγρότευραν αὐλάν*). *κατακλιθεὶς*, the weak reading of some later MSS., was prob. suggested by *καθ' ὕπνον*.—*κυρῆ* is the reading of our MSS., and, though their authority on such a point is not great, the subjunct. seems here slightly better than *κυρεῖ*. *δρα μὴ...κυρεῖ*, 'see whether he is not,' would imply that in the speaker's mind there was little doubt on the subject: cp. notes on *Ant.* 278, 1253: Plat. *Charm.* 163 A *ἀλλ' δρα μὴ ἐκείνον κωλύει*: *Lach.* 196 C *ἀλλ' ὁρώμεν μὴ Νικίας στερὰί τι λέγειν*: *Theaet.* 145 C *δρα μὴ παίζων θλεγεν*. These are admonitions in the polite guise of suggestions. Now here we may, indeed, conceive Odysseus as saying *μὴ...κυρεῖ*: but, in the anxious uncertainty which he actually feels, it is more natural that he should say *μὴ...κυρῆ*. If it be said that general Attic usage rather favours the indic. after *δρα μὴ*, we may refer to *El.* 1003 and fr. 82 (*ἀλλ' δρα μὴ κρείσσον ἦ*) as a few places out of several where the subjunct. after *δρα μὴ* is proved by metre.

31 *ὁρῶ*. Neoptolemus, mounting the rocks, has now just reached the mouth of the cave. *κενὴν* is made more explicit by *ἀνθρώπων ὄλγα*: 'empty,—yes, there is no man there.' Such iteration is natural when the mind confirms itself in a first impression, or dwells on a striking

thought; so Verg. *Aen.* 4. 588 *vacuos sensit sine remige portus* ('empty,—no rower there'); *Ai.* 464 *γυμνὸν φανέντα τῶν ἀριστείων ἀτερ* '(when I return) ungraced,—aye, without the meed of valour.' Cp. 487: *O. T.* 57 n., *Ant.* 445 n.

32 *οἰκοποιός...τις τροφή*, 'any comforts, such as make a human dwelling,' in contradistinction to a wild beast's lair. *τροφή* here = 'what sustains life,'—not only food and drink, but also provision for necessary repose and warmth: cp. Plat. *Legg.* 667 B *ἐδωδὴ μὲν καὶ πόσις καὶ ξυμπάση τροφῇ*, 'food and drink and the comforts of life generally.' The question of Odysseus is comprehensive; in reply, Neopt. can only mention a bed; but that does not require us to assume that Od. used *τροφή* in the specific sense of 'furniture.' The objection which has been made to *τροφή* here thus falls to the ground. Against Welcker's *τρυφή*, remark:—(1) The irony would be misplaced here, where Od. is anxiously seeking information; it is otherwise in v. 37, where the slightly ironical tone of *θησαύρισμα* shows the first gleam of sinister joy. (2) The phrase *οἰκοποιός...τροφή* would be infelicitous. The adjective itself shows that the substantive ought to denote the rudiments, not the refinements, of a home.

- NE. στιπτή γε φυλλὰς ὡς ἐναυλίζοντί τῳ.  
 ΟΔ. τὰ δ' ἄλλ' ἔρημα, κούδέν ἐσθ' ὑπόστεγον;  
 NE. αὐτόξυλόν γ' ἔκπωμα, φλαυρουργοῦ τιнос 35  
 τεχνήματ' ἀνδρός, καὶ πυρεὶ ὁμοῦ τάδε.  
 ΟΔ. κείνου τὸ θησαύρισμα σημαίνεις τόδε.  
 NE. ἰοῦ ἰοῦ· καὶ ταῦτά γ' ἄλλα θάλπεται  
 ῥάκη, βαρείας του νοσηλείας πλέα.  
 ΟΔ. ἀνὴρ κατοικεῖ τούσδε τοὺς τόπους σαφῶς, 40  
 κάστ' οὐχ ἐκάς που· πῶς γὰρ ἂν νοσῶν ἀνὴρ  
 κῶλον παλαιᾷ κηρὶ προσβαίη μακράν;

§§ στιπτή L, A (ει over ι from the corrector), with most MSS., and Suidas: στείπτη T and Eustathius.—εν αυλίζοντι L, with an erasure of one or two letters after εν.

§§ στιπτή γε κ.τ.λ., 'aye, a heap of leaves pressed down, as if for the use of one who sleeps in the place.' Here γε serves to correct the suggestion contained in the negative question: 'There is nothing there?' 'Yes, there is something.' In this use it may be compared with the Fr. *si*, since it is corrective without being emphatic. ('Vous n'avez pas été là?'—'Si.') Cp. 35. For the spelling στιπτή, see v. 1. A bed of leaves (or rushes, etc.) was called στιβάς (Eur. *Trg.* 507 στιβάδα πρὸς χαμαιπετή). [Eur.] *Rhes.* 9 λέϊπε χαμεύνας φυλλοστρώτους (of soldiers bivouacking). στιπτή means, pressed down by the body of the person who has slept on it. Some take ἐναυλίζοντί τῳ as dat. of agent with στιπτή (pressed down by some one lodging here); but the order of words renders it simpler to take the dat. as one of interest. Hartung, whom Nauck follows, changes στιπτή to στρωτή, finding a hint of the latter in one of the two scholia on this v. in L, χαμαιστρωσία ἐκ φύλλων. But that may refer to the one word φυλλὰς: while the other scholium unequivocally refers to στιπτή, —ἡπλωμένη καὶ πατουμένη, ('spread out, and pressed down,') ὡς κοιμωμένου ἐπ' αὐτῇ τινοί. If it be said that ἡπλωμένη might refer to στρωτή, we may reply that πατουμένη could refer only to στιπτή: and by ἡπλωμένη the schol. meant (I think) to express that the leaves formed, not a soft heap, but only a shallow layer. στιπτή is more graphic than στρωτή: it suggests the recent impress of the body, and the cheerless discomfort of the

couch.—For ὡς with ἐναυλίζοντί τῳ, cp. 203.

§§ τὰ δ' ἄλλ', all parts of the cave except that covered by the bed of leaves: ἔρημα, 'bare,' i.e. without any sign of inhabitation. The second question, κούδέν κ.τ.λ., repeats the first in a more precise form.

§§ αὐτόξυλον, 'of mere wood,' means here, 'of wood not artistically treated'; the piece of wood remained as nearly in its original state as was compatible with its serving for a cup. Cp. fr. com. 322 αὐτόποκον ἱμάτιον, a cloak of rough wool: Alexis Κύπριος 2 τὸν δ' αὐτόπυρον ἄρον, the loaf of unbolted wheat-flour: see *O.C.* 192 αὐτοπέτρον βήματος n.—φλαυρουργοῦ: seemingly the only extant instance of the form φλαυρος in a compound adj.

§§ τεχνήματ': the poet. plur. has a certain dignity, and there is possibly a shade of designed irony in its use here: Hes. *Scut.* 313 τρίπους, κλυτὰ ἔργα περίφρονος Ἡφαίστιο: Eur. *Or.* 1053 μνήμα, ...κέθρου τεχνάσματα (a coffin,...finely wrought of cedar): Virg. *Aen.* 5. 359 clypeum...*Didymaonis artes*.—πυρεῖα, *ignisaria*, 'means of kindling a fire,' the stones mentioned in 296, and perhaps also bits of wood with which to catch the spark.

§§ κείνου, predicate, cp. Plat. *Apol.* 20 E οὐ γὰρ ἐμὸν ἐρῶ τὸν λόγον (=ὁ λόγος, ὃν ἐρῶ, οὐκ ἐμὸς ἐσται).—θησαύρισμα, 'store' (not so strong as 'treasure'): the verb θησαυρίζω was used of 'laying in' supplies for household use (Xen. *Cyr.* 8. 2. 24); cp. Eur. *El.* 497 θησαύρισμα Διονύσου (store of wine). Yet here the

NE. Aye, a mattress of leaves, as if for some one who makes his lodging here.

OD. And all else is bare? Nought else beneath the roof?

NE. Just a rude cup of wood, the work of a sorry craftsman; and this tinder-stuff therewith.

OD. His is the household store whereof thou tellest.

NE. Ha! Yes, and here are some rags withal, drying in the sun,—stained with matter from some grievous sore.

OD. The man dwells in these regions, clearly, and is somewhere not far off; how could one go far afield, with foot maimed by that inveterate plague?

35 φλαουρουργοῦ corrected from φλαυροῦργου L.  
φαίνεται.

40 ἀνὴρ L, ἀνὴρ Brunck.

35 θάλλεται] Nauck conj.

42 προσβαλῆ] Herwerden conj.

word is ironical, since the 'store' is so wretched.

35 τοῦ τοῦ, a cry of surprise, with which the watcher greets the beacon in Aesch. *Ag.* 25,—where it is 'extra metrum,' as in *At.* 737. It stands within the verse, as here, in *O. T.* 1071, 1182, *Tr.* 1143.—καὶ ταῦτά γ'. In v. 29, καὶ στίβου γ', γε specially emphasises the word στίβου: here, it does not specially emphasise ταῦτα, but helps καὶ to introduce the new fact; i.e., it is not, 'and here are rags,' but rather, 'yes, and here are rags.' Wherever καὶ...γε occurs, it is well to note in which of these two ways it is used. Examples like καὶ ταῦτά γ' here are, below, 1296 καὶ πέλας γ': *O. T.* 1132 κοῦδέν γε θαῦμα: *id.* 1319 καὶ θαῦμά γ' οὐδέν. Examples like καὶ στίβου γ' are, below, 674 καὶ σέ γ' εἰσάξω: 1277 καὶ πέρα γ' ἴσθ' ἢ λέγω.—ἄλλα, 'withal' (i.e., besides the other objects already found): cp. *O. T.* 290 n.: Aesch. *Theb.* 424 γίγας δδ' ἄλλος.—θάλλεται, 'are drying' in the sun at the seaward mouth of the cave (cp. 17). Not, 'are warm' to the touch,—as if recently used. Cp. Eur. *Helén.* 181 ἄλλου πέπλου | αὐγαῖσιν ἐν ταῖς χρυσταῖς | ἀμφιθάλλουσ'.

36 βαρείας, 'grievous,' the epithet of the malady itself, as 1330 νόσου βαρείας. Not 'fetid' (like *gravis*...*hircus*, Hor. *Ep.* 12. 5),—a sense in which βαρεῖς occurs only when it is the epithet of ὁσμή, ἀτμίς (Arist. *Hist. An.* 9. 5), etc.—νοσηλείας (subst. from νοσηλός, 'morbid,') here = the matter discharged from the ulcer in the foot; cp. 824. Isocr. uses νοσηλεύω as = 'to tend the sick,' and Plut.

has νοσηλεία as either (i) 'sickness,' or (ii) 'nursing of the sick.'—πλέα, tainted, stained with: cp. Xen. *Cyr.* 1. 3. 5 (ἡ χεὶρ) πλέα σοι ἀπ' αὐτῶν ἐγένετο, has been defiled by those things: so πλῆρες, *Ant.* 1017.

41 ε. οὐχ ἐκός σου, as 163 πέλας σου, *O. T.* 1410 ἔξω...σου.—κηρή, 'plague,' as 1166 κῆρα τάνδ' ἀποφεύγειν,—but without ref. to the idea that the νόσος was ordained by fate (1326).—προσβαλῆ, in the sense of 'advance,' where we should have expected προσβαλῆ, is certainly strange. It is partly excused, however, by the fact that the speaker is himself outside of the cave, and so can the more naturally place himself in imagination at the external point towards which the movement is made,—saying, 'come far,' instead of, 'go far.' I do not feel sure, then, that προσβαλῆ is corrupt, though it is suspicious. If corrupt, it probably conceals a compound with πρό. In the *Classical Review* (vol. II. p. 324, 1888) I have conjectured προσκάλοι, 'limp forth.' Minuscule β and κ often resemble each other (thus in *Ant.* 1094 λακεῖν is corrected from λαβεῖν). If προσκάλοι had become προσβάλοι, the latter would easily have generated προσβαλῆ. A verb describing *painful* movement would be fitting here, after νοσῶν...κῶλον παλαιῶ κηρή: cp. ὀγμεύει (163), εἰλυμένη (291). It is immaterial that this particular compound of σκάω does not occur elsewhere; many verbal compounds occur once only, as, e.g., προδελσας (*O. T.* 90), προκλινας (*O. C.* 201). For other conjectures, see Appendix.

- ἀλλ' ἢ 'πὶ φορβῆς νόστον ἐξελήλυθεν,  
 ἢ φύλλον εἰ τι νώδυνον κάτοιδ' εὔρου.  
 τὸν οὖν παρόντα πέμψον εἰς κατασκοπὴν, 45  
 μὴ καὶ λάθῃ μὲ προσπεσών· ὥς μάλλον ἂν  
 ἔλοιτό μ' ἢ τοὺς πάντας Ἀργείους λαβεῖν.  
 NE. ἀλλ' ἔρχεται τε καὶ φυλάσσεται στίβος·  
 σὺ δ' εἰ τι χρήζεις, φράζε δευτέρῳ λόγῳ.  
 OD. Ἀχιλλέως παῖ, δεῖ σ' ἐφ' οἷς ἐλήλυθας 50  
 γενναῖον εἶναι, μὴ μόνον τῷ σώματι,  
 ἀλλ' ἢν τι καινόν, ὧν πρὶν οὐκ ἀκηκοας,  
 κλύης, ὑπουργεῖν, ὥς ὑπηρέτης πάρι.

προστέλχοι: Blaydes, ποι βαίη. 45 ἢ 'πὶ φορβῆς νόστον MSS.: Burges, Herwerden and Blaydes conj. ἢ 'πὶ φορβῆν νόστον: Τουρ, ἢ 'πὶ φορβῆς μαστὺν ('search'): Wecklein, ἢ 'πὶ φορβῆν νῆστις. 47 ἔλοιτό μ' L, the δ in an erasure, having been made by S from ε (not ε). ἔλοιτε μ' (i.e. ἔλοιτέ μ') was prob. a mere error, not a trace of ἔλοιτ' ἔμ', the reading which Bergk and Cavallin adopt.—λαβεῖν] The

45 φορβῆς νόστον. The defence of this much-impugned phrase depends on three points. (1) νόστος is poetically used in the general sense of ὁδός: Eur. *I. A.* 1261 (speaking of the Greeks), οἷς νόστος οὐκ ἔστ' Ἴλιου πύργους ἐπι. (2) In φορβῆς-νόστος, a food-journey, the gen. denotes the object of the νόστος: the principle is the same as in Eur. *I. T.* 1066 γῆς πατρίδας νόστος, 'a fatherland-return,' i.e. a return to it: *Orph. Argon.* 200 ἐπὶ πλόον Ἀξείνοιο, on a voyage to the Euxine. (3) The poet has not said, ἐξελήλυθε φορβῆς νόστον ('cognate' acc.), but ἐξελήλυθεν ἐπὶ φορβῆς νόστον, thus marking that νόστον denotes, not merely the act of going out, but the purpose of that act, viz., a quest. In other words, the presence of ἐπὶ before it already tinges νόστον with the sense of ζήτησις: cp. Her. 4. 140 ὑπέστρεφον ἐπὶ ζήτησιν τῶν Περσέων.—The conjecture ἀλλ' ἢ 'πὶ φορβῆν νόστον ἐξελήλυθεν seems, then, needless; but it is also open to a strong positive objection, viz. that νόστον then becomes a mere pleonasm. A cognate acc. added to ἐξελήλυθεν ought here to qualify it in some manner (cp. *At.* 287 ἐξόδοις ἔρπειν κενάς).

44 ἢ φύλλον κ.τ.λ. The constr. is, ἢ, εἰ φύλλον νώδυνον τι κάτοιδ' εὔρου, (ἐπ' αὐτό): rather than, ἢ (ἐπὶ) φύλλον, εἰ τι νώδυνον (φύλλον) κάτοιδ' εὔρου.—νώδυνον, in active sense: *Anthol.* app. 57 φαρμάκοις ἀνωδύνοις.

45 τὸν...παρόντα,—'thy attendant,'—

the young chief's πρόσωπος, who is called σκοπός at v. 125. The phrase does not imply that he is actually at his master's side on the rocks.

46 μὴ καὶ, cp. 13.—προσπεσών, of sudden and unforeseen approach (*O. C.* 1157): the same phrase below, 156, and Eur. *Heracl.* 338.—ἔλοιτό μ'. The enclitic με is warranted here (though ἔλοιτ' ἔμ' might seem more natural), since the words, μὴ καὶ λάθῃ με προσπεσών, have already indicated Odysseus as the person chiefly menaced. It is as though he said: 'We must take care that he does not surprise me; it would delight him more than to capture all the Greeks'; where the unemphatic 'it' would resemble the enclitic με as merely referring back to a case already indicated. A similar instance (and one that is certified by metre) occurs below, 1049 ff.: οὗ γὰρ τοιούτων δεῖ, τοιοῦτός ἐμ' ἐγώ· | χῶπον δικαίων κάγα-θῶν ἀνδρῶν κρίσις, | οὐκ ἂν λάβοις μου μάλλον οὐδέν' εὖσεβῆ: where the ἐγώ in 1049 makes it needless to have ἐμοῦ in 1051. Such cases are distinct from those in which the enclitic form of the pers. pron. is justified by the fact that the chief emphasis is on a verbal notion (e.g., 958: *Ani.* 546 μὴ μοι θάνην σὺ κοινά, 'share not my death').—The first hand in L seems to have written ἔλοιτε μ' (sic): the corrector changed the second ε to ο, accentuating the latter. If there had been reason to think that the first hand in L wrote

No, he hath gone forth in quest of food, or of some soothing herb, haply, that he hath noted somewhere. Send thine attendant, therefore, to keep watch, lest the foe come on me unawares; for he would rather take me than all the Greeks beside.

NE. Enough, the man is going, and the path shall be watched.—And now, if thou wouldst say more, proceed.

[Exit Attendant, on the spectators' left.]

OD. Son of Achilles, thou must be loyal to thy mission,—and not with thy body alone. Shouldst thou hear some new thing, some plan unknown to thee till now, thou must help it; for to help is thy part here.

variant *μολεῖν* (found in A, and thence taken by the Aldine) may, as Boissonade conjectured, have come from *μ' ἐλεῖν*: but *μ' ἐλεῖν* would have required *ἐλοιτ'* *ἀν* instead of *ἐλοιτό μ'*. Toup conj. *λαθεῖν*: Valckenaer and Blaydes, *βαλεῖν*. 80—84 Nauck holds that the verses, from *δεῖ σ' ἐφ' οἷς ἐλήλυθας* to *τί δῆτ' ἀνωγας* (inclusive),

*ἐλοιτ' ἐμ'*, then I should have taken that reading, not as better than *ἐλοιτό μ'*, but as equally good and better attested.—*λαβεῖν*, 'catch,' 'find in his power.' *μολεῖν* in A was prob. a conjecture, or a mere error, rather than, as Boissonade supposed, a corruption of *μ' ἐλεῖν*. For the difference between *ἐλεῖν* and *λαβεῖν* (in regard to warfare), see *Il.* 5. 144 *ἐνθ' ἔλεν Ἀστυνοον* ('slew'), and *ib.* 159 *ἐνθ' ὕλας Πριάμοιο δῶω λάβεε Δαρδανίδαο*, | *εἰν ἐνὶ δῖφρῳ ὄντας* ('caught'). Cp. below, 101, 103; *O. T.* 266 *ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν* ('find').—Blaydes says that *λαβεῖν* is 'clearly wrong,' and reads *βαλεῖν* ('hit').

85 *2. ἀλλ'*, in assent, like 'oh, well,'—the implied adversative sense being, 'nay, I have no objection': cp. 232, 336, 645, 647.—*ἔρχεται*, sc. *ὁ παρῶν* (45), 'he goes,' i.e., 'I send him' (said as he makes a sign to the *πρόσπολος*). Cp. 1181 *μὴ...ἐλθῆς*, 'depart not': *Ant.* 99 *ἀνους μὲν ἔρχει*: *Tr.* 595 *ἐλεύσεται* ('depart').—*τε καὶ* marks the full assent to v. 45: he shall go, and for that purpose.—*φυλάσσεται*, the fut. pass. in good prose also (*Xen. Oec.* 4. 9): *φυλαχθήσομαι* was late. For other such futures, cp. 303: *Ant.* 93 n.—*δευτέρῳ λόγῳ*, 'in further speech,'—continuing the former discourse. Cp. *Pind. O.* 1. 43 *δευτέρῳ χρόνῳ*, = *ὑστέρῳ*.

80 *α. ἐφ' οἷς* = *ἐπὶ τοῖς ἐφ' οἷς*, 'for' (i.e., 'so as to aid') 'the objects for which,' etc.; cp. *O. T.* 1457 *μὴ πῖ τῷ δεινῷ κακῷ*.—The sentence begins as if the form were to be, *δεῖ...γενναῖον εἶναι*, *μὴ μόνον τῷ σώματι*, *ἀλλὰ καὶ τῇ γνώμῃ*: he

must show his true-bred spirit, not merely *physically*, but *morally*,—i.e., by bringing himself (*τὸ λῆμα*, 82) to aid plans which may be repugnant to him. Neopt. supposed that his task was to take Phil. by force (*πρὸς βίαν*, 90). Odysseus seeks to prepare the disclosure very gently. Hence the hypothetical clause which takes the place of a simple *ἀλλὰ καὶ τῇ γνώμῃ*, viz., *ἀλλ' ἦν τι καινόν*, κ.τ.λ. After that clause, a modal partic., *ὑπουργοῦντα* ('by serving'), ought to have balanced the instrumental dat. *τῷ σώματι*. But, instead of it, we have a second infin., *ὑπουργεῖν*, depending, like *εἶναι*, on *δεῖ*: just as, in independent sentences, a new finite verb is often substituted for a second participial clause (*O. C.* 351 n.: *Ant.* 256, 816).

*γενναῖον*, 'true-bred,' *τὸ γενναῖον* is, as Arist. defines it (*Hist. An.* 1. 1. 32), *τὸ μὴ ἐξιστάμενον ἐκ τῆς αὐτοῦ φύσεως*. Odysseus calls on Neopt. to prove himself a true son of his sire (cp. 3) by complete loyalty to his mission.—*τῷ σώματι*: cp. Eur. *Suppl.* 886 *ἵπποις τε χαίρων τόξα τ' ἐντείλων χερσὶν*, | *πόλει παρασχεῖν σῶμα χρησίμον θέλων*.

*καινόν*, euphemistic, as oft.: cp. Antiph. *Tetr.* A. d. § 2 *καινότατα γὰρ δὴ, εἰ χρή καινότατα μᾶλλον ἢ κακουργότατα εἰπεῖν*, *διαβάλλουσι με*.—*ὧν* (*τούτων* *ᾧ*) *πρὶν οὐκ ἀκήκοας*, '(some novel thing), viz., one of those things which thou hast not heard before'; i.e., 'a part of my plans which has not hitherto been disclosed to thee.' Cp. Eur. *Med.* 356 *οὐ γὰρ τι δρᾷεις δεινόν, ὧν φόβος μ' ἔχει*.

88 *ὑπηρετῆς*, like *ὑπηρετεῖν* in 15, said

NE. τί δῆτ' ἄνωγας; ΟΔ. τὴν Φιλοκτῆτου σε δεῖ  
 ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λέγων. 55  
 ὅταν σ' ἐρωτᾷ τίς τε καὶ πόθεν πάρει,  
 λέγειν, 'Αχιλλέως παῖς· τόδ' οὐχὶ κλεπτέον·  
 πλείς δ' ὡς πρὸς οἶκον, ἐκλιπὼν τὸ ναυτικὸν  
 στρατεύμ' Ἀχαιῶν, ἔχθος ἐχθήρας μέγα,  
 οἱ σ' ἐν λιταῖς στείλαντες ἐξ οἴκων μολεῖν, 60  
 μόνην ἔχοντες τήνδ' ἄλωσιν Ἰλίου,  
 οὐκ ἤξιωσαν τῶν Ἀχυλλείων ὅπλων  
 ἐλθόντι δοῦναι κυρίως αἰτουμένῳ,

'are probably spurious; at any rate, in their present form, absurd.' 54 z. δεῖ...  
 λέγων] Matthiae conj. δέω...λέγω: Dindorf, δεῖ...ὄρᾶν: Erfurdt, δεῖ...σκοπεῖν: Cavallin,  
 δεῖ...μολῶν (or ἰών).—λόγοισιν] Gedike conj. δόλοισιν.—ἐκκλέψῃς L: ἐκκλέψεις r.

of a friend and equal. Cp. Eur. *El.* 821 (Orestes) Πυλάδην μὲν εἶλετ' ἐν πόνοις ὑπηρέτην, | ὁμῶς δ' ἀπωθεῖ: and so even in good prose, as Xen. *An.* 1. 9. 18.

54 z. τί δῆτ' ἄνωγας; The division of the verse between the speakers (*ἀντιλαβή*) serves at once to mark the surprise of Neopt. and to introduce the words of Od. with a certain abrupt force: cp. *O. C.* 722 n.

σε δεῖ κ.τ.λ. Two other examples of this constr. are extant: *Al.* 556 δεῖ σ' ὅπως πατρὸς | δέξεις ἐν ἐχθροῖς ὅλος ἐξ οἴου τράφη: Cratinus (the poet of the Old Comedy), *Νέμεσις* fr. 3 δεῖ σ' ὅπως εὐσχήμονος | ἀλεκτρύνοντος μηδὲν διόσεις τοὺς τρώπους. In both these passages, as in this, the constr. is used by an elder, or superior, in giving a precept of conduct. The admonitory tone thus associated with the formula confirms the text, as against Matthiae's conjecture, *σε δεῖν* | ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λέγω. The acc. of the object (*σε*) is like that in *δεῖ σε τοῦτου*: while the *ὅπως* clause (answering to the genitive there) is like that in *ἐδέοντο Βοιωτοὺς ὅπως παραδώσουσι* (Thuc. 5. 36 § 2). The partic. *λέγων* explains the instrum. dat. *λόγοισιν* more clearly; it is not instrumental ('by speaking'), but temporal; i.e., literally, 'as you go on speaking.' It indicates that Neopt. is to converse alone with Phil. (cp. 70, *δμιλία*), and is to deceive him in the course of their conversation. The next verse makes this still clearer:—'When he asks, say,' etc. A similar use of *λέγων*, to denote the process of talk, is frequent in Herod.,

when, after epitomising part of a speech, he gives the sequel in the speaker's own words; as 3. 156, 'νῦν τε,' ἔφη λέγων,... 'And now,' he went on to say,... (lit., said, as he went on speaking).—Other ways of taking *λέγων*, which seem less good, are:—(1) As instrum. partic., with which *αὐτοῦς* is to be supplied from *λόγοισιν*: 'with words,...i.e., by speaking them.' For this view, Schneidewin cp. Plat. *Legg.* 885 B ὅσα λόγῳ καὶ ὅσα ἔργῳ περὶ θεοῦ ὑβρίζει τις λέγων ἢ πράττων. (2) As instrum. partic., used absolutely, to emphasise *λόγοισιν*,—'with words,—I repeat, by speaking.' (3) As instrum. partic., to be taken closely with *λόγοισιν*, in the sense, 'speaking vain words.' This is Seyffert's view, who explains *λόγους λέγειν* as *meris verbis dicere*: a sense which the phrase could not bear.—*ἐκκλέψεις*: here related to *κλέπτειν*, *fallere* (*Tr.* 243 *εἰ μὴ συμφοραὶ κλέπτουσί με*), as *ἐξαπατᾶν* to *ἀπατᾶν*. Cp. 968. *Il.* 14. 217 ἢ τ' ἐκλεψε νόον πύκα περ φρονεόντων.

57 z. λέγων, infin. for imper. (*O. C.* 481 n.); not depending on *δεῖ* in 54.—*Ἀχιλλέως*, — — —. The *e* suffers synizesis again in 364, 582, 1066, 1237, 1298, 1312: though not in 4, 50, 241, 260, 1220, 1433.—τόδ' οὐχὶ κλεπτέον: lit., 'this thing' (his parentage) 'must not be represented falsely,'—i.e., the truth must not be hidden. *κλέπτειν τι* can mean, 'to do (or speak) a thing fraudulently': *Al.* 189 *κλέπτουσι μύθους*, they speak false words. In *Tr.* 437 *μη...ἐκκλέψῃς λόγον* = 'do not keep back the story'; but the simple *κλέπτειν* could not literally express this.—*κρυπτίον* is a tame conjecture.

NE. What is thy bidding?

OD. Thou must beguile the mind of Philoctetes by a story told in thy converse with him. When he asks thee who and whence thou art, say, the son of Achilles,—there must be no deception touching that; but thou art homeward bound,—thou hast left the fleet of the Achæan warriors, and hast conceived a deadly hatred for them; who, when they had moved thee by their prayers to come from home, (since this was their only hope of taking Ilium,) deemed thee not worthy of the arms of Achilles,—deigned not to give them to thee when thou camest and didst claim them by right,—

57 κλεπτόν] Nauck conj. κρυπτόν. 58 πλεῖς] Blaydes conj. πλεῖν. 60 στείλαντες] Naber conj. πείσαντες.—ἐξ οἴκων L: ἐξ οἴκου ι. 61 μόνην A: μόνην δ' L. The later MSS. are divided between these (μόνη δ' and μόνον δ' also occurring); the Aldine agrees as usual with A. Seyffert conj. μόνην γ'. 62 Nauck suspects the verse.

58 ε. πλεῖς is more dramatic than πλεῖν, which would also be awkward after λέγειν.—ὡς πρὸς οἶκον. πρὸς states the direction of the voyage: ὡς merely adds an indication of the voyager's purpose: 'thou art homeward bound.' (Not, 'thou art sailing as if for home,' with ref. to the story being untrue.) Cp. *Asi.* 44 ἡ καὶ τὸ βούλευμ' ὡς ἐπ' Ἀργείοις τὸδ' ἦν; 'was this plot, in his intention (ὡς), against the Greeks?' (though the actual victims were the cattle). Thuc. 4. 93 παρεσκευάζετο ὡς ἐς μάχην, made his dispositions with a view (ὡς) to fighting. Xen. *H.* 1. 1. 12 ἀνάγεσθαι ἤδη αὐτοῦ μέλλοντος ὡς ἐπὶ ναυμαχίαν.—ἐχθὸς ἐχθήρας μάγα: cp. *El.* 1034 οὐδ' αὖ τοσοῦτον ἐχθὸς ἐχθαίρω σ' ἐγώ. For the aor. part. cp. 227, 309: Pind. *N.* 7. 88 φιλήσαντ' (having formed a friendship); *O. T.* 11 n., 649 n.

60 οἷ, with causal force (Lat. *quasi* with subjunct.): *O. C.* 263 n.—ἐν λιταῖς, by means of prayers: cp. 102 ἐν δόλῳ...ἔγειν, 1393 ἐν λόγῳ | πείθειν: *Ant.* 764 n.—στείλαντες...μολαίν: lit., having caused thee to set forth, so that thou shouldst come from home: cp. *Ant.* 164 ὑμᾶς δ' ἐγὼ πομπόισιν ἐκ πάντων δίκαι | ἐστειλ' ἱκέσθαι. Odysseus and Phoenix were sent from Troy to bring the young Neoptolemus from Scyros: 343 ff.

61 μόνην. If L's μόνην δ' were sound, then στείλαντες (μέν) and ἔχοντες δέ would express two reasons why the conduct of the Atreidae was bad:—'when they had brought thee from home, and when that was their only way of taking Troy,'—

the second clause implying that, as his presence was so momentous, his claim to good treatment was the stronger. But μόνην, without δ', is clearly right. Then ἔχοντες is causal, expressing the motive of στείλαντες,—'having brought thee,... since they had no other way,' etc. The insertion of δ', if not a mere error, may have been due to a corrector who, not perceiving the relation of the two particles, thought that they required a copula.—ἄλωσιν, means of capture: Thuc. 2. 75 χῶμα ἔχουν πρὸς τὴν πόλιν, νομίζοντες ταχίστην αἰρεσιν [τὴν αἰρεσιν Classen] ἐσεσθαι αὐτῶν (the quickest way of taking the place).

62 ε. τῶν Ἀχαιῶν δπλων, gen. depending on the principal verb ἤξιωσαν, instead of an acc., τὰ Ἀχιλλεία δπλα, depending on the infin. δοῦναι. This construction arises from eagerness for compact expression of the main idea,—as here the main idea is completely expressed by v. 62. The 'epexegetic' infin., like δοῦναι, is usu. the only word added: but here it is naturally supplemented by the words which denote the aggravating circumstances (ἐλθόντι...κυρίως αἰτουμένῳ). Plat. *Legg.* 941 D δίκης οὐκ οὐδέτερον οὐδέτερον ἐλάττωτος...δ νόμος ἀξιοὶ ζημιοῦν (instead of ἀξιοὶ ζημιοῦν δίκη). Thuc. 3. 6 καὶ τῆς μὲν θαλάσσης εἰργον μὴ χρῆσθαι τοὺς Μυτιληναίους. Cp. *O. C.* 1211 n.—κυρίως, with good right ( *suo iure*), as heir of Achilles; cp. Dem. or. 36 § 32 κύριως δόντος τοῦ πατρὸς...κατὰ τοὺς νόμους αὐτῇ γεγαμῆσθαι.



ἀλλ' αὐτ' Ὀδυσσεὶ παρέδοσαν· λέγων ὅς' ἂν  
 θέλῃς καθ' ἡμῶν ἔσχατ' ἔσχατων κακά. 65  
 \*τούτῳ γὰρ οὐδέν μ' ἀλγυνεῖς· εἰ δ' ἐργάσει  
 μὴ ταῦτα, λύπην πᾶσιν Ἀργείοις βαλεῖς.  
 εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθήσεται,  
 οὐκ ἔστι πέρσαι σοι τὸ Δαρδάνου πέδον.  
 ὥς δ' ἔστ' ἐμοὶ μὲν οὐχί, σοὶ δ' ὀμιλία 70  
 πρὸς τόνδε πιστὴ καὶ βέβαιος, ἔκμαθε.  
 σὺ μὲν πέπλευκας οὐτ' ἔνορκος οὐδενὶ  
 οὐτ' ἐξ ἀνάγκης οὔτε τοῦ πρώτου στόλου·

64 αὐτ'] αὐτ' L.—λέγων] Gedike conj. λέγ' οὖν.—ὅς' made from ὅς in L.  
 66 τούτων γὰρ οὐδέν μ' ἀλγυνεῖς L. The first corrector (S) has written ν, very small,  
 between the ε and μ' of οὐδέμ', indicating οὐδέν μ'. And οὐδέν μ' is in some of the  
 later MSS., including A and V, while Vat. has οὐδέν. Ven. has ἀλγυνεῖ, the rest

64 **ε** παρέδοσαν, handed over,—a word suggesting fraud or treachery, as oft.; cp. 399.—λέγων refers back to λέγειν in 57 (with which, as infin. for imperat., the nomin. is rightly used in the 2nd pers., O. T. 1529 n.). Odysseus leaves the available epithets to his young friend's imagination. Cp. O. T. 1287 βοᾷ διόλγειν κληῖθρα καὶ δηλοῦν τινα | τοῖς πᾶσι Καδμείοισι τὸν παροκτόνον, | τὸν μητρός, αὐδῶν ἀνόσι' οὐδὲ ρητά μοι. Eur. I. T. 16 καὶ λέγει Κάλχας τάδε' | ... παῖδ' οὖν ἐν οἴκοις σὴ Κλυταιμῆστρα δάμαρ | τίκτει.—τὸ καλλιστεῖον εἰς ἐμ' ἀναφέρων—| 'ἦν χρή σε θύσαι.—καθ' ἡμῶν, in this context, seems best taken as = κατ' ἐμοῦ: for the sing. με so closely following, see n. on Anst. 734 πόλις γὰρ ἡμῶν ἀμὲ χρή τάσσειν ἐρεῖ:—ἔσχατ' ἔσχατων: cp. O. T. 465 ἀρρητ' ἀρρήτων n.

66 \*τούτῳ γὰρ κ.τ.λ. The reading τούτων γὰρ οὐδέν μ' ἀλγυνεῖς is probably that which stood in L's archetype; for the inserted ν, by which οὐδέμ' has been made into οὐδέν μ', is due to the first corrector of L, who revised the work of the scribe by comparing the copy with the original. The first question, then, is whether that reading can be kept. It is required to mean:—'for in regard to no one of these things' (viz., the κακά, taunts) 'wilt thou pain me.' But it would properly mean:—'for thou wilt not cause me any of these pains.' Cp. 1021 ἐγὼ δ' ἀλγύνομαι | τοῦτ' ἀπ' οὗ κ.τ.λ., 'I feel just this pain,—that I live,' etc.: Ar. Ach. 2 ἡσθην δὲ βαιά... | δ' ὠδυνήθην, κ.τ.λ.: Anst. 550 τί ταῦτ' ἀνῆλ μ' (cause me this distress).

Before τούτων γὰρ οὐδέν μ' ἀλγυνεῖς could be accepted, it would be needful to show that a cognate acc. (οὐδέν) could thus replace an instrum. dat. The next question concerns its origin. It might be suggested that the οὐδέμ' of the 1st hand in L came, not from οὐδέν μ', but from οὐδέν', and that the sense is, 'thou wilt pain no one of them' (masc.),—so that καθ' ἡμῶν in 65 should mean, Odysseus and the Atreidae. But this cannot be; for, here, there has been no direct mention of the Atreidae,—only of Ἀχαιῶν generally (59); and so, for contrast with πᾶσιν Ἀργείοις (67), the pain denoted by ἀλγυνεῖς must be pain to Odysseus. τούτων γὰρ οὐδέν' ἀλγυνεῖς being thus set aside, we have to weigh (1) τούτων γὰρ οὐδέν ἀλγυνεῖ μ',—Dindorf's conjecture; and (2) τούτῳ γὰρ οὐδέν μ' ἀλγυνεῖς,—Buttmann's. Both being possible, the question is, which of them is most likely to have generated τούτων γὰρ οὐδέν μ' ἀλγυνεῖς. The fact that ἀλγυνεῖς precedes ἐργάσει diminishes the probability that ἀλγυνεῖς arose from ἀλγυνεῖ μ' by assimilation of persons. Further, had οὐδέν μ' ἀλγυνεῖς come from οὐδέν ἀλγυνεῖ μ', we might have expected to find a variant, οὐδέν ἀλγυνεῖς μ'. If, on the other hand, the words οὐδέν μ' ἀλγυνεῖς are genuine, we have only to suppose a change of τούτῳ into τούτων. On these palaeographical grounds Buttmann's reading appears preferable to Dindorf's.

67 μὴ: for εἰ ἐργάσει μὴ, instead of εἰ μὴ ἐργάσει, cp. 332, 653, O. T. 328 n., El. 993: for μὴ as first word of a verse, when a word with which it is construed

but made them over to Odysseus. Of me, say what thou wilt, —the vilest of vile reproaches;—thou wilt cost me no pang by that;—but if thou fail to do this deed, thou wilt bring sorrow on all our host. For if yon man's bow is not to be taken, never canst thou sack the realm of Dardanus.

And mark why thine intercourse with him may be free from mistrust or danger, while mine cannot. *Thou* hast come to Troy under no oath to any man, and by no constraint; nor hadst thou part in the earlier voyage:

*ἀλγυνεῖς*. All have *τούτων*. Buttmann conj. *τούτῳ* (for *τούτων*) γὰρ οὐδὲν μ' ἀλγυνεῖς: so Wund. and Blaydes. Dindorf, *τούτων γὰρ οὐδὲν ἀλγυνεῖ μ'—ἐργάσει*] ἐργάσει L; as below, 78 γνήσει, 108 ἡγή, and *passim*. 67 ἀργεῖσι L, the final ε

stands in the preceding verse, cp. *O. C.* 1349 (εἰ... | μὴ), *O. T.* 348 (ὅσον | μὴ).—*βαλεῖς* here = *ἐμβαλεῖς* (or *προσβαλεῖς*), 'inflict' on them: cp. *Tr.* 915 f. *δεμνίου* | ...βάλλουσιν φάρη: *Eur. Phoen.* 1534 σκότον θυμῶσι σοῖσι βαλὼν. In poetry the simple dat. (instead of dat. or accus. with a prep.) is sometimes thus used to denote the object to, or against, which an action is directed: cp. n. on *Ant.* 1232 πτόσας προσώπῳ. Not, 'launch against them,' as though the *λύπη* were a missile; nor, 'sow' sorrow for them, like *ἄντας μοι κατασπείρας*, *As.* 1005.

66 ε. εἰ...μὴ ληφθήσεται, οὐκ ἔστι κ.τ.λ. 'if the bow is not to be taken, then it is impossible' etc. Here the condition expressed by the fut. ind. in the protasis is really a present one; the meaning is, 'if it is (now) settled that the bow is not to be taken.' Cp. *Xen. An.* 3. 4. 39 οὐκ ἔστι παρελθεῖν, εἰ μὴ τούτους ἀποκτόνομεν: 'it is an impossibility to advance, if we are not to dislodge these men' (i.e. assuming that we do not mean to dislodge them). Practically, this is a more emphatic way of expressing the necessity of the act to which the protasis refers. Distinguish those cases in which the condition expressed by the fut. indic. is really future; as in 66 f., εἰ μὴ ἐργάσει ('if thou fail to do this'), *βαλεῖς*: and in 75 f. εἰ μὴ αἰσθήσεται ('if he shall perceive me'), *δλωλα* (i.e. *δλωμαι*): where *ἐάν μὴ ἐργάσῃ*, *ἐάν μὴ αἰσθῇ* would differ from the fut. ind. with *εἰ* only as being somewhat less vivid.

οὐκ ἔστι πέρσαι σοι. The difference between *σοι* and *σοι* here resembles that between 'thou canst never take' and 'thou canst never take.' L supports *σοι*, which is, of course, quite tenable. But *σοι* seems preferable, because (a) in giving a reason, as γὰρ implies, why 'all the Greeks' will

be pained, it seems less fitting to place the personal concern of Neoptolemus in the foreground; and (b) the necessary emphasis on *σοι* in v. 70 would have a slightly awkward effect if the same pron. had been emphasised in v. 69. Cp. n. on 47, *ἐλατό μ'.*

τὸ Δαρδάνου πέδον, the land of Dardanus,—meaning *Τροία* in its larger sense, the town with its territory (cp. 920 τὰ *Τροίας πεδία*, 1435 *ἐλεῖν τὸ Τροίας πεδῖον*). So *O. C.* 380 τὸ *Καδμείων πέδον*=*Θήβης πέδον* (ib. 415). Dardanus, son of Zeus, was fifth ancestor of Priam (*Il.* 20. 215 ff.). Cp. *Pind. O.* 13. 56 πρὸ *Δαρδάνου τευχέων*: *Eur. Helen.* 1493 *Δαρδάνου* | *πόλιν*.

70 ε. ὡς δ' ἔστ' ἐμοὶ μὲν οὐχί κ.τ.λ.: cp. *Xen. An.* 2. 5. 35 οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀργεῖοι δὲ καὶ Ἀργείους κ.τ.λ.—Odysseus anticipates the objection that, if there is to be a stratagem, he should conduct it himself,—as Aesch. and Eur. had made him do: cp. 13 n.—*ὁμιλία*, merely 'intercourse,' in a general sense: the special meaning, 'colloquy,' (seen in the Mod. Gk. *ὁμιλέω*= 'to speak,') is post-classical.—*πιστή*, trusted by Philoctetes; cp. 1272. *βέβαιος*, safe for Neoptolemus.

72 ε. *ἵπποκος*. Odysseus was bound by the oath which all the suitors of Helen had sworn to her father Tyndareus,—that they would come to her husband's aid, if he was robbed of her: *Eur. I. A.* 61 *ὅτου γυνὴ γένοιτο Τυνδαρίης κόρη*, | *τούτῳ ξυναμυνεῖν, εἴ τις ἐκ δόμων λαβὼν* | *οἴχοιτο*. So Ajax came to Troy *ὄνεχ'* *δρῶν ὁσίῳ ἦν ἐνώμοτος* (*As.* 1113). Paus. was shown the place, called *Ἰππου μνήμα*, on the road from Lacedaemon into Arcadia, where Tyndareus, having sacrificed a horse, τοῦτ' *Ἐλένης ἐξόρκου μνηστήρας* (3. 20. 9).—*ἐξ ἀνάγκης*: Odysseus feigned madness, in order to avoid going to Troy,

ἐμοὶ δὲ τούτων οὐδέν ἐστ' ἀρνήσιμον.  
 ὥστ' εἴ με τόξων ἐγκρατὴς αἰσθήσεται, 75  
 ὅλῳ, καὶ σὲ προσδιαφθερῶ ξυνών.  
 ἀλλ' αὐτὸ τοῦτο δεῖ σοφισθῆναι, κλοπεὺς  
 ὅπως γενήσῃ τῶν ἀνικήτων ὀπλων.  
 ἔξοιδα, \*παῖ, φύσει σε μὴ πεφυκότα  
 τοιαῦτα φωνεῖν μηδὲ τεχνᾶσθαι κακά· 80  
 ἀλλ' ἡδὺ γάρ τι κτήμα τῆς νίκης λαβεῖν,  
 τόλμα· δίκαιοι δ' αὖθις ἐκφανοῦμεθα.  
 νῦν δ' εἰς ἀναιδὲς ἡμέρας μέρος βραχὺ

erased. 76 προσδιαφθερῶ] Tournier conj. προσδιαφθείρω. 78 L γενήσῃ τῶν (sic), made from γενήσῃ τῶν (?). 79 παῖ Erfurdt conj.: καὶ MSS.: Froehlich proposes μέν, Gernhardt δὴ, Blaydes (reading παῖ) τοι: Campb., with Linwood, defends καὶ, but, if a change were made, would prefer τοι. 81 τ: L: τοι A. The later MSS. are divided; B, R, V<sup>3</sup> are among those that have τοι, while Γ and L<sup>3</sup> have τε—λαβεῖν] Erfurdt conj. λαχεῖν. 82 δ' A, B: θ' (sic) L, L<sup>3</sup>: τ' K (Par. 2886,

but Palamedes detected the trick: cp. 1025 n.—τοῦ πρώτου στόλου, partit. gen., thou hast not sailed 'on' (= 'as a member of') the first expedition. Cp. Dem. or. 21 § 202 οὐδαμοῦ πώποτε ὁ Μειδίας τῶν συνηδομένων οὐδὲ τῶν συγγαίρων τῶν ἐξητάσθη τῷ δήμῳ ('has nowhere figured in the ranks of those who share the pleasure and joy of the people').—The πρώτος στόλος is the original Greek expedition, as distinguished from the voyage of Odysseus and Phoenix when they brought Neop. from Scyros (343 ff.).

76 ζ. ἐγκρατὴς: for the omission of ὦν, even when, as here, the adj. marks a condition, cp. n. on *Ani.* 1327 βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά i.e. βράχιστα (δυντα) κράτιστά (ἐστι).—ὅλῳ: cp. *O. T.* 1166 ὅλῳ, εἰ σε ταῦτ' ἐρήσομαι πάλιν: Xen. *An.* 1. 8. 12 κὰν τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῶν πεποιήται. Plaut. *Amphitruo* 1. 1. 64 *perii, si me adspexerit*.—προσδιαφθερῶ ought not to be changed (as Tournier proposed) to προσδιαφθείρω. The force of ὅλῳ, used in the sense of ὁλοῦμαι, would be weakened, not enhanced, by a repetition of the device; while, on the other hand, the natural future προσδιαφθερῶ makes the rhetorical ὅλῳ more impressive: cp. Eur. *I. T.* 1002 τοῦτου δὲ χωρισθεῖς (= εἰ χωρισθῶμαι) ἐγὼ μὲν ὀλλυμαι, | σὺ δ' ἂν τὸ σαιτοῦ θέμενος εὐνόστου τύχοις.

77 ζ. αὐτὸ τοῦτο prepares the emphasis on κλοπεὺς, while it also refers back to 54 f. τὴν Φιλοκτήτου...ἐκκλέψαις.

The connection of thought is:—'No; open force is out of the question; the object which our ingenuity must compass is precisely that (which I have already indicated),—viz., how the bow can be taken by craft.'—σοφισθῆναι: cp. *Ar. Av.* 1401 χαριεντά γ', ὦ πρεσβύτερ', ἐσοφίσω καὶ σοφά.—κλοπεὺς...γενήσῃ: cp. *O. T.* 721 φονέα γενέσθαι πατρός: *O. C.* 582 θταν θάνω γὰρ καὶ σὺ μου ταφεὺς γένη.

79 ζ. ἔξοιδα, \*παῖ. Erfurdt's correction of καὶ to παῖ appears certain. The caressing tone of παῖ (cp. *O. T.* 1008, *Ani.* 1289) is dramatically happy at this moment, when he has just used the jarring word κλοπεὺς. The arguments in defence of καὶ are examined in the Appendix.—φύσει is excusably added to πεφυκότα, since the force of the latter had become weakened by usage (πεφυκέναι oft. meaning little more than εἶναι): as here, πεφυκότα...τεχνᾶσθαι (without φύσει) would not necessarily mean more than 'apt to contrive,'—whether the aptitude was innate, or acquired. So Eur. *Bacch.* 896 φύσει πεφυκός: Plat. *Crat.* 389 C τὸ φύσει ἐκάστῳ πεφυκὸς ὄργανον.—φωνεῖν: for the inf. with πεφυκότα, cp. 88, 1052.

81 ἡδὺ γάρ τι κτήμα (τὸ κτήμα) τῆς νίκης λαβεῖν (ἐστί): the possession consisting in victory (defining gen.) is a pleasant possession to win. κτήμα, which, without an art., stands as predicate, has to be supplied, with an art., as subject. So Plat. *Theaet.* 209 ε ἡδὺ χρήμ' ἂν εἴη

but none of these things can I deny. And so, if he shall perceive me while he is still master of his bow, I am lost, and thou, as my comrade, wilt share my doom. No; the thing that must be plotted is just this,—how thou mayest win the resistless arms by stealth. I well know, my son, that by nature thou art not apt to utter or contrive such guile; yet, seeing that victory is a sweet prize to gain, bend thy will thereto; our honesty shall be shown forth another time. But now lend thyself to me for one little knavish day,

*ap.* Blaydes), R, T, etc. Here, as elsewhere (cp. *Ant.* 467, 966), L hints at a true reading which it has lost: *θ' αὐθις* really points to *δ' αὐθις*, though it might easily be supposed to be a mere blunder for *τ' αὐθις*, the reading which prevailed in the later mss. **§§** *ἀναιδὲς*] Nauck conj. *βραχείας* (without proposing to alter *βραχὺ*): Mekler, *μῆς δὲς*, with a comma after *βραχὺ*.—Vv. 83—85 are rejected by E. A. Richter.

τοῦ καλλίστου τῶν περὶ ἐπιστήμης λόγου, *i.e.* (τὸ χρῆμα) τοῦ...λόγου ἡδὺν χρῆμα' *ἀν* εἶη, ('our most successful definition of knowledge would be a pretty affair'): where (τὸ χρῆμα) τοῦ...λόγου is a mere periphrasis for *ὁ...λόγος*. Eur. *Andr.* 957 σοφὸν τι χρῆμα τοῦ διδάξαντος βροτοῦς | λόγους ἀκούειν, 'a wonder of wisdom was he who taught' (etc.), where (τὸ χρῆμα) τοῦ διδάξαντος is a periphrasis for *ὁ διδάξας*. Sometimes the defining gen. has no art.: Eur. *Andr.* 181 ἐπιφθονὸν τι χρῆμα θηλειῶν ἔφυ: *i.e.* (τὸ) θηλειῶν (χρῆμα) ἐπιφθονὸν τι χρῆμα ἔστι.—The reading ἡδὺν γάρ τοι (instead of τι) is preferred by several edd. The combination ἀλλὰ... γάρ τοι is unusual (no example occurs in Soph.); but that matters little, since here ἀλλὰ γάρ is not elliptically used (cp. *Ant.* 148 n.); *i.e.* ἀλλὰ goes with τόλμα, and therefore γάρ, in the parenthetic clause, could be followed by τοι as legitimately as if there were no ἀλλὰ in question. The reasons for preferring τι seem to be these: (a) τοι would be bluntly sententious, while τι has a more delicate persuasiveness: (b) τι is elsewhere associated with the peculiar constr. used here: see Eur. *Andr.* 181, 957, quoted above, and *id.* 727 ἀναιμένον τι χρῆμα πρεσβυτῶν ἔφυ.—(τὸ κτήμα) τῆς νίκης: for the defining gen., cp. 159 f., 403 f.: O. T. 1474 τὰ φίλτατ' ἐκγόνοι ἐμῶν ('my darlings—my two daughters'), *Ant.* 471 τὸ γέννημα τῆς παιδός.—λαβεῖν *epexeg.*, as *Ant.* 439 ταυθ' ἥσσω λαβεῖν | ἐμοὶ πέφυκε, n. The conjecture λαχέων would be as good, but no better.

**§§** τόλμα, bring thyself to do it:

cp. 481, O. C. 184, *Ant.* 528.—*δίκαιοι...* ἐκφανόμεθα *sc.* *ὄντες* (cp. O. T. 1063 ἐκφανεῖ κακή): *Il.* 13. 278 ἐνθ' ὅτε δειλὸς ἀνὴρ, οὗ τ' ἀλκιμος, ἐξεφάνθη.—*αὐθις*, afterwards, — some other day: *Ant.* 1204 n.

**§§** νῦν δ' κ.τ.λ., has been suggested by the contrast with *αὐθις*, and so the thought already conveyed by τόλμα is re-stated more explicitly: then *ἡμέρας μέρος βραχὺ* suggests, in its turn, *κῆρα τὸν λοιπὸν χρόνον κ.τ.λ.*, which repeats the sense of *δίκαιοι δ' αὐθις ἐκφανόμεθα*. Cp. n. on *Ant.* 465 ff.—*εἰς ἀναιδὲς ἡμέρας μέρος βραχὺ*, 'for one little roguish day': *ἡμέρας μέρος βραχὺ* = 'a short space (consisting in) one day' (cp. Eur. *Med.* 1247 ἀλλὰ τήνδε γε | λαθὺ βραχεῖαν ἡμέραν παῖδων σέθεν, | κἀπειτα θρήνηι). *μέρος* is a fraction of the life-time which is before him: and since *ἡμέρας-μέρος* ('day-space') forms one notion, *ἀναιδὲς* has the same force as if it were *ἀναιδούς*, agreeing with *ἡμέρας* (*Ant.* 794 νείκος—*ἀνδρῶν ξύναμιον*, n.). For several epithets joined (without copula) to one subst., cp. *Ant.* 586 *ποντίας...δυσπνόος... | Θρήσσαιων... πνοαῖς*. For *εἰς* marking a limit of time, cp. below, 1076 *χρόνον τοσοῦτον εἰς ὅσον τὰ τ' ἐκ νεῶς | στείλωσι ναῦται, κ.τ.λ.*—Others take *εἰς ἀναιδὲς* by itself, as = *εἰς ἀναιδείαν* (*ἡμ. μέρος βρ.* being acc. of duration of time), 'for shamelessness.' Such an abstract sense for the neut. adj., without the art., seems impossible. Campbell compares Plat. *Gorg.* 504 c ἐμοὶ γὰρ δοκεῖ ταῖς μὲν τοῦ σώματος τάξεσιν ὁμοῖα εἶναι ὕγιεινόν (as though *ὕγιεινόν* stood for τὸ ὕγιεινόν, or *ὕγεια*): but cp. Cope's ver-

- δός μοι σεαυτὸν κᾶτα τὸν λοιπὸν χρόνον  
κέκλησο πάντων εὐσεβέστατος βροτῶν. 85
- NE. ἐγὼ μὲν οὖς ἂν τῶν λόγων ἀλγῶ κλύων,  
Λαερτίου παῖ, τούσδε καὶ πράσσειν στυγῶ.  
ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς,  
οὐτ' αὐτὸς οὐθ', ὡς φασίν, οὐκφύσας ἐμέ.  
ἀλλ' εἴμ' ἐτοῖμος πρὸς βίαν τὸν ἄνδρ' ἄγειν 90  
καὶ μὴ δόλοισιν· οὐ γὰρ ἐξ ἐνὸς ποδὸς  
ἡμᾶς τοσοῦσδε πρὸς βίαν χειρώσεται.  
πεμφθείς γε μέντοι σοὶ ξυνεργάτης ὀκνῶ  
προδότης καλεῖσθαι· βούλομαι δ', ἄναξ, καλῶς  
δρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς. 95
- ΟΔ. ἐσθλοῦ πατρὸς παῖ, καὐτὸς ὦν νέος ποτὲ  
γλῶσσαν μὲν ἄργόν, χεῖρα δ' εἶχον ἐργάτιν·  
νῦν δ' εἰς ἔλεγχον ἐξιὼν ὀρῶ βροτοῖς  
τὴν γλῶσσαν, οὐχὶ τάργα, πάνθ' ἡγνουμένην.

§7 τούσδε] τοὺς δὲ Buttmann.—πράσσειν] E. A. Richter conj. πλάσσειν. §12 Nauck wishes to delete v. 92, and to change οὐ γὰρ ἐξ ἐνὸς ποδὸς into οὐ γὰρ ἐξ ἐμοῦ τρόπου (with a full stop: 'for it is not my way').—τοσοῦσδε] το σοῦσδε L, with an erasure of

sion: 'For my opinion is, that order in the body of every kind bears the name of 'healthy':' i.e. *δνομα* is equiv. to 'epithet.' In Thuc. 5. 18 § 4 *δικαίῳ χρησθῶν καὶ ὁρκοῖς, δικαίῳ* is certainly a subst. ('law,' in the sense of 'legal procedure'): but that does not warrant *ἀναιδὲς* as = *ἀναλδεια*.—Blaydes, again takes *εἰς ἀναιδὲς* in a concrete sense, as = 'for a shameless deed' (supplying *ἔργον*). We can hardly supply *ἔργον*, though we might perhaps supply *τι* (cp. O. T. 517, 1312, Ant. 687). This view seems just possible, but very improbable.

§4 ε. δός μοι σεαυτὸν, i.e. allow me to overrule your scruples, a phrase applicable to friendly remonstrance, as Tr. 1117 *δός μοι σεαυτὸν, μὴ τοσοῦτον ὡς δάκνει | θυμῷ δόσοργος*: cp. n. on Ant. 718. Brunck cp. Ter. *Adelph.* 5. 3. 838 *Mitte iam istaec: da te hodie mihi: | Exporge frontem.*—*κέκλησο*: for the perf., cp. 119, El. 366, Tr. 736.

§§ ε. μὲν merely emphasises ἐγὼ (Ant. 11 n.); it is not opposed to ἀλλ' in 90.—*Λαερτίου*: the same form (always in the 1st or 5th place, the α being long,) 417, 628, 1357, Ai. 101: but *Λαέρτου* below, 366, 614, fr. 827: and *Λαρίου*, 401, 1286, Ai. 1, 380. Eur., too, has these three

forms: while in the *Od.*, where the name occurs 22 times, *Λαέρτης* alone is used.—*τούσδε*, referring back to *οὗς ἂν*: cp. O. C. 1332 *οὗς ἂν σὺ προσθῇ τοῖσδ' ἔφασκ' εἶναι κράτος*: so El. 441, Tr. 23, 820. Prose would here use *τούτους*, because *οὗτος* regularly (though not always) points back, while *ὅδε* points forward. Buttmann's *τοὺς δὲ*, though admissible, would be too emphatic: see Appendix.

*πράσσειν λόγους*, as meaning, 'to put words into acts,' is not a strictly correct phrase, but the verb is used here, with some poetical freedom, as if *οὗς ἂν τῶν λόγων...τούσδε* were *ἃ ἂν λεγόμενα...τάδε*: i.e. *λόγοι* are virtually 'proposed deeds.' The prose equivalent of this *πράσσειν* would be *ἔργῳ ἐπιτελεῖν* (Thuc. 1. 70). Distinguish Eur. *H. F.* 1305 *ἔπραξε γὰρ βούλησιν ἣν ἐβούλετο*, where the verb = *ἐξέπραξε*, 'effected'.—Isocr. or. 1 § 15 has the converse maxim, *ἃ ποιεῖν ἀσχερόν, ταῦτα νόμιζε μὴδὲ λέγειν εἶναι καλόν* (cp. O. T. 1409).

§§ ε. ἐκ τέχνης: for *ἐκ* = 'by means of,' cp. 563, 710, El. 279 *ἐκ δόλου*. Ant. 475 *ὅπτιν ἐκ πυρὸς περισκελῇ*.—*πράσσειν*: for the inf., cp. 80: for the repetition of the word from 87, cp. O. C. 554 n., Ant. 76 n.—*οὐτ' αὐτὸς κ.τ.λ.*: instead of *οὐτε*

and then, through all thy days to come, be called the most righteous of mankind.

NE. When counsels pain my ear, son of Laertes, then I abhor to aid them with my hand. It is not in my nature to compass aught by evil arts,—nor was it, as men say, in my sire's. But I am ready to take the man by force,—not by fraud;—for, having the use of one foot only, he cannot prevail in fight against us who are so many. And yet, having been sent to act with thee, I am loth to be called traitor. But my wish, O King, is to do right and miss my aim, rather than succeed by evil ways.

OD. Son of brave sire, time was when I too, in my youth, had a slow tongue and a ready hand: but now, when I come forth to the proof, I see that words, not deeds, are ever the masters among men.

one letter between the first o and σ.

96 καὶ τὸς] In L the σ of καὶ τὸς has been added by S. 97 ἀργὸν L, ἀργὴν r.—ἐργάτω] ἐργάτην Γ: Blomfield conj. ἐργάτην.

γὰρ αὐτὸς ἔφην, οὐτὲ ὁ ἐκφύσας (ἔφην): cp. O. C. 461 ἐπ' αἴσιος μὲν, Οἰδῖπους, κατοικτίσαι, | αὐτὸς τε παῖδες θ' αἰδ'.—οὐθ', ὡς φασίν, οὐκ φύσας: as in Il. 9. 312 Achilles says, ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀἰδάο πόλιν, | ὅς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἴπη: and in Eur. I. A. 926 ἐγὼ δ' ἐν ἀνδρὶ εὐσεβεστάτου τραφεῖς | Χείρηνος ἔμαθον τοὺς τρόπους ἀπλοῦς εἶχειν.

90 ε. πρὸς βίαν: so 594 πρὸς ἰσχύος κράτος: cp. πρὸς ἡδονήν, πρὸς χάριν, etc.: ἀγειν=ἀπάγειν (cp. 941), as 102, 985 etc.—καὶ μὴ δόλοισιν: μὴ is generic (it does not, and could not here, go with the inf. ἀγειν): i.e., the phrase means strictly, 'and by such means as are not frauds': cp. on 409 (μηδὲν δίκαιον), Ant. 494 τῶν μηδὲν ὀρθῶς...τεχνωμένων.

οὐ γὰρ κ.τ.λ.: the γὰρ implies, 'this ought to satisfy thee, for force cannot fail': it is thus already a trace of irresolution. ἐξ ἑνὸς ποδός, lit. starting from one foot, i.e., 'when he has the use of only one foot,'—ἐκ marking that εἰς πούς is the condition which makes his victory impossible. Cp. n. on O. C. 848 οὐκ οὐκ ποτ' ἐκ τούτων γε μὴ σπῆπτρον ἐτι | ὁδοπορήσῃ. In El. 455 Ὀρέστην ἐξ ὑπερτέρας χερσὶ | ἐχθροῖσιν...ἐπεμβῆναι, ('that, with victorious might, he may trample on his foes,') the ὑπερτέρα χεῖρ is similarly the antecedent condition.—ποσοῦσδε (sc. δυνάεις, cp. n. on ἐγκρατής, 75): the 15 seamen who form the Chorus will be at hand to help them.

98 ε. πεμφθεὶς γι μέντοι: γε emphasises πεμφθεὶς, and μέντοι='however': cp. O. T. 442 n.—προδότης: he is thinking of what Od. said in v. 53.—βούλομαι δ': δέ=ἀλλὰ (Ant. 85).—ἐξαμαρτεῖν, aor., 'to fail' (regarded as an event occurring at some one moment); νικᾶν, pres., 'to be victorious' (a continuing state: O. T. 437 n.). Cp. 1397 πᾶσχα...παθεῖν.

97 ἀργόν, fem.: in good Attic prose as well as verse this adj. is of two terminations, and the v. l. ἀργήν here represents only a later usage: Aristotle (if our MSS. may be trusted) wrote in Meteor. 1. 14 (Berl. ed. p. 352 a 13) ἡ μὲν γὰρ (χώρα) ἀργὴ γέγονε, yet in Oecon. 2 (Berl. ed. p. 1348 a 3) τῆς χώρας ἀργοῦ γενομένης.

98 ε. εἰς ἑλεγχον ἐξῶν, going forth to those contests of real life by which the adult tries the maxims learned in youth. ἑλεγχος here is the test which the man applies to the principle (γλώσσαν μὲν ἀργόν κ.τ.λ.); not the test applied to the man himself. The latter is, however, the usual sense of this phrase: cp. fr. 101 γένος γὰρ εἰς ἑλεγχον ἐξῶν καλὸν | εὐκλείαν ἀν κτήσασατο: Eur. Alc. 640 ἐδεξας εἰς ἑλεγχον ἐξελθὼν ὅς εἰ: Plat. Phaedr. 278 c εἰς ἑλεγχον ἴων περὶ ὧν ἔγραψε.—βροτοῖς 'for men,' i.e. in their estimation, an ethic dat. (Ar. Av. 445 πᾶσι νικᾶν τοῖς κριταῖς). πάνθ' ἡγουμένην, 'taking the lead, having the chief influence (absol., as 386) in all things': for the adv. πάντα cp. O. T. 904 πάντ' ἀπάσσω.—We might

- NE. τί μ' οὖν ἄνωγας ἄλλο πλὴν ψευδῇ λέγειν; 100  
 ΟΔ. λέγω σ' ἐγὼ δόλῳ Φιλοκτῆτην λαβεῖν.  
 NE. τί δ' ἐν δόλῳ δεῖ μᾶλλον ἢ πείσαντ' ἄγειν;  
 ΟΔ. οὐ μὴ πίθηται· πρὸς βίαν δ' οὐκ ἂν λάβοις.  
 NE. οὕτως ἔχει τι δεινὸν ἰσχύος θράσος;  
 ΟΔ. ἰοὺς ἀφύκτους καὶ προπέμποντας φόνον. 105  
 NE. οὐκ ἄρ' ἐκείνῳ γ' οὐδὲ προσμεῖξαι θρασύ;  
 ΟΔ. οὐ, μὴ δόλῳ λαβόντα γ', ὥς ἐγὼ λέγω.  
 NE. οὐκ αἰσχροὺν ἡγεῖ δῆτα τὰ ψευδῇ λέγειν;  
 ΟΔ. οὐκ, εἰ τὸ σωθῆναί γε τὸ ψεῦδος φέρει.

100 τί οὖν μ' MSS. (in L οὖν has been made from οὐ by S): τί μ' οὖν Wakefield.  
 108 L has πίθηται made from πείθηται by S. 104 θράσος] Nauck conj. κράτος.  
 106 ἰοὺς] Dobree conj. ἰοὺς γ'. 106 ἐκείνῳ γ' οὐδὲ] Blaydes conj. ἐκείνῳ 'στ' οὐδὲ:  
 Bergk, ἐκείνῳ καὶ τὸ.—οὐδὲ r, οὕτως L. 107 λαβόντα γ'] Blaydes conj. λαθόντα γ'.

also take *βροτοῖς* directly with *ἡγοῦμ.* as = 'showing the way in all things to men' cp. 133): but here the notion required is that of 'swaying' rather than 'guiding'; and in the former sense *ἡγομένην* would take the genit. *βροτῶν*. There is an allusion to the Athenian demagogues (cp. 388 διδασκάλων λόγοις): as Cleon says (Thuc. 3. 38) of the citizens in the ecclesia, *εἰώθατε θεαταὶ μὲν τῶν λόγων γίγνεσθαι, ἀκροαταὶ δὲ τῶν ἔργων* ('absorbed in the drama of debate, but content with rumours from the field of action').

100 τί μ' οὖν. With Nauck, I adopt Wakefield's transposition here, while recognising that much may be said for *τί οὖν μ'*. Two questions are involved, and should be kept distinct; viz. (1) whether Tragedy ever used the licence, denied to it by Porson (*Phoen.* 892), of hiatus after *τί*: and (2) whether Sophocles is likely to have written *τί οὖν μ'* rather than *τί μ' οὖν* here. As to (1), the strongest instance is Aesch. *Theb.* 704 *τί οὖν ἐτ' ἂν σαινόμεν ὀλέθρον μύρον*; where *τί δ' οὖν, τί νῦν, τί δῆτ'* are all improbable. It would seem, then, that Aesch., at least, sometimes admitted the hiatus; so that, if we transpose *μ'* here, it does not necessarily follow that the same transposition should be made in Aesch. *Eum.* 902 *τί οὖν μ' ἄνωγας τῇδ' ἐφύμνησαι χθονί*; But the prevailing character of Sophoclean verse certainly favours *τί μ' οὖν* rather than *τί οὖν μ'*. As against conjecturing *τί νῦν μ'*, it is well to note Tr. 1247 *πράσσειν ἄνωγας οὖν με πανδίκως*

*τάδε*; *Αἰ.* 1364 *ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἔαν*; though no argument can be drawn from the fact that *οὖν* precedes *με* in those places. Cp. 733, 753, 917. See Appendix.—*τί...ἄλλο, sc. ποιεῖν*: cp. 310, and n. on *Αἰ.* 497 *θέλεις τί μείζον ἢ κατακτείνειαι μ' ἐλὼν*;

101 λέγω σ'...λαβεῖν, 'I say that thou art to take.' In this constr., 'say' means 'command'; the act commanded is denoted by the inf., and the agent by the acc., as subject to the inf. Cf. *Αἰ.* 1047 *σὲ φωνῶ τόνδε τὸν νεκρὸν χερσὶν | μὴ συγκομίζειν*: *O. C.* 932 *εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν, | τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά*: Tr. 137 ff. *σὲ...ἐλπίσω λέγω | τὰδ' αἰὲν ἰσχεῖν*. The agent can also stand in the dat. as object to the verb of saying: *O. C.* 840 *χαλᾶν λέγω σοι*.—This verse has no caesura: cp. 1369: *Αἰ.* 1021 *οὐδ' ὄρνις εὐσήμεος ἀπορροιβδεῖ βοάς*, with n. there. Distinguish these rare examples from those which have an elision after the 3rd foot ('quasi-caesura'), as 276: *Αἰ.* 44 *ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόμνητον πόλει*;

102 ἐν δόλῳ: cp. 60.—*πείσαντ'*, i.e. by persuading him that it is for his own good to come to Troy,—instead of deceiving him by a pretext of taking him home to Greece (58).

108 οὐ μὴ πίθηται, a strong denial: cp. 381, 418, *O. C.* 849 n.—*πρὸς βίαν δ'*: persuasion will be in vain: and, when persuasion has failed, force will be useless (cp. 90).

104 οὕτως...τι δεινὸν κ.τ.λ. It seems truer to regard *τι* as adj. with

NE. What, then, is thy command? What, but that I should lie?

OD. I say that thou art to take Philoctetes by guile.

NE. And why by guile rather than by persuasion?

OD. He will never listen; and by force thou canst not take him.

NE. Hath he such dread strength to make him bold?

OD. Shafts inevitable, and winged with death.

NE. None may dare, then, e'en to approach that foe?

OD. No, unless thou take him by guile, as I say.

NE. Thou thinkest it no shame, then, to speak falsehoods?

OD. No, if the falsehood brings deliverance.

108 *δῆτα τὰ τῷ δὴ τὰ δε (= τὰδε)* L (and so K, cod. Par. 2886): the *δὴ* was omitted at first, and then added (by the 1st hand itself) above the line. Vauvilliers conj. *δῆτα τὸ*: Wecklein, *δῆτα σὺ*: Cavallin, *δηλαδή*. The reading *δὴ τὰ ψευδῇ* in L<sup>2</sup> seems

*δευδὸν* than as adv. with *οὕτως*: cp. Xen. *Cyr.* 5. 1. 24 *οὕτω δεινὸς τις ἔρωι... ἐγγίγνεται*. For the enclitic *τις* preceding its noun, cp. 519, *O. C.* 280 n. In Herod., indeed, *οὕτω δὴ τι* ('so very...') often qualifies adjectives (1. 185, 3. 12, etc.): but in the Attic examples of *οὕτω τι* with an adj. the latter is usually a neut. sing., as Posidippus *Μύρμηξ* fr. 2 *οὕτω τι πολὺπουν ἐστὶν ἡ λύπη κακόν*.—*ισχύος θράσος*, strength-confidence, *i.e.*, strength which makes him confident. Against *κράτος*, conjectured by Nauck and Blaydes, (the latter placing it in the text,) observe that *θράσος* agrees well with *οὐ μὴ πείθεται*. If Philoctetes is deaf to persuasion, and risks the alternative of having force used against him, he must have some resource which inspires him with such boldness.

108 *λοῦς*: we might expect *λοῦς γ'*, since the question in 104 is not, 'what resource has he?' but, 'has he some resource?' And in 104 we cannot well change *τι* to *τέ*. L has probably lost *γ'* in some other places: see, *e.g.*, on *Ani.* 648, 1241. But *γ'* is not indispensable, and by its absence the reply gains a certain abrupt force. Cp. 985, *Tr.* 629.

108 *ἐκείνῳ γ'*: *γε* emphasises the pron., 'then we dare not even approach him,'—a man with such arrows as those.—*προσμεῖξαι*: the spelling *μεῖξω*, *ἐμεῖξα*, is attested for *sacc.* VI.—IV. B.C. by numerous Attic inscriptions (Meisterhans, p. 87, n. 690).—*θρασύ*, a thing that may be dared; Pind. has this *pass.* sense,

*N.* 7. 50 *θρασύ μοι τόδ' εἰπεῖν*. Cp. Plat. *Rep.* 450 E *τάληθ' εἰδὼτα λέγειν ἀσφαλὲς καὶ θαρραλέον*.

107 *μὴ δόλῳ λαβόντα*, acc. as subj. to *προσμεῖξαι*, (it is not safe that one should approach him,) unless one has ensnared him; for *λαβόντα*, cp. 47 n.

108 *τὰ ψευδῇ*. The art. with the neut. adj. gives a certain emphasis ('those things which are false'), and the objection to it here would have point only if, instead of the adj., we had the subst., *τὰ ψεύδη*. For the same reason, *τὰ ψευδῇ λέγειν* seems rather better than *τὸ ψευδῇ λέγειν*, though at first sight the latter is specious. In fr. 325 *καλὸν μὲν οὖν οὐκ ἐστὶ τὰ ψευδῇ λέγειν*, also, *τὰ* appears sound. Cp. Antiphon or. 1 § 10 *αὐτὴ γὰρ καὶ τοὺς τὰ ψευδῇ παρεσκευασμένους λέγειν τὰ ληθῆ κατηγορεῖν ποιήσει*. Cavallin changes *δῆτα τὰ* to *δηλαδή*, 'evidently' (*O. T.* 1501): but this would be better suited to ironical reproof than to ingenuous surprise.

109 *τὸ σωθῆναι*: *i.e.* the success of the Greeks at Troy. The aor. inf. is used because the speaker is thinking of that success as an event (to be marked by the fall of Troy), not as a process or state (*τὸ σῶσθαι*). Cp. Andoc. or. 2 § 12 *οὐ περὶ τοῦ σῶσαι τὰς Ἀθήνας ὁ κίνδυνος ἦν αὐτοὺς μάλλον ἢ περὶ τοῦ μηδὲ αὐτοὺς σωθῆναι* (referring to the Athenian army at Samos in 411 B.C.): where, as here, the aorists infinitive mark the critical moments.



- NE. πῶς οὖν βλέπων τις ταῦτα τολμήσει λακεῖν; 110  
 OΔ. ὅταν τι δρᾷς εἰς κέρδος, οὐκ ὀκνεῖν πρέπει.  
 NE. κέρδος δ' ἐμοὶ τί τοῦτον εἰς Τροίαν μολεῖν;  
 OΔ. αἰρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.  
 NE. οὐκ ἄρ' ὁ πέρσων, ὡς ἐφάσκει, εἴμ' ἐγώ;  
 OΔ. οὐτ' ἂν σὺ κείνων χωρὶς οὐτ' ἐκείνα σοῦ. 115  
 NE. θηρατέ' οὖν γίγνεται ἂν, εἴπερ ᾧδ' ἔχει.  
 OΔ. ὡς τοῦτό γ' ἔρξας δύο φέρει δωρήματα.  
 NE. ποίω; μαθὼν γὰρ οὐκ ἂν ἀρνοίμην τὸ δρᾶν.  
 OΔ. σοφός τ' ἂν αὐτὸς ἀγαθὸς κεκλήῃ ἅμα.  
 NE. ἴτω· ποιήσω, πᾶσαν αἰσχύνην ἀφείς. 120

to have come from δῆτα (τὰ) ψευδῆ: see comment. 110 λακεῖν L 1st hand, altered by an early hand to λαλεῖν. Most of the later MSS. have λαλεῖν (Vat. λαβεῖν). 111 εἰς L, ἐς r. 112 δ' ἐμοὶ L: δέ μοι r. 113 θηρατέα γίγνεται ἂν L, and so almost all the later MSS.: in A the final α of θηρατέα is marked as long, and the gloss, δυνατὴ ληφθῆναι, shows that the adj. was taken with Τροία. A v. l. was θηρατέα γοῦν (V<sup>2</sup>, Vat.). Triclinius gave θηρατέ' οὖν: Elmsley conj. θηρατέ' ἂν γίγνεται ἂν: Tournier, θηρατέ' ἂν γίγνεται ἄρ': Nauck, γίγνεται ἂν, εἴπερ ᾧδ' ἔχει, θηρατέα.— γένοιτο, a v. l. found in T and other late MSS., was perh. due to Triclinius: see

110 πῶς οὖν βλέπων κ.τ.λ. By using *oûn*, he concedes (at least for argument's sake) what Od. has just said. 'Granting, then, that a falsehood is not disgraceful when it has such a motive, how is one to have the face to tell it?' In vv. 91 ff. we saw the first trace of irresolution: this verse marks a further step. He now demurs to play the part, not (as in v. 108) because it is immoral, but because it is distasteful and difficult. For πῶς οὖν, cp. *O. T.* 124 πῶς οὖν ὁ ληστής ('granting that there was a robber, how *then*...?'): for πῶς...βλέπων, *O. T.* 1371 ὁμῶς ποιοῖς βλέπων, n.—λακεῖν of bold or impudent utterance, as *Ar. Ach.* 1046 τοιαῦτα λάσκων: cp. *Ant.* 1094 n.

111 εἰς κέρδος, for it, with a view to it: cp. *Il.* 23. 304 πατήρ δέ οἱ ἀγχι παραστάς | μυθεῖτ' εἰς ἀγαθὰ: *Eur. Phoen.* 395 ἀλλ' ἐς τὸ κέρδος παρὰ φύσιν δουλεύειν: *Xen. Cyr.* 8. 1. 33 ἰδὼν ἂν αὐτοὺς ἡγήσω τῶν ἐντι εἰς κάλλος ἔην.

113 αἰρεῖ, the oracular pres., denoting what is to happen: *Aesch. Ag.* 126 χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν ἀδὲ κέλευθος: id. *P. V.* 170 τὸ νέον βούλευμ' ὑφ' ὅτου | σκηπτρον τιμάς τ' ἀποσυσλᾶται: *Her.* 3. 155 ἥδη ὦν, ἦν μὴ τῶν σῶν δεήσῃ, αἰρέομεν Βαβυλῶνα.

114 ὡς ἐφάσκει: when Odysseus

and Phoenix visited Scyros, and persuaded him to come to Troy (345 ff.).

115 οὐτ' ἂν sc. πέρσειας: cp. *El.* 364 τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν, | οὐτ' ἂν σὺ, σώφρων γ' οὔσα (sc. ἐρώσης): *Tr.* 462 (κοῦπω τις...ἡτέγκατ'...δνειδος)· ἥδε δ' οὐδ' ἂν (sc. ἐνέγκαιτο), κ.τ.λ.

116 θηρατέ' οὖν γίγνεται ἂν, they would then *become* (by logical inference) desirable prizes: cp. *Plat. Prot.* 338 C εἰ δὲ αἰρήσεσθε..., αἰσχροὶν γὰρ τοῦτο τῶδε γίγνεται. So γίγνομαι denotes arithmetical process (*Thuc.* 3. 17 αἱ πᾶσαι νῆες) ἅμα ἐγίγνοντο διακόσιαι κ.τ.λ.), or legal succession to property (*Isae.* or. 5 § 44 ἀ ἐκείνων ἐγίγνετο). This usage of γίγνομαι is decisive for γίγνεται ἂν against γένοιτο, a v. l. found in a few late MSS.—οὖν, the conjecture of Triclinius, seems better here than the other corrections, θηρατέ' ἂν γίγνεται ἂν (or γίγνεται ἄρ').

117 ὡς...φέρει, (be sure) that thou winnest: cp. *Al.* 39 ΔΘ. ὡς ἔστιν ἀνδρὸς τοῦδε τὰργα ταῦτά σοι: *Eur. Ph.* 1664 ΚΡ. ὡς οὐτὶς ἀμφὶ τῶδ' ὑγρὰν θῆσει κόνιν: id. *Hec.* 400 ΕΚ. ὡς τῆσδ' ἐκούσα παιδὸς οὐ μεθήσομαι.—φέρει, *reportas*: cp. *O. T.* 500 n.

118 τὸ δρᾶν for the art., cp. *O. C.* 442 τὸ δρᾶν | οὐκ ἠθέλησαν, and id. 47 n.—Neoptolemus was already all but per-

NE. And how shall one have the face to speak those words?

OD. When thy deed promises gain, 'tis unmeet to shrink.

NE. And what gain is it for me, that he should come to Troy?

OD. With these shafts alone can Troy be taken.

NE. Then I am not to be the conqueror, as ye said?

OD. Neither thou apart from these, nor these from thee.

NE. 'Twould seem that we must try to win them, if it stands thus.

OD. Know that, if thou dost this thing, two prizes are thine.

NE. What are they? Tell me, and I will not refuse the deed.

OD. Thou wilt be called at once wise and valiant.

NE. Come what may, I'll do it, and cast off all shame.

comment. 117 *δωρήματα*] Blaydes conj. *δωρήματα*. 118 *τὸ δρᾶν*] Γ having *τὸ μὴ δρᾶν*, Blaydes conj. *τὸ μὴ*. 119 *αὐτὸς αὐτὸς* L, which was the common reading.—*κεκλή'*] L has *κεκλή'* made from *κεκλήσ'* (*sic*), prob. by S, with *ἀν κεκλημένος* *εἴης* written above.—*ᾄμα*] Herwerden conj. *ἀνήρ*: Mekler, (*κεκλητὸ*) *μοι*. 120 *ποίησ* L, and so Nauck, Wecklein, Mekler (reviser of Dind. 6th Teubner ed.,

sued by the promise that he should take Troy. If, besides that reward, there is yet another, then his mind is made up.

119 *σοφός τ'...κάγαθός*: schol. *σοφός μὲν διὰ τὸ κλέψαι, ἀγαθός δὲ διὰ τὸ πορθήσαι*. Cp *El.* 1088 *δύο φέρειν ἐν ἐνὶ λόγῳ*, | *σοφά τ' ἀρίστα τε παῖς κεκλησθαι*.—*αὐτός*: *O. T.* 458 *ἀδελφὸς αὐτὸς καὶ πατήρ*, n.—*κεκλητὸ*: for the forms of the optat. perf. pass., see n. on *O. T.* 49.

120 *ἔγω* is a defiance of the possible consequences ('happen what may'): cp. Eur. *Med.* 819 (*Medea*, having taken her resolve to kill the children) *ἔγω· περισσοὶ πάντες οὖν μέσῳ λόγοι*.

*ποίησ*. Numerous Attic inscriptions of the 5th and 4th centuries B.C. show that in this verb the letter *ι* was regularly omitted before a following *ε*-sound (*ε* or *η*), though never before an *ο*-sound (*ο* or *ω*): hence (*e.g.*) *ποιεῖ, ποιήσας*, but *ποιούσι, ποιῶν*. It should be noted that *πο-* and *ποι-*, according as the *ε*- or *ο*-sound follows, sometimes occur in the same inscription: thus in *C. I. A.* 167, 55 (of 334—326 B.C.) we find *ποιῶν* (thrice) in company with *ποίησας*. The omission of *ι* before the *ε*-sound was not, indeed, rigorous; thus an Attic inscription

of the 5th cent. B.C. gives *Εὐφρων ἐξ-εποίησ' οὐκ ἄδῃς Ἰδρίος*: but the facts prove that it was usual. See Meisterhans, *Gramm. d. Att. Inschriften*, p. 27. As to L, its practice is not constant. It almost always gives *πο*, not *ποι*, before *ε* or *η*, when the first syllable is short,—as here, and in vv. 552, 752, 926, 1010. In a few such places where the first hand had written *ποι* it has been corrected to *πο*. But there are also a few places where *ποι* remains. See Appendix. In writing *ποίησ*, etc., I rely primarily on the epigraphic evidence belonging to the poet's own time: but L's prevailing practice must also be considered as strengthening the grounds for believing that those inscriptions represent the general rule.

*πάσαν αἰσχύνην ἀφείλ*. This verse does not (as some have objected) mark an abrupt change of mind; that change has come by a series of steps which the poet has indicated by light touches (91 ff., 110, 116, 118). Rather this very phrase hints that the feeling shown in v. 110 still lingers with him. He will do the deed, but there is still a sense of *αἰσχύνῃ* which it costs an effort to shake off. These are the words of one who may yet feel remorse.

- ΟΔ. ἡ μνημονεύεις οὖν ἃ σοι παρήνεσα;  
 ΝΕ. σάφ' ἴσθ', ἐπείπερ εἰσάπαξ συνήνεσα.  
 ΟΔ. σὺ μὲν μένων νυν κείνον ἐνθάδ' ἐκδέχου,  
 ἐγὼ δ' ἄπειμι, μὴ κατοπτειθῶ παρών,  
 καὶ τὸν σκοπὸν πρὸς ναὺν ἀποστελῶ πάλιν. 125  
 καὶ δεῦρ', εἴαν μοι τοῦ χρόνου δοκῇτέ τι  
 κατασχολάζειν, αὖθις ἐκπέμψω πάλιν  
 τοῦτον τὸν αὐτὸν ἄνδρα, ναυκλήρου τρόποις  
 μορφὴν δολώσας, ὥς ἂν ἀγνοία προσῇ·  
 οὐδ' ἄντα, τέκνον, ποικίλως αὐδωμένου 130  
 δέχου τὰ συμφέροντα τῶν αἰεὶ λόγων.

1885). 121 μνημονεύεις MSS.: μνημονεύσεις Herwerden, and so Blaydes, Cavallin, Nauck, Seyffert, Wecklein. 128 νυν] νῦν L. 128 ἀποστελῶ] Musgrave (ed. 1809 Oxon.) proposed ἀποστείλαι. The alternative conj. ἀπόστέλλ' αὖ, ascribed by Blaydes to Musgrave, seems to be that of Burges (ed. 1833). Cavallin in his crit. note credits Musgrave with ἀποστέλλου, but in his commentary, p. 29, quotes Blaydes as his authority for it, and must therefore mean ἀπόστέλλ' αὖ. Blaydes suggests that, reading ἀπόστέλλ' αὖ, or ἀποστείλαι, we should transpose vv. 124, 125.

121 ε. μνημονεύεις. Almost all recent edd. adopt the conjecture μνημονεύσεις, but without necessity. The question, 'dost thou remember my advice?' naturally implies here, 'dost thou intend to observe it?'—and so N.'s answer, σάφ' ἴσθ', follows the present tense just as fitly as it would follow the future. For the place of οὖν in the verse, cp. *O. C.* 1205, *Tr.* 1247. —ἃ...παρήνεσα: referring to 56 ff.—συνήνεσα, 'agreed': *O. C.* 1508 n. Remark the two compounds of ἀνέω at the end of two successive verses: cp. *Ar. Eq.* 1370 f. μετεγγραφήσεται, | ...ἐγγεγράψεται: *Tr.* 1265 f. συγγνωμοσύνην | ...ἀγνωμοσύνην.

128 ἐκδέχου, *excipere*. The idea of the compound is, 'be ready for him,'—prepared to deal with him the moment that he appears. The figurative use of the word in *Her.* 4. 1 is essentially the same, —Σκύθας...κατιόντας ἐς τὴν σφετέρην ἐξεδέξατο οὐκ ἐλάσων πόνος (as if it had been lying in wait for them).

124 ε. κατοπτειθῶ: cp. *Al.* 829 πρὸς ἐχθρῶν του κατοπτειθείς.—καὶ τὸν σκοπὸν κ.τ.λ. The σκοπός is the attendant of Neoptolemus who had been sent to watch the neighbourhood of the cave, lest Philoctetes should take Odysseus by surprise (46). Now that Odysseus is going back to his ship, such a σκοπός is no longer needed. And it is natural that Odysseus should expect to meet the sentinel, since

the latter would be keeping watch on that side of the cave at which Odysseus himself had hitherto been standing; viz., the side nearest to the ships. ναὺν here means the ship of Neoptolemus. See Introduction, p. xx, n. 1.

126 ε. καὶ δεῦρ'. If any undue delay occurred, Odysseus might reasonably suppose that Neoptolemus was failing to persuade Philoctetes. In case of such delay, then, Odysseus will send back N.'s man, disguised as the captain of a ship. The object of the disguise is that the supposed captain may tell a story which shall quicken the desire of Philoctetes to leave Lemnos, and shall also confirm his trust in Neoptolemus.

τοῦ χρόνου...τι κατασχολάζειν. Nauck's conjecture πέρα σχολάζειν would suit the sense; but it would leave the origin of the vulgate unexplained. I believe that Soph. has used κατασχολάζειν τοῦ χρόνου, somewhat boldly, in the sense of 'to lag behind' the due time,—the use of σχολάζειν in the sense 'to linger,' 'to delay,' permitting a genitive to be used, as after ὑστερεῖν, λελειφθαι, etc. The compound κατασχολάζειν may be compared with καθυστερεῖν, where κατὰ merely implies that the delay is to be regretted or blamed. At first sight there is much in favour of the more generally received view, that τοῦ χρόνου τι κατασχολάζειν means, 'to waste part of our (precious)

OD. Art thou mindful, then, of the counsels that I gave?

NE. Be sure of it,—now that once I have consented.

OD. Do thou, then, stay here, in wait for him; but I will go away, lest I be espied with thee, and will send our watcher back to thy ship. And, if ye seem to be tarrying at all beyond the due time, I will send that same man hither again, disguised as the captain of a merchant-ship, that secrecy may aid us; and then, my son, as he tells his artful story, take such hints as may help thee from the tenor of his words.

**126** χρόνου] After this word, one letter (apparently σ) has been erased in L.—δοκῆτέ τι] δοκῆτ' ἐτι L, the ῆ made from εἰ, prob. by the first corrector (S). δοκῆτέ τι r. **127** κατασχολάζειν] Nauck conj. πέρα σχολάζειν.—αὐθις r: αὐτις L.—ἐκπέμψω r: ἐκπέμψω L, with ψω written above by the 1st hand.—Burges conj. αὐθις αὐ πέμψω. **128** τρόποις] τρόπον Triclinius. Herwerden would delete this verse. **129** ἀγνοία L, with most of the later mss.: ἀγνοία Triclinius. **130** αὐδωμένου] In L, ν seems to have been erased after ω, which is itself in an erasure. It is possible, though not clear, that the 1st hand wrote αὐδὴν μένον.—Nauck conj. σὺ δῆτα, τέκνον, (or, σὺ δ', ὦ τέκνον μοι,) ποικίλως αὐδωμένων. **131** τῶν ἀει λόγων] Blaydes conj.

time by *lingering*.' But the tone of that phrase seems very unsuitable here.—ἐκπέμψω. The prep. is not otiose, as Burges thought, but marks that the person sent will come as the sender's agent.

**128** ναυκλήρου: the man, when he comes, pretends to be the captain of a small merchant-ship, trading between Greece and the Troad (547 ff.). In Plaut. *Mil.* 4. 3. 41 ff. the 'skipper's dress' (*ornatus nauclicus*) consists of a dark-coloured hat with broad brim (*causia*), and a garment of the same colour, well girt-up, and looped on the left shoulder, leaving the right arm bare, like the Greek *ἐξωμῖς*. The colour of both hat and tunic is described by *ferrugineus*, ('nam is colos thalassicus'). This was a dark violet, rather than, as Nonius (p. 549) makes it, iron-grey: see Conington on Verg. *G.* 1. 467, and Munro on Lucr. 4. 76.—**τρόποις**, as Aesch. *Cho.* 479 *τρόποις* οὐ τυραννικοῖς θανῶν: often with *ἐν*, as Ag. 918 *γυναικὶς ἐν τρόποις*. Not *τρόπον*, which would mean, *ὥσπερ ναυκλήρος δολοῖ τὴν μορφήν*: cp. Her. 2. 57 *ὁριθεὶς τρόπον... φθέγγεσθαι=ὥσπερ ὁριθεὶς φθέγγεται*.

**129** ἀγνοία: ignorance, on the part of Philoctetes, as to the real quality of the *σκοπός*. Disyllables in *οἰα* (as *Τροία*) have final *α*, but longer words have *ᾶ*. Other exceptions are: *Τρ.* 350 *ἀγνοία μ' ἔχει*: fr. 521 *ἀνοία τρέφει*: fr. 748 *παλιρροία βυθοῦ*: Aesch. *Theb.* 402 *ἀνοία τινί* (Blomf. *ἐννοία*): Eur. *Andr.* 520 *καὶ γὰρ ἀνοία | μεγάλῃ* (in anapaests): Ar.

fr. 29 *ὦ παρανοία καὶ ἀναιδέα* (do.).—**προσῆ**, may be an attendant circumstance, i.e., may aid our plan: cp. *Ant.* 1251 *ἢ τ' ἄγαν σιγῇ βαρὺ | δοκεῖ προσεῖναι*, n.—The reading *ἀγνοία* is certainly wrong: the sense would then be, 'that he (the *σκοπός*) may be added to your company without suspicion' (dat. of circumstance): it could not be, as Musgrave took it, 'that thou mayest approach the man without seeming to know him' (*προσῆ* being then 2nd pers. subj. aor. midd. of *προσῆμι*).

**130** *αὐδωμένου*. Blaydes conjectures *οὐ δῆ σὺ*. But *δῆτα* is right. It means, 'then, of course'—differing from *δῆ* by implying more clearly that the step prescribed by *δέχου* is the obvious one.—*οὐ=παρὰ οὐ*, with *δέχου*: cp. *O. T.* 1163 *ἰδεξάμην δέ τοῦ*. This is better than to take *οὐ...αὐδωμένου* as gen. absol.—*ποικίλως*, 'craftily,'—i.e., in terms fitted to beguile Philoctetes. Not, 'in riddling speech,' as if the point of the artifice lay in second meanings which Neoptolemus was to divine. The word could, indeed, mean that (cp. *O. T.* 130 *ἢ ποικιλωδὸς Σφίγξ*): but the more general sense agrees better with vv. 542—627.—*αὐδωμένου*, midd., as 852, *Αἰ.* 772: the pass. occurs below, 240, 430.—*τὰ συμφέροντα*: for the neut., cp. 24 n. *τῶν ἀει λόγων*, the words spoken by him from moment to moment,—the tenor of his discourse. The phrase is explained by the dialogue between the disguised *σκοπός* and Neo-

ἐγὼ δὲ πρὸς ναῦν εἶμι, σοὶ παρεῖς τάδε·  
 Ἑρμῆς δ' ὁ πέμπων δόλιος ἡγήσαιο νῶν,  
 Νίκη τ' Ἀθάνα Πολιάς, ἣ σῶζει μ' αἰεῖ.

## ΧΟΡΟΣ.

στρ. α'.

τί χρή, τί χρή με, δέσποτ', ἐν ξένα ξένον  
 2 στέγειν ἢ τί λέγειν πρὸς ἄνδρ' ὑπόπταν;  
 3 φράζε μοι. τέχνα γὰρ  
 4 τέχνας ἐτέρας προὔχει

135

τῶν λόγων del. 134 ἀθηνᾶ mss.: Ἀθῶνα Eustath. 758. 44.—Πολιάς] The Harleian MS. of this play (Brit. Mus. 5743, 15th cent.) has παλλάς, whence Burges inclines to read Παλλάς: but the πολλὰς in V (13th cent.) and Vat. (14th cent.) indicates plainly enough that the process of corruption was from πολιάς to παλλάς, not *vice versa*.—σῶζει] Nauck conj. σῶζοι. 135 με, δέσποτ' Triclinius. δέσποτὰ

ptolemus (vv. 542—627). The σκοπός tells a story; N. follows his lead, and strikes in from time to time with artful comments, —reasserting his hatred of the Atreidae, his sympathy with Philoctetes, etc. These opportunities, or 'cues,' are 'the useful hints' (τὰ συμφέροντα).—σοὶ παρεῖς τάδε, 'having committed these matters to thee,' —a parting reminder of the responsibility. Not, 'having given thee these directions.'

133 Ἑρμῆς ὁ πέμπων δόλιος=Ἑρμῆς δόλιος ὃς πέμπει, the god of stratagems, who escorts men on their way.—ὁ πέμπων: cp. Tr. 620 (the herald Lichas speaks) ἀλλ' εἰπερ Ἑρμῶ τήνδε πομπεύω τέχνην: Aesch. Eum. 91 (Apollo to Hermes) πομπαῖος ἴσθι, τόνδε ποιμαίνων ἐμὸν ἰκέτην. So he is ὀδῖος, ἐνόδιος, ἡγεμόνιος, ἀγήτωρ, and, in relation to the dead, ψυχοπομπός (O. C. 1548 n.).—δόλιος. Near Pellene in Achaia Pausanias saw a statue of Ἑρμῆς, —ἐπικλῆσιν μὲν Δόλιος, εὐχὰς δὲ ἀνθρώπων ἑτοιμὸς τελέσαι (7. 27. 1). Cp. Ar. Th. 1202 Ἑρμῆ δόλιε, ταυτὶ μὲν ἐτι καλῶς ποιεῖς. The Corcyrean month ψυδρεὺς was probably sacred to Hermes as ψυδρός (=ψευδής). In Babrius fab. 57 Hermes is conducting 'a waggon-load of lies,' when he is way-laid and robbed of his whole stock by Arabs. Especially, he is the arch-thief (Hor. Carm. 1. 10. 7: cp. Ovid Fast. 5. 691).—His character of δόλιος is similarly combined with that of πομπός in El. 1396 Ἑρμῆς σφ' ἄγει δόλον σκότῳ | κρύψας, κ.τ.λ.: and in [Eur.] Rhés. 216 ἀλλ' εὖ σ' ὁ Μάϊας παῖς ἐκείσε καὶ πάλιν | πέμ-

ψειεν Ἑρμῆς, ὅς γε φηλητῶν ἀναξ.—νῶν, dat.: cp. on 98.

134 Νίκη τ' Ἀθάνα Πολιάς. The personified Νίκη meant Victory not merely in war but in any contest. She was especially associated with Zeus; but his daughter was the only goddess with whom she was actually identified. Thus Eur. (Ion 452 ff.): τὰν...ἐμὴν | Ἀθῶναν ἱκετεύω, | ...ὦ μάκαιρα Νίκα, | μύθε. And Aristides, in his oration on Athena, says of her, μόνῃ μὲν ἀπάντων θεῶν, ὁμοίως δὲ πασῶν, οὐκ ἐπ' ὀνόματι τῆς νίκης ἐστὶν [in such epithets as νικηφόρος], ἀλλ' ὁμῶνυμος (l. p. 29). At Athens the small Ionic temple of Ἀθηνᾶ Νίκη stood on the platform of a bastion (πύργος) springing from the south wing of the Propylaea, on the right hand of one ascending to the Acropolis. The figure of the goddess, probably a work of Calamis, bore a helmet in her left hand, and in her right a pomegranate (σίδη), her regular attribute in the Athena-cult at Sidē in Pamphylia. As Benndorf has shown (Ueber das Kultusbild der Athena Nike, Vienna, 1879), the temple probably commemorated Cimon's victory over the Persians at the mouth of the Eurymedon, near Sidē (466 B.C.). This Ἀθηνᾶ Νίκη was the figure which at Athens came to be popularly known as the Wingless Victory, Νίκη ἄπτερος. Wings were the distinctive attribute of Νίκη in art: and Athenians were familiar with the winged Νίκη which the chryselephantine Athena of Pheidias, in the Parthenon, held in her outstretched right hand (cp. Ar. Av. 574).

Now I will go to the ship, having left this charge with thee; and may speeding Hermes, the lord of stratagem, lead us on, and Victory, even Athena Polias, who saves me ever!

[Exit ODYSSEUS, on the spectators' left.

## CHORUS.

A stranger in a strange land, what am I to hide, what am I to speak, O Master, before a man who will be swift to think evil? Be thou my guide: his skill excels all other skill,

μ' MSS., and so Blaydes (reading in 150 μέλλον πάλαι μοι σὺ λέγεις, ἀναξ, τὸ σὸν). Bergk reads δέσπορ' (omitting με before it), and in 150 μέλλον πάλαι μοι λέγεις, ἀναξ, τὸ σὸν.

The conception of Ἀθηνᾶ Νίκη was not exclusively Athenian. Thus Pausanias saw at Megara ἱερὸν Ἀθηνᾶς...καλουμένης Νίκης (1. 42. 4).

The same remark applies to the name Πολιάς. At Athens it denoted Athena as guardian of citadel, city, and land. Athena Polias was represented by the old βέτρας of olive-wood in the Erechtheum. But she bore the title Πολιάς in many other places also, especially in the Ionic cities of Asia Minor,—as at Erythrae, Priene, Teos, Phocaea (Paus. 7. 5. 3, 4: 2. 31. 9). Equivalent titles were Πολιάτης, Πολιοῦχος, and (in a case noticed by Leake, *Morea*, II. p. 80) Ἀγροίπολις. Cp. Aristides 1. p. 21: καὶ εἰσὶν αἱ πόλεις δῶρα Ἀθηνᾶς ὅθεν δὴ καὶ Πολιοῦχος ἀπασὶ κέκληται. Thus Sophocles, though writing for Athenians, is not making purely local allusions.—ἡ σφίγεται μ' ἀέ: as in the *Odyssey*. In *At.* 14 he calls her φίλῳτῆς ἐμοὶ θεῶν.

136—218 Parodos. For the metres see Metrical Analysis. The framework is as follows. (1) 1st strophe 135—143 = 1st antistrophe 150—158. (2) 2nd str. 169—179 = 2nd antistr. 180—190. (3) 3rd str. 201—209 = 3rd antistr. 210—218. An anapaestic system (σύστημα) of six verses (144—149) follows the 1st strophe: another, of ten verses (159—168) follows the 1st antistrophe; and a third, also of ten (191—200), follows the 2nd antistrophe. With respect to the manner in which the anapaests are interspersed with the lyrics, we may compare the Parodos of the *O. C.* (where see n. on 117),—the play which is probably nearest in date to the *Philoctetes*, both being among the poet's latest works. On the other hand, in the Parodos of the *Antigone* (an early play), there

is a stricter symmetry between the anapaestic systems (see n. there on 100).

The Chorus consists of 15 men belonging to the ship of Neoptolemus, who is their prince and their 'captain' (ναυκράτωρ, 1072). As he is so youthful (παῖς, *ib.*), they can address him as τέκνον (141), παῖ (201). It does not follow that they were actually γέροντες, as the author of the prose Argument (p. 4) calls them.

This ode is well fitted for its place at the opening of the play. In the prologue Neoptolemus has been the pupil of a crafty veteran; now he is the young leader to whom the sailors look for guidance. Hitherto the foremost topic has been the importance of capturing Philoctetes; here our thoughts are turned to his sufferings. And so, when the ode closes, the mind has been prepared for the coming conflict of motives.

135 ε. ἐν ξίφει ξένον: cp. 685 n.: *O. C.* 184 ξείνος ἐπὶ ξίφει.—στέγειν...λέγειν: for the likeness of form in the words (παρονομασία), combined with likeness of sound (παρομοίωσις), cp. Isocr. or. 4 § 186 φήμην δὲ καὶ μῆμην.—ἐπόπτων: the subst. expresses a fixed habit of mind more forcibly than ἐποπτον would have done: cp. Thuc. 6. 60 ὁ δῆμος...χαλεπὸς ἦν τότε καὶ ὑπόπτῃς ἐς τοὺς περὶ τῶν μυστικῶν τὴν αἰτίαν λαβόντας. Xen. *Eq.* 3. 9 τοὺς...ὑπόπτῃς φύσει (ἴπκους), naturally shy. The Chorus, now entering the orchestra for the first time, cannot be conceived as thinking of what Od. has said (70 ff.): but they know how Philoctetes has been treated, and may naturally expect him to be 'shy' of Greek strangers.

137 ε. τέχνη, the skill of the ruler, whose art is the highest of all: see on

6 καὶ γνώμα, παρ' ὅτῳ τὸ θεῖον  
 7 Διὸς σκῆπτρον ἀνάσσεται.  
 7 σέ δ', ὦ τέκνον, τόδ' ἐλήλυθεν  
 8 πᾶν κράτος ὠγύγιον· τό μοι ἔννεπε,  
 9 τί σοι χρεῶν ὑπουργεῖν.

140

σύστ. α'. NE. νῦν μὲν, ἴσως γὰρ τόπον ἐσχατιαῖς  
 προσιδεῖν ἐθέλεις ὄντινα κείται,  
 δέρκου θαρσῶν· ὁπότεν δὲ μόλῃ  
 δεινὸς ὀδίτης τῶνδ' \*οὐκ μελάβρων,

145

139 γνώμα A: γνώμας L. The later MSS. are divided, and some (among which are B, L<sup>2</sup>, Γ) have γνώμα γνώμας. 140 ἀνάσσεται] L has ἀνά :: 'σσεται (sic). Dübner reports the 1st hand as having written ἀναναν .σσεται, with a letter, which was not α, erased between ν and σ. A reference to the autotype facsimile (p. 81 B, l. 5) will show that this interpretation of the lacuna is at least very doubtful.—Syffert conj. ἀσσεται, Blaydes ἐρεσσεται. 141 σέ δ' E, from σέ δ'

O. T. 380 f., τέχνη τέχνης | ὑπερφέρουσα.  
 —ἑτέρας, not, another kind of skill, but rather, skill in another man: see on O. C. 230 ἀπάταις ἐτέραις.—γνώμα, sc. γνώμας προῖχει. As dist. from τέχνη—the art of ruling—γνώμη here is intellectual power generally. The latter would not be separately ascribed to the king, if we adopted γνώμας, which is thus the weaker reading.—παρ' ὅτῳ: in whose keeping. The anteced. is ἐκείνου understood: cp. 956: O. C. 1388 κρανεῖν θ' ὑφ' οὐπερ ἐξελέχλασαι: Aí. 1050 δοκοῦντ' ἐμοί, δοκοῦντα δ', ὅς κρανεῖ στρατοῦ.—τὸ θεῖον Διὸς σκῆπτρον, the godlike Zeus-sceptre, i.e., sceptre derived from Zeus (gen. of source), διόδοτον.—ἀνάσσεται implies ἀνάσσω σκῆπτρον (an almost adverbial cogn. acc.), as= 'to rule with sceptre': cp. O. C. 449 σκῆπτρα κρανεῖν, to have sceptred sway.—The tone here is genuinely Homeric. Cp. II. 9. 98 λαῶν ἐσσι ἀναξ καὶ τοι Ζεὺς ἐγγυάλιξεν | σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλευῆσθα.

141 ε. σέ...ἐλήλυθεν, hath come to thee. There is perhaps no other example of the simple ἐρχομαι with acc. of person: but there is an exact parallel in the rare use of βαίνω with acc. of person, Eur. Hēr. 1371 καὶ νῦν ὁδύνα μ' ὁδύνα βαίνει. It is doubtless more than a mere coincidence that both these instances are lyric; and that a lyric boldness was felt in them may be inferred from the parody in Ar. Nuθ. 30, ἀτὰρ τί χρέος ἔβα με; If σέ δ'...ἐλήλυθεν occurred in an iambic

trimeter, the case for σοὶ δ' would be strong: but here, in lyrics, we should keep σέ δ'.—We cannot properly compare ἐκνεῖσθαι, or ἐκνεῖν, after which an acc. of pers. was common.

πᾶν κράτος, complete (i.e. sovereign) power. Distinguish the phrase with the art., Her. 6. 35, εἶχε μὲν τὸ πᾶν κράτος Πεισίστρατος, which gives the same meaning in a slightly different way ('the whole power').—ὠγύγιον, predicate with ἐλήλυθεν, 'from of old,' i.e., 'from thine ancestors': for ὠγύγιον, see O. C. 1770 n.

τὸ, 'therefore': II. 3. 176 ἀλλὰ τὰδ' οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτηκα. So, in Attic, ταῦτα, Xen. An. 4. 1. 21 ταῦτ' ἐσπευδον καὶ διὰ τοῦτο οὐχ ὑπέμενον: esp. ταῦτ' ἄρα, Ar. Nuθ. 319, etc.—For the like use of τῶ, cp. O. T. 511 n.

141 ε. The Chorus has asked, How are we to help? He replies, in effect, 'The moment for you to help has not come yet. Meanwhile you can approach, and look at the cave. When Philoctetes returns, then you must be guided by the signs that I shall give you.' The Chorus are supposed to be on the shore, below the cave, and at a point from which they have not a clear view of it. Invited by Neoptolemus, they now advance nearer. The word ἀμφίθυρον (159) implies that, having approached the seaward mouth of the cave, they can see right through it; and v. 161 (ποῦ γὰρ ὁ τλήμων...;) confirms this; their own eyes

his counsel hath no peer, with whom is the sway of the godlike sceptre given by Zeus. And to thee, my son, that sovereign power hath descended from of old; tell me, therefore, wherein I am to serve thee.

NE. For the present,—as haply thou wouldst behold the place where he abides on ocean's verge,—survey it fearlessly: but when the dread wayfarer, who hath left this dwelling, shall return,

(which suggests *σέ τ'*): *σοὶ δὲ* (omitting *ὦ*) Triclinius: *σοὶ δ'* Wunder.—*ἐπ' ἡλυθεν*] Hartung conj. *ἐπ' ἡλυθεν*. 142 *πάν κράτος*] Schenkel conj. *παγκράτες*.—*ἐννεπε*] In L a letter (*ν*?) has been erased after the final *e*. 144 *νῦν μὲν ἴσως γὰρ* L: *νῦν μὲν γὰρ ἴσως* r.—*τόπον* made from *τόπων* in L.—*ἐσχατιαῖς* L, A: *ἐσχατιάς* r.—Blaydes conj. *τόπου ἐσχατιάς*. 145 *ὄντινα κεῖται*] Blaydes conj. *ὄντινα ναίει*: Wecklein, *ὄντιν' ἐνοικεῖ*: Mekler, *τόνδ' ὧς κεῖται*. 147 *ὀδότης*] Bergk conj.

now assure them that the cave is empty. But nothing indicates that they actually enter it.

*ἐσχατιαῖς*, locative dat. (O. C. 411 n.), 'in the extreme parts' of the island,—those, namely, which are on the edge of the sea. This reading, which has the best authority, is also intrinsically better than the gen. sing.: *τόπον ἐσχατιάς* ('region, part, of the sea-marge') would be an unusual phrase. Homer, indeed, uses only the sing. of this word: and it is very likely that Soph. was thinking of *Od.* 9. 182 *ἐνθα δ' ἐν ἐσχατιῇ σπέος εἶδομεν ἀγχι θαλάσσης*, *ib.* 5. 238 *νῆσου ἐπ' ἐσχατιῇ*, etc. But that is no reason why Soph. should not have used the plur., which was familiar in Attic (e.g. Xen. *H.* 2. 4. 4 *τῶν ἀγρῶν... εἰς τὰς ἐσχατίας*).

*ὄντινα κεῖται*, in which he is situated, abides. The verb is esp. suitable to a crippled sufferer; cp. 183: *Il.* 2. 721 (of Philoctetes) *ἐν νήσῳ κεῖτο κρατέρ' ἄλγος πάσχων*. Verbs of position (as 'sitting' or 'standing') sometimes take an acc. (which may be regarded as a kind of 'cognate' acc.), denoting the place *in* or *on* which one sits, stands, etc. Aesch. *Ag.* 183 *σέλημα... ἡμένων* (on the same principle as *ἐδραν ἔξομαι*): Eur. *Suppl.* 987 *τί ποτ' αἰθεράν ἔστηκε πέτραν*; (as if one said, *ἔστηκε πετρίην στάσιν*): *ib.* 657 *δεξιὸν τεταγμένους | κέρας (τάξιν)*. Poetry could say, then, *τόπον... ὄντινα ἔστηκε* or *τέτακται*: and so also *κεῖται*. It is true that *κεῖται τόπον* not precisely like *κεῖται θέσιν* (Thuc. 1. 37 *ἢ πόλιν... αὐτάρκη θέσιν κεμένην*): for *κείμεναι* served as perf. pass. of *τίθημι* (*τίθειμαι* being midd.), and in *κεῖται θέσιν* the acc. is therefore as strictly

'cognate' as it would be in *ἐτέθη θέσιν*. But the difference between *κεῖται θέσιν* and *κεῖται τόπον* is, in principle, only the same as that between *ἔξομαι ἐδραν* and *ἔξομαι ζυγόν*.

147 *τῶνδ' οὐκ μελάρων*. For *ἐκ* I read *οὐκ*. Wakefield and Hermann were right in feeling that the sense required *τῶνδ' ἐκ μελάρων* to be connected with *ὀδότης* ('metuendus vir qui ex hac antro abiit'), and not with *μόλη*. Then, however, the article *ὁ* becomes indispensable. Let it be granted that we could say, *ὁρῶ ὀδίτην ἐκ τῶν μελάρων*, 'I see one leaving the abode,'—*ὀδίτην* having the constr. of *ὁδεύω*: as, in *τὰς... κινήσεις τῷ σώματι* (Plat. *Legg.* 631 c), the dat. after *κινήσεις* is that which might follow *κινεῖσθαι*. But no Greek could have written *ὁπότεν μόλη ὀδίτης ἐκ τῶν μελάρων* in the sense, 'when he who has left the abode shall return to it,'—the movement denoted by *ἐκ τῶν μελάρων* being opposite to that denoted by *μόλη*. For the order of words, *τῶνδε ὁ ἐκ μελάρων*, instead of *ὁ τῶνδε ἐκ μ.*, cp. O. T. 735 *καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξ ἐληλυθώς* = *ὁ τοῖσδε ἐξεληλυθώς*. For other examples of this crasis in Soph., cp. below, 639 *πνεῦμα τοῦκ πρόφρας*: O. C. 1540 *τοῦκ θεοῦ παρόν*: *El.* 731 *γνοῖς δ' οὐξ Ἀθηνῶν δεινὸς ἡμιόστρῳφος*.—With the simple *ἐκ*, only two versions are possible. (1) Taking *ἐκ* with *μόλη*: 'when he shall come forth from this abode.' But N. knows that Ph. is not now in the cave, and he cannot assume that, on returning, Ph. will enter it from the landward side, to emerge at the other. Philoctetes is, in fact, outside of the cave from his first appearance at



πρὸς ἐμὴν αἰεὶ χεῖρα προχωρῶν  
πειρῶ τὸ παρὸν θεραπεύειν.

- ἀντ. α'. XO. μέλον πάλαι μέλημά μοι λέγεις, ἀναξ, 150  
2 φρουρεῖν ὄμμ', ἐπὶ σῶ μάλιστα καιρῶ·  
3 νῦν δέ μοι λέγ', αὐλὰς  
4 ποίας ἐνεδρος ναίει  
5 καὶ χῶρον τίν' ἔχει. τὸ γάρ μοι  
6 μαθεῖν οὐκ ἀποκαίριον, 155  
7 μὴ προσπесών με λάθῃ ποθέν·  
8 τίς τόπος, ἥ τίς ἔδρα; τίν' ἔχει στίβον,  
9 ἔναυλον, ἥ θυραῖον;

- σύστ. β'. NE. οἶκον μὲν ὄρα's τόνδ' ἀμφίθυρον  
πετρίνης κοίτης. 160  
XO. ποῦ γὰρ ὁ τλήμων αὐτὸς ἄπεστιν;

ὁπλίτης. 148 χεῖρα προχωρῶν] Burges conj. χεῖρα προσχωρῶν. A ms. ascribed to the 15th cent. (B, cod. Par. 2787) has προσχωρῶν,—doubtless by a mere blunder. 150 L has μέλον πάλαι μέλημά μοι λέγεις ἀναξ τὸ σὸν | φρουρεῖν [from φρορεῖν] ὄμμ'· ἐπὶ σῶι μάλιστα καιρῶι. So also A. Verse 150 thus exceeds v. 135 by an iambus. Hence, in v. 150, (1) Triclinius omitted τὸ σὸν: (2) Cavallin, keeping τὸ σὸν, omits ἀναξ. (3) Burges conj. μέλον πάλαι δὴ μοι λέγεις, ἀναξ, τὸ σὸν. (4) For the readings of Blaydes and Bergk, see cr. n. on 135. In v. 151 (1) Seyffert conj. φρουρεῖν ὄμματι σὸν μάλιστα καιρὸν: (2) Nauck, omitting ὄμμ', conj. τὸ φρουρεῖν ἐπὶ σῶ μάλιστα καιρῶ. (3) Burges, guided by the schol., τὰ σὰ νεύματα φυλάττειν, conj.

v. 219 up to v. 675. (2) Taking ἐκ with προχωρῶν, as referring to the Chorus: 'moving forth from this abode.' But the Chorus never enter the cave,—they only look into it: and, in any case, a *gradual* retreat from it (πρὸς ἐμὴν αἰεὶ χεῖρα) would be unsuitable.—Seyffert refers τῶνδ' ἐκ μελάρων to the Chorus, but does not connect it with προχωρῶν, taking ἐκ in the pregnant sense of ἐξω ὤν: i.e., 'having quitted the cave (=ἐκ), advance ever at my beck,' etc. This seems impossible.

148 πρὸς ἐμὴν αἰεὶ χεῖρα προχωρῶν, coming forward towards my (beckoning) hand,—i.e., at a sign given by me,—from time to time (αἰεὶ). This phrase is explained by the part which the Chorus actually plays in the dialogue between Philoctetes and Neoptolemus,—interposing, from time to time, with some utterance fitted to confirm the belief of Philoctetes in the story which Neoptolemus is telling (317, 391, 508, 676, etc.). προχωρῶν, because the sailors would re-

main at some distance from their master while he conversed with Ph., but would naturally move a step or two nearer at the moments when they offered their own remarks. Not in a fig. sense, 'directing your course of action.' πρὸς ἐμὴν ...χεῖρα, too, is literal (i.e., it does not mean simply, 'following the lead' of my words).

149 τὸ παρὸν θεραπεύειν, to provide for the need of the moment. Cp. Dem. or. 18 § 307 τοὺς ὑπὲρ τῶν ἐχθρῶν καιροὺς ἀντὶ τῶν τῆς πατρίδος θεραπεύειν. Cp. the proverb τὸ παρὸν εὖ ποιεῖν (Plat. *Gorg.* 499 c), 'to do the best one can.'

150 L μέλον...μέλημα: with a certain emphasis; cp. Eur. *Andr.* 868 δέιμ' ὁ δειμαλὲις. The Chorus first reply to the last words of N., and then respond to his suggestion that perhaps they wish to see the abode of Ph.—The text is sound, when, with Triclinius, we have ejected τὸ σὸν (see cr. n.),—a gloss added by some one who, taking the δέιμα to be that of N., naturally felt the want of the pos-

come forward at my beck from time to time, and try to help as the moment may require.

CH. Long have I been careful of that care, my prince,—<sup>1st anti-strophe.</sup> that mine eye should be watchful for thy good, before all else. And now tell me, in what manner of shelter hath he made his abode? In what region is he? 'Twere not unseasonable for me to learn, lest he surprise me from some quarter. What is the place of his wandering, or of his rest? Where planteth he his steps, within his dwelling, or abroad?

NE. Here thou seest his home, with its two portals,—his rocky cell.

CH. And its hapless inmate,—whither is he gone?

φρουρεῖν νεύμ' ἐπὶ σῶ μάλιστα καιρῷ: (4) Blaydes, φρουρεῖν δμῃσι σὴν μάλιστα χεῖρα. 152 αὐλὰς from αὐλὰς L. 156 προσπεσὼν με λάβη Herm.: με λάβη προσπεσὼν MSS. For similar transpositions of words in L, cp. 1332, O. C. 1088, *Ani.* 106. 157 ε. τί' ἔχει στίβον, [ἐναυλον, ἢ θυραῖον;] Wakefield conj. τίς ἔχει στίβος ἐναυλον ἢ θυραῖον; Porson (on Eur. *Or.* 1263) cites approvingly from Thom. Magister (s.v. ἐναυλος), ἐναυλος ἢ θυραῖος; (retaining τί' ἔχει στίβον). 159—161 οἶκον... ἀπεστίν;] These three vv. are deleted by Benedict (*Observ. in Soph.* p. 239), with whom Nauck agrees. See on 166. 161 ἀπεστίν;] ἀπεστί L.

sessive pron. The δμῃσι is that of the Chorus, and is the subject to φρουρεῖν: this appears certain, when we compare *Tr.* 225 οὐδέ μ' δμῃσι | φρουρὰν [φρουρὰ L] παρήλθε, 'nor hath it escaped my watchful eye.' Dindorf takes δμῃσι as a sort of 'cognate' acc., 'to watch *with* the eye,' and compares *Tr.* 914 κἀγὼ λαθραῖον δμῃσι ἐπεσκιασμένη | φρούρουσι: but there the partic. is the warrant for it.

ἐπὶ σῶ καιρῷ = lit., 'for thine occasion,' i.e., 'for the moment at which a thing can be done for thine advantage.' The use of the sing. καιρός with the possessive is rare, but is akin to a freq. use of the plur., as Isocr. or. 6 § 80 ἐν τοῖς ἡμετέροις καιροῖς (i.e. at the moments advantageous for us) ἀλλὰ μὴ τοῖς αὐτῶν ποιήσασθαι τοὺς κινδύνους. And how naturally ὁ σὸς καιρός might approximate (esp. in lyric poetry) to the sense of τὸ σὸν κέρδος, is suggested by such phrases as that in *Her.* 1. 206 οὐ γὰρ ἂν εἰδείης εἰ τοι ἐς καιρὸν ἔσται ταῦτα τελεόμενα, 'seasonably for thee,' 'for thine advantage.'

152 ε. αὐλὰς ποίας: cp. 30. The plur. αὐλαί could denote a single chamber (*Ani.* 945). The Chorus are not supposed to have been present when the cave was found, and do not yet know the nature of Ph.'s quarters.—ἐνδορος, 'resi-

dent,' is not pleonastic, since ναίει can be said of a wanderer with ref. to the place that he is in at a given moment: 892: O. C. 117 n.—χῶρον τίν' ἔχει, i.e., where he is *now*: cp. 22, O. C. 37.—τὸ γὰρ οὐκ ἀποκ. μοί (ἔστι) μαθεῖν: τὸ is pron. in nom. case (cp. *Tr.* 1172 τὸ δ' ἦν ἀρ' οὐδὲν ἄλλο): μαθεῖν, expege. inf.—προσπεσὼν: 46 n.

157 ε. τίς τόπος...θυραῖον; The iteration, and the want of coherence, are meant to mark eager anxiety.—ἔχει στίβον here = 'is planting his steps' (cp. 29), rather than, 'is following a path' (48): hence the narrow space implied by ἐναυλον is no objection. But with Wakefield's τίς ἔχει στίβος the sense 'path' would be unavoidable.

159 ε. οἶκον...κοίτης, a home consisting in a rocky sleeping-place (defining gen.: cp. 81 n.).—ἀμφὶ θυρον: cp. 16.—The μὲν implies, 'but where *he* is, I know not.' The Chorus then say, ποῦ γὰρ...; i.e., (you surprise me; for (if he is not here) where can he be?

162 ε. φορβῆς: cp. 43.—δγμέυει, δγμος, from rt. δγ. of ἀγω (cp. *agmen*), is prop. any *line* drawn out by movement; then, esp., a *furrow* in ploughing (*Il.* 18. 546, Theocr. 10. 2); or the track ('swathe') made by reapers through corn.

NE. δῆλον ἔμοιγ' ὥς φορβῆς χρεῖα  
 στίβον ὀγμεύει \*τῇδε πέλας που.  
 ταύτην γὰρ ἔχειν βιοτῆς αὐτὸν  
 λόγος ἐστὶ φύσιν, θηροβολοῦντα  
 πτηνοῖς τοῖς στυγερὸν στυγερῶς,  
 οὐδέ τιν' αὐτῷ  
 παιῶνα κακῶν ἐπινωμῶν.

165

στρ. β'. XO. οἰκτίρω νιν ἔγωγ', ὅπως,  
 2 μὴ του κηδομένου βροτῶν  
 3 μηδὲ ξύντροφον ὄμμα ἔχων,  
 4 δύστανος, μόνος αἰεῖ,  
 5 νοσεῖ μὲν νόσον ἀγρίαν,  
 6 ἀλύει δ' ἐπὶ παντί τῳ  
 7 χρεῖας ἰσταμένῳ. πῶς ποτε, πῶς δύσμορος ἀντέχει;  
 8 ὦ παλάμαι \*θεῶν.

170

177

168 τόνδε MSS.: except that Γ (13th cent.) has τῇδε. Blaydes conj. τῇδε.  
 169 στυγερὸν στυγερῶς MSS.: Brunck conj. σμυγερὸν σμυγερῶς. Benedict omits the words, and thus (having omitted also vv. 159—161) makes the anapaestic system, 162—168, equal to that in 144—149. 167 αὐτῷ γ: αὐτῷ L. The words οὐδέ τιν' αὐτῷ are bracketed by Herm. They are absent from one of the later MSS. (R, 14th cent.). 168 ἐπινωμῶν] Burges conj. πόδα νωμῶν. 170 μὴ του κηδομένου made

Here the image is from ploughing; the furrow which the ploughman leaves behind him is compared to the track left by the helpless foot which Philoctetes drags after him. Cp. 191 εἰλυμένη, δύστηνον ἐξέλκων πόδα (where see n.). The word ὀγμεύει also serves to suggest the laborious character of the progress. Cp. Lucan 9. 721 (of a serpent) *contentus iter cauda sulcare*.—τῇδε seems a necessary correction of τόνδε, since στίβον...τόνδε would mean, 'his path *yonder*' (as though N. could point to it): not merely 'his path *in this neighbourhood*' (though invisible).

164 ε. ταύτην, i.e. by making expeditions in quest of food,—referring to 162 f. Others take it to mean, 'in the following manner,'—viz., θηροβολοῦντα. This is possible (O. C. 787): but then we should expect θηροβολεῖν.—φύσιν=τρόπον.

169 στυγερὸν στυγερῶς: cp. 1369 κακῶς..κακοῖς: O. T. 479 μέλεος μελέῳ ποδὶ χηρεῖων. Tragedy applies στυγερῶς, in the sense of 'wretched,' not only to things (Tr. 1016 βλου...τοῦ στυγεροῦ),

but also to persons, as *Ant.* 144 τοῖν στυγεροῖν (the sons of Oed.: where see n.). Almost all recent editors, however, have received Brunck's conjecture, σμυγερὸν σμυγερῶς, i.e., 'with painful toil.' At first sight, this is favoured by the schol. here, ἐπιμόνως, which can scarcely be explained as meaning 'with grim resolve,' and ought doubtless to be ἐπιπόνως. Now, as Brunck points out, Hesych. has σμυγερὸν, ἐπίπονον, οἰκτρὸν, μοχθηρὸν σμυγερῶς, ἐπίπονως. So Eustath. p. 1463 ἐστι δὲ σμυγερῶς, τὸ ἐπιπόνως, ὀδυνηρῶς. Yet the following considerations make me hesitate to forsake the MSS. (1) Is it so clear that, in this context, the schol. could not have used ἐπιπόνως to explain στυγερῶς, seeing that the notions of πόνος and 'wretchedness' are often so near to each other, esp. in poetry? (2) Apollonius Rhodius seems to be the earliest extant writer who uses σμυγερῶς: 2. 374 σμυγερῶτατοι ἀνδρῶν (most laborious): 4. 380 σμυγερῶς, 'painfully.' Homer has only ἐπισμυγερῶς: Hesiod has ἐπισμυγερῶς. On

NE. I doubt not but he is trailing his painful steps somewhere near this spot, in quest of food. For rumour saith that in this fashion he lives, seeking prey with his winged shafts, all-wretched that he is; and no healer of his woe draws nigh unto him.

CH. I pity him, to think how, with no man to care for him, and seeing no companion's face, suffering, lonely evermore, he is vexed by fierce disease, and bewildered by each want as it arises. How, how doth he endure in his misery? Alas, the dark dealings of the gods!

from *μή τοὺς κηδομένους* L. 171 *μή σύντροφον* L: *μηδὲ σύντροφον* γ. Brunck conj. *μηδὲ ξύντροφον*: Pauli, *μηδ' ἐς σύντροφον*: Wecklein, *μηδὲν σύντροφον*: Cavallin, *μή του σύντροφον*. 172 *αἰεὶ* Triclinius: *δεῖ* L, with A and most of the other MSS. 174 *ἐπὶ παντί τῳ* Aristides (l. p. 61) loosely quotes these words as *ἐπὶ παντί τῳ* (*sic*). 177 *\*θεῶν* Lachmann: *θνητῶν* MSS.

the other hand, the form *μογερός* is used five times by Aesch., thrice by Eur., once by Soph. (*El.* 93), and once by Ar.; but *σμυγερός* never.

168 *ἐπινομῶν*, intrans., 'direct his course towards,' 'approach': cp. 717, where *προσενώμα* also seems to be intrans., 'bent his course towards' the water. This intrans. use must come from the trans. sense of *νωμάω* 'to ply' the limbs, or 'guide' a chariot, etc., as *Il.* 10. 358 *γούνατα νωμῶν*: *O. T.* 468 *πόδα νωμῶν*: Pind. *P.* 4. 18 *διόφρου τε νωμῶσσι*: we must mentally supply *πόδα*, *ὀδόν*, or the like. Apart from the two instances in this play, there appears to be no sound example of an intrans. *νωμάω*. See Appendix.

169 *ὀλκίτιω*, the spelling attested by Attic inscriptions (*O. T.* 13 n.).—*ὀπως*, '(thinking) how': cp. *Al.* 510 *ὀλκτιρε δ', ὦναξ, παῖδα τὸν σὸν, ...δσον κακὸν | κελίω τε κάμοι τοῦθ', δταν θάνης, νεμεῖς*.

170 ε. *μή του*. The force of *μή* (as dist. from *οὐ*) is here 'generic,' i.e., it presents the situation as typical of a class; 'in a case where there is none to tend': and this implies the *cause* of pity,—'seeing that there is none to tend.' Cp. 256, 715: *O. T.* 397 n.—*μηδὲ* seems better than any of the proposed corrections (see cr. n.): and for *μή του κηδομένου...*, *μηδὲ ἔχων*, cp. *O. C.* 737 *οὐκ ἐξ ἐνὸς στεῖλαντος, ἀλλ' ἄστῶν ὅπο | πάντων κελευσθεῖς*, n.: *Tr.* 201 *νῦν σοι τέρφις ἐμφανῆς κυρεῖ, | τῶν μὲν παρόντων, τὰ δὲ παυσμένη λόγῳ*.—The second syllable of the verse might be short (see *Met.* Anal.), and therefore

*σύντροφον* could stand. But, as there is no other instance of that syllable being shortened in this strophe or antistrophe, Brunck's *ξύντροφον* is better, and is received by Heinrich Schmidt (*Compositionallehre*, p. clxii.).—*ξύντρ. ὅμμ'*, the face of a man who lives with one; cp. *Al.* 977 *ὦ φίλτατ' Ἄλκις, ὦ ξύναιμον ὅμμ' ἐμολ*.

174 ε. *ἀλύει*, properly, 'wanders in mind'; hence, here, of despairing perplexity, cp. 1194. This use of the word might be illustrated by Alexis *Κυβερνήτης* 13 *εἰθ' οἱ μὲν εὐποροῦμεν, οἱ δ' ἀλύομεν*, 'some of us are rich, while others are at their wits' ends.'—*παντί τῳ χρείας* = each item or article of need, i.e., each new form in which need besets him. Cp. n. on *An.* 1229 *ἐν τῷ (=τίνι) συμφορᾷς*. *ἱσταμένῳ* = *ὅτε ἱσταται*, as it arises. Cp. 1263: *Il.* 21. 240 *κυκλόμενον ἱστατο κύμα*.

177 *ὃ παλάμαι \*θεῶν*: the 'devices' of the gods are their mysterious dispensations, which can bring such misery on a man who was once fortunate. Cp. Pind. *P.* 1. 48 *εὐρίσκοντο θεῶν παλάμαις τιμάν*. I have accepted Lachmann's conjecture here, *θεῶν* for *θνητῶν*, because (1) there is a *prima facie* case for a short penult., answering to that of *ἀθυρόστομος* (188); and (2) *θνητῶν*, so closely followed by *βροτῶν*, is very awkward, while *θεῶν* not only gives a forcible contrast with *βροτῶν*, but suggests a thought well suited to the solemn pathos. Hermann defends *θνητῶν* at the cost of reading *ἀθυρόγλωστος* in 188. Heinrich Schmidt also keeps it, but re-

9 ὦ δύστανα γένη βροτῶν,  
10 οἷς μὴ μέτριος αἰών.

ἀντ. β'.

οὗτος, πρωτογόνων ἴσως 180  
2 οἰκῶν οὐδενὸς ὕστερος,  
3 πάντων ἄμμορος ἐν βίῳ  
4 κείται μούνος ἀπ' ἄλλων,  
5 στικτῶν ἢ λασίων μετὰ  
6 θηρῶν, ἐν τ' ὀδύναις ὁμοῦ 185  
7 λιμῷ τ' οἰκτρός, ἀνήκεστα μεριμνήματ' ἔχων. \*ὀρεί-

179 οἷς] οἷσι Suidas s.v. παλάμαι.—αἰών] Burges conj. ἀγών. 180 ἴσως] Burges conj. γεγώς: Mekler, τέως: Seyffert (who ultimately, however, retained the vulgate) τις ὦν. 181 οἰκῶν] Meineke conj. οἰκῶν: Toup, οὐκ ὦν. In Suidas s.v. λασίοις some MSS. have οἰκῶν, but others (not the best) give ἡκῶν, which Brunnck adopted, with Porson's approval (*Adv.* 199, 315).—ὕστερος] Wecklein conj. ὑστέρων.

tains ἀθυρόστομος in 188, on the ground that, in this logaoedic measure, the 'irrational syllable' is admissible in the choree (αἰ θνήτ). A probably authentic example is δεινόν in 218 (= θροεῖ in 209). παλάμαι θνητῶν, if sound, would mean, 'the resources of men' (as shown by Philoctetes): so Theognis 623 παντοῖαι κακότητες ἐν ἀνθρώποισιν ἔασιν, | παντοῖαι δ' ἀρεταὶ καὶ βιότου παλάμαι. Cp. the praise of man as παντοπόρος in *Ant.* 360. Not, 'the (wicked) devices of men,' as seen in the hero's enemies.

178 γένη, 'races,' in the narrower sense of 'houses' or 'families,' such as the princely house to which Philoctetes belonged: cp. *Od.* 15. 533 ὑμετέρου δ' οὐκ ἔστι γένος βασιλεύτερον ἄλλο. Not 'generations,' γενεαί (*O. T.* 1186): nor, again, 'sons of men,'—a sense which could not be justified by the bold phrase in *Al.* 784, Τέκμησσαι, δύσμορον γένος. In *Her.* 3. 159 read ἴνα σφί γεγενῆ (not γένεα) ὑπογίνηται.

179 οἷς μὴ μέτριος αἰών. αἰών here = not 'life' merely (as *Ant.* 583), but 'fortune in life,' as *Tr.* 34 τοιοῦτος αἰὼν εἰς δόμους τε καὶ δόμῳ | αἰεὶ τὸν ἀνδρ' ἔπεμπε. μὴ ('generic,' 170) μέτριος, 'such as to exceed the ordinary lot,'—in prosperity, and afterwards in misery. The more highly placed a man is, the greater may be his fall. Cp. 505 f.: *O. T.* 1186 ff., 1282 ff. (the reverses of *Oed.*): *Ant.* 1161 ff. (those of Creon). Aesch. *Eum.* 528 παντὶ μέσῳ τὸ κράτος θεὸς ὥπασεν. Eur. *Med.* 123 ἐμοὶ γοῦν ἐπὶ μὴ μεγάλοις | δυχρῶς εἴη

καταγῆρσκειν. | τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν | τοῦνομα νικᾷ: where it is added that 'excess of good fortune' (τὰ ὑπερβάλλοντα) 'brings greater calamities on houses, when the god is wroth,' μέλινος δ' ἄσας, ὅταν ὀργισθῇ | δαίμων, οἴκος ἀπέδωκεν. *Her.* 7. 10 φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦειν.—Others take μὴ μέτριος as, 'exceeding the ordinary measure of woe.' Cp. Eur. *Tr.* 717 οὐ γὰρ μέτρια πάσχομεν κακά. I prefer the former view, because (a) the sense of γένη suggests the greatness that precedes the abasement; and (b) vv. 180 ff., which comment on οἷς μὴ μέτριος αἰών, show that these words suggested a contrast between Ph.'s past and present fortunes.

180 f. πρωτογόνων: schol. εὐγενῶν. Elsewhere πρωτόγονος always = 'first-born.' But as ἀρχαῖογονος can mean 'of ancient race' (*Ant.* 981), so πρωτόγονος 'of foremost race.' Cp. *Thuc.* 3. 65 § 2 ἀνδρες ὑμῶν οἱ πρῶτοι καὶ χρήμασι καὶ γένει.—ἴσως does not imply a doubt as to whether Philoctetes is of noble birth, but merely gives a certain vagueness to the surmise that no one else was nobler. Yet Nauck (following Burges) changes ἴσως to γεγώς because the Chorus must have known the hero to be noble. Cp. *Tr.* 301 (Deianeira is pitying the captives sent to her by Heracles), αὐτὴ μὲν ἦσαν ἐξ ἐλευθέρων ἴσως | ἀνδρῶν: where ἴσως does not mean that she doubts their former freedom, but merely that she does not know their fathers' names. Cp. *Thuc.* 7. 77 § 2 (Nicias speaking of

Alas, hapless races of men, whose destiny exceeds due measure!

This man,—noble, perchance, as any scion of the noblest house,—reft of all life's gifts, lies lonely, apart from his fellows, with the dappled or shaggy beasts of the field, piteous alike in his torments and his hunger, bearing anguish that finds no cure ;

and anti-strophe.

182 ἐν βίῳ] Blaydes conj. ἐς βίον.

188 ἄλλων] Burges conj. ἀνδρῶν.

184 μετὰ] μέτα L. To avoid the short syll. at the end of the v., Herm. wrote θηρῶν ἢ λασίων μετ' ἢ | στικτῶν (doubting whether μετὰ was permissible). Burges conj. μετ' ὦν: Meineke, μέσῳ: Lehrs, πέλας.

186 x. L has: λιμῶι τ' οἰκτρός ἀνῆκστα μεριμνήματ' ἔχων· βαρεῖ|αδ' (sic) ἀθυρόστομος | ἀχῶ· τηλεφανῆς πικρᾶς | οἰμωγᾶς ὑπόκειται. The point after ἔχων is faint, and not, apparently, from the first hand. The later MSS. agree with L, except that Vat. b (cod. Urb. 141, 14th cent.) has βαρεῖ· | ἀ δ'.—For the conjectures, see comment. and Appendix.

himself), οὐτ' εὐτυχία δοκῶν πού ὑστερός του εἶναι. So we sometimes guard a statement by saying, 'perhaps' the greatest, etc.

οὐδενός sc. ἀνδρός. οὐδὲς οἶκον πρωτογόνων could mean either (a) no house of those houses, or (b) no man belonging to them; cp. Plat. *Prot.* 316 B 'Ἀπολλοδώρου νῆος, οἰκίας μεγάλης. Here it is possible, indeed, to supply οἶκον ('a man inferior to no house,' i.e., 'to no member of a house'). But in compressed Greek comparison the type τὸ ἐκείνου γένος οὐχ ὑστερόν ἐστι τῶν βασιλέων (sc. τοῦ γένους), is commoner than ἐκεῖνος (for τὸ ἐκείνου γένος) οὐχ ὑστερός ἐστι τοῦ τῶν βασιλέων γένους,—which latter would be the type here. Further, the fact that οὐδενός (οἶκου) depends on οἶκον would increase the awkwardness. The reading ἦκων for οἶκων is specious; cp. *Al.* 636 δς ἐκ πατρίδας ἦκων γενεᾶς <ἀριστος>: though ἀριστος is there doubtful. But οἶκων is confirmed (a) by Eur. *Ion* 1073 ἀ τῶν εὐπατριδῶν γεγῶσ' οἶκων: and (b) by the bold use of πρωτογόνων, which οἶκων helps to interpret.—οὐδενός ὑστερός, as Plat. *Tim.* p. 20 A οὐσία καὶ γένει οὐδενός ὑστερός ὦν τῶν ἐκεῖ.

182 ἐν βίῳ belongs to ἀμωρος (destitute, in his life, of all things): it cannot go with πάντων, as if we had πάντων τῶν ἐν βίῳ: but the sense is virtually the same.

188 x. μόνος ἀπ' ἄλλων, alone, apart from his fellows: an epic phrase; *Hymn. Hom.* 3. 193 δ δὲ ταῦρος ἐβόσκετο μόνος ἀπ' ἄλλων: cp. *Od.* 16. 239 μόνων ἀνευθ' ἄλλων.—στικτῶν (the epithet of an ελαφος in *El.* 568, and of νεβρίδες in

Eur. *Bacch.* 111) naturally suggests deer, and, acc. to one interpretation, is meant here to denote the class of 'peaceful animals,' as dist. from λασίων, beasts of prey. The latter epithet, it might be objected, could equally well suggest goats and sheep. Another and stranger view is that στικτῶν means birds (*pictae volucres*), as dist. from beasts. Obviously the poet used the epithets simply in order to call up a general picture of creatures that haunt the wilds; he was not carefully classifying them. Cp. 937.—μετὰ. The last syllable of a verse is of variable value (*ἀδιάφορος, anceps*); i.e., a short may stand for a long, as here, or *vice versa*. Cp. Heinrich Schmidt, *Rhythmic and Metric*, p. 58, who cites Aesch. *Ag.* 1531 εὐπάλαμον μέριμναν | δπα κ.τ.λ.: the -αν there serves as -ων. So 188 (*ἀθυρόστομος*), 1089 (*ἀμαρ*), 1104 (*ὑστερον*), 1110 (*χερσίν*), etc. It is needless, then, to alter μετὰ.—ἐν τ' ὀδύναις = ἐν ὀδύναις τε (cp. *O. T.* 258 n.): for this ἐν of circumstance, *ib.* 1112 ἐν...μακρῷ | γῆρα, n.

187 x. \*ὀρεῖα δ', S. Mekler's correction of βαρεῖα δ', occurs in his revision of Dindorf (6th Teubner ed., 1885), where it is placed in the text. But, so far as I know, the arguments for it have not yet been stated. It is one of those emendations, the probability of which cannot be adequately estimated at a first glance, but must be carefully considered in relation to the peculiarities of the MS. (1) We observe, then, that L has βαρεῖαδ' ἀθυρόστομος. This favours the view that v. 188 began with a δ' rather than ἀ δ'. But, as metre proves, that a must

8 α δ' ἀθυρόστομος

9 Ἀχὼ τηλεφανῆς πικραῖς

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190

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 θεῖα γάρ, εἵπερ καὶ γώ τι φρονῶ,  
 καὶ τὰ παθήματα κείνα πρὸς αὐτὸν  
 τῆς ὠμόφρονος Χρύσης ἐπέβη,  
 καὶ νῦν ἄ πονεῖ δίχα κηδεμόνων,  
 οὐκ ἔσθ' ὥς οὐ θεῶν του μελέτη,  
 τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ  
 τεῖναι τὰ θεῶν ἀμάχητα βέλη,

195

189 f. πικραῖς | οἰμωγαῖς | πικρᾶς οἰμωγᾶς MSS.—ὑπακούει Auratus: ὑπόκειται MSS.  
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have been  $\tilde{a}$ , not  $\tilde{\alpha}$ : and this points to an ending  $-ei\tilde{a}$ , as in  $\delta\rho e\tilde{i}a$ . (2) Some corruptions in L, as in other MSS., have arisen through the genuine word being mistaken for one resembling it in form; as  $\delta\chi\acute{o}s$  has become  $\delta\chi\theta\acute{o}s$  in *O. T.* 1355. And this could occur even when the initial of the false word did not belong to the true word. See *Ty.* 887 *στονδέντος ἐν τομᾷ σιδάρου*. For *τομᾷ*, L there has *στομαῖ*: and this, not merely through the influence of *στονδέντος*, but, evidently, because the scribe was thinking of *στόμα*. Thus, even without assuming an intermediate  $\delta\rho e\tilde{i}a$  or  $\delta\rho e\tilde{i}\tilde{a}$ , we see that  $\beta a\rho e\tilde{i}a$  was a possible corruption of  $\delta\rho e\tilde{i}a$ . Note, as increasing the probability, that v. 208,  $\beta a\rho e\tilde{i}a$  *τηλόθεν αὐδᾶ*, stands in L in the middle of the same page (82 A) which contains this verse. (3)  $\delta\rho e\tilde{i}a$ , as an epithet for Echo here, is illustrated by the only other place in the play where such echo is spoken of: 1458 *πολλὰ δὲ φωνῆς τῆς ἡμετέρας* | *Ἑρμαῖον ὅρος παρέπεμψεν ἑμολ*. The *θήρες* have just been mentioned (185); and at 937 we have *θηρῶν ὀρείων*. Cp. *Hymn. Hom.* 19. 21 *κορυφὴν δὲ περιστένει οὐρεὸς ἡχώ*. Echo is the 'neighbour' of Pan (*Moschus* 6. 1), himself *ὀρεοσιβάτης* (*O. T.* 1100).—For other conjectures, see Appendix.

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196 *οὐκ ἔσθ' ὡς οὐ, sc. πονεῖ*: for *ὡς* instead of the usual *ὅπως*, cp. *Ant.* 750 *ταύτην ποτ' οὐκ ἔσθ' ὡς ἔτι ζῶσαν γαμείς*. This shows that we ought not to read *οὐκ ἔστιν ὅπως οὐ θεῶν μελέτη* (omitting *του*).

197 *ε.* *τοῦ μὴ...τεῖναι*, 'in order that he should not bend...' *τοῦ μὴ* is not to be taken with *μελέτη* ('care to prevent his bending'), but with the whole preceding sentence. This constr. occurs (a) after words of hindering, *Xen. An.* 3. 5. 11 *πᾶς...ἀσκὸς δύο ἀνδρας ἔχει τοῦ μὴ καταδύναι*: (b) where the notion of hindering is not expressed, but only implied, as *Thuc.* 1. 23 § 5 *τὰς αἰτίας προέγραψα...* *τοῦ μὴ τινα ζητῆσαι ποτε ἐξ ὅτου τοσοῦτος πόλεμος...κατέστη*. *Id.* 2. 22 § 1 *ἐκκλησίαν οὐκ ἐποίη...* *τοῦ μὴ ὀργῇ...ξυνελθόντας ἐξαμαρτεῖν*. So, in affirmative sentences, *τοῦ* without *μὴ*: *id.* 1. 4 *τό τε ληστικὸν...καθήρει...* *τοῦ τὰς προσόδους μᾶλλον λέναι αὐτῷ...τεῖναι...βέλη*, *ροῖσι* them, like *sagittas tendere* (*Hor. C.* 1. 29. 9): we need not suppose that a word proper to the bow ('stretch') is transferred to the arrows. *τὰ θεῶν, i.e.*, given by the gods (cp. 140 *Διὸς σκήπτρον*), because the bow of Philoctetes was originally the gift of Apollo to Heracles (*Apollod.* 1. 4. 11 § 9). Cp. 943.



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- 8 α δ' ἀθυρόστομος  
9 Ἀχὼ τηλεφανῆς πικραῖς  
10 οἰμωγαῖς ὑπακούει.

190

ύστ. γ. NE. οὐδὲν τούτων θανμαστὸν ἐμοί·  
θεία γάρ, εἵπερ καὶ γώ τι φρονῶ,  
καὶ τὰ παθήματα κείνα πρὸς αὐτὸν  
τῆς ὠμόφρονος Χρύσης ἐπέβη,  
καὶ νῦν ἄ πονεῖ δίχα κηδεμόνων,  
οὐκ ἔσθ' ὥς οὐ θεῶν του μελέτη,  
τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ  
τεῖναι τὰ θεῶν ἀμάχητα βέλη,

195

189 ε. πικραῖς | οἰμωγαῖς] πικρᾶς οἰμωγᾶς MSS.—ὑπακούει Auratus: ὑπόκειται MSS.  
198 παθήματα κείνα Brunck: παθήματ' ἐκείνα MSS. 198 ὡς Porson: ὅπως MSS.

have been *ā*, not *ä*: and this points to an ending *-elā*, as in *δρεῖλα*. (2) Some corruptions in L, as in other MSS., have arisen through the genuine word being mistaken for one resembling it in form; as *ἄχος* has become *ἄχθος* in *O. T.* 1355. And this could occur even when the initial of the false word did not belong to the true word. See *T.* 887 *στονδεντος ἐν τομῇ σιδάρου*. For *τομῇ*, L there has *στομαῖ*: and this, not merely through the influence of *στονδεντος*, but, evidently, because the scribe was thinking of *στόμα*. Thus, even without assuming an intermediate *δρεῖλα* or *δρεῖλα*, we see that *βαρεῖλα* was a possible corruption of *δρεῖλα*. Note, as increasing the probability, that v. 208, *βαρεῖλα τηλόθεν αὐδᾶ*, stands in L in the middle of the same page (82 A) which contains this verse. (3) *δρεῖλα*, as an epithet for Echo here, is illustrated by the only other place in the play where such echo is spoken of: 1458 *πολλὰ δὲ φωνῆς τῆς ἡμετέρας | Ἑρμαῖον βροσ παρέπεμψεν ἐμοί*. The *θήρες* have just been mentioned (185); and at 937 we have *θηρῶν δρεῖων*. Cp. *Hymn. Hom.* 19. 21 *κορυφῇ δὲ περιστένει οὐρεὺς ἡχώ*. Echo is the 'neighbour' of Pan (*Moschus* 6. 1), himself *ἄρσιβᾶτης* (*O. T.* 1100).—For other conjectures, see Appendix.

*ἀθυρόστομος* is not extant elsewhere. Cp. Eur. *Or.* 903 *ἀνὴρ τις ἀθυρόγλωσσος, λσχῶν θρόσει*. Ar. *Ran.* 838 *ἐχοντ*

*ἄχθινον ἀκρατὲς ἀθύρων στόμα*. Theognis 421 *πολλοῖς ἀνθρώπων γλώσση θύραι οὐκ ἐπείκεται | ἀρμόδιαι*.—Wecklein reads *ἀθυροστομοῦς* (comparing *θραυστομεῖν*, *πολυστομεῖν*), for the sake of the long final syll.: but see on *μετὰ* in 184.

189 ε. Ἀχὼ τηλεφανῆς, Echo, appearing afar,—as if she came forth from her secret abode in response to the voice. Eur. introduced Echo as an (unseen) speaker in his *Andromeda*; cp. Ar. *Th.* 1059 ff. ('Ἠχώ, λόγων ἀντιπῶς, ἐπικοκκάστρια 'mocker'). But she was not, in the classical age, a distinctly recognised *δαίμων*: though Paus. (2. 35. 10) saw at Corinth a *λερόν* of ἡ *Χθονία*, locally called Ἠχώ. Cp. Wieseler, *Die Nymphen Echo* (Göttingen, 1854).

*πικραῖς | οἰμωγαῖς ὑπακούει* is the best correction yet proposed for *πικρᾶς | οἰμωγᾶς ὑπόκειται*. With the latter verb, the dat. *πικραῖς οἰμωγαῖς* would be required. The sense would then be, 'Echo is subject to his cries,' i.e., attends upon them, follows them, as a kind of under-strain or accompaniment. Such a use of *ὑπόκειται* is not merely forced; it is (to my mind) inconceivable. Prof. Campbell, keeping the gen. *πικρᾶς οἰμωγᾶς*, renders *ὑπόκειται* 'lies close to, i.e. keeps following upon': and quotes Plat. *Gorg.* 465 B *τῇ μὲν οὖν λατρικῇ... ἡ ὀψοποικῇ κολακεία ὑπόκειται*: but that means, 'Cookery is a flattery which ranges under medicine,' i.e., corresponds to it, as the

while the mountain nymph, babbling Echo, appearing afar, makes answer to his bitter cries.

NE. Nought of this is a marvel to me. By heavenly ordinance, if such as I may judge, those first sufferings came on him from relentless Chrysè; and the woes that now he bears, with none to tend him, surely he bears by the providence of some god, that so he should not bend against Troy the resistless shafts divine,

counterfeit to the genuine art. And, on any view of *ὀπύκεται*, the dat. is needful. For *ὕπακούει*, cp. *Od.* 4. 283 (Helen was calling to the heroes in the wooden horse; they were eager) *ἢ ἐξελθέμεναι, ἢ ἐνδοθεν αἰψ' ὑπακούσαι*, 'to come forth, or to answer promptly from within.' And *ib.* 10. 82 *ποιμένα ποιμήν | ἡπύει εἰσελάων, ὃ δέ τ' ἐξελάων ὑπακούει*, 'herdsman hails herdsman as he drives in, and the other, as he drives forth, makes answer.' In classical prose, *ὕπακούειν* more often means to 'respond' in the sense of 'comply.' But the passages just cited prove that the word was also familiar as 'to speak in reply': nor was this latter sense confined to poetry; cp. *Arist. Top.* 8. 11 (Berl. ed. p. 157 b 14) *ἐρωτώμενοι τάναντία καὶ τὸ ἐν ἀρχῇ πολλάκις ὑπακούουσιν, = ἀποκρίνονται* (the word used previously in the same passage).—Other emendations of *ὀπύκεται* are examined in the Appendix.

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πρὶν ὅδ' ἐξήκοι χρόνος, ᾗ λέγεται  
 χρῆναί σφ' ὑπὸ τῶνδε δαμῆναι.

200

στρ. γ'. ΧΟ. εὖστομ' ἔχε, παῖ. ΝΕ. τί τόδε; ΧΟ. προῦφάνη  
 κτύπος,

2 φωτὸς σύντροφος ὡς τειρομένου <του> >

3 ἣ που τῇδ' ἣ τῇδε τόπων.

4 βάλλει βάλλει μ' ἐτύμα φθογγά του στίβον κατ'  
 ἀνάγκαν 206

5 ἔρποντος, οὐδέ με λάθει

6 βαρεῖα τηλόθεν αὐδὰ τρυσάνωρ· διάσημα γὰρ θροεῖ.

ἀντ. γ'. ἀλλ' ἔχε, τέκνον, ΝΕ. λέγ' ὃ τι. ΧΟ. φροντίδας  
 νέας· 210

2 ὡς οὐκ ἔξεδρος, ἀλλ' ἔντοπος ἀνὴρ,

199 πρὶν ὅδ' ἐξήκοι L, A, and most of the later MSS.: ἐξήκει V<sup>2</sup>, ἐξίκοι R. Schaefer conj. πρὶν ὅδ' ἐξήκη: Blaydes, πρὶν ἂν ἐξήκη. 200 χρῆναι r: χρῆν (from χρῆν) L.

201 After παῖ Herm. (*Retract.* p. 4) proposed to add μοι, and, after τέκνον in 210, δή. 202 προῦφάνη L. 203 σύντροφος Wakefield conj. σύνδρομος: Blaydes, σύμμετρος.—<του> was added by Porson. Bergk conj. τειρομένοις.

204 ἣ που L: ἣ που r: ἣ που Herm.—Blaydes would write τῇδ' ἣ τῇδε. 205 ἐτύμα

199 f. πρὶν...ἐξήκοι, not πρὶν ἂν ἐξήκη, although the tense of the principal verb (πονέει, understood in v. 196) is primary, since a secondary tense is implied in the phrase θεῶν του μελέτη: i.e., 'he is suffering, because the gods *ordained* that he should suffer, until the time should be fulfilled,' etc. Cp. Dem. or. 22 § 11 τοῦτον ἔχει τὸν τρόπον ὁ νόμος...ἵνα μὴδὲ πεισθῆναι μὴδ' ἐξαπατηθῆναι γένοιτ' ἐπὶ τῷ δήμῳ: 'the law *stands* thus, that the people *might* not even have the power': where 'stands' (ἔχει) implies 'was made' (ἐτέθη). γένηται would be regular there, as πρὶν ἂν ἐξήκη would be here: yet in both places the optat. is natural. The speaker is tracing a present fact to a past motive.—Λέγεται: the Trojan seer Helenus had said that Troy was to be taken by Philoctetes before the summer was over (1340).—τῶνδε, τῶν βελῶν: cp. on τοῦσδε, 87.

201 f. εὖστομ' ἔχε=σίγα ἔχε: for the neut. pl. as adv., cp. O. T. 883 n. Her. 2. 171 ταύτης...μοι πέρι (τῆς τελετῆς) εὖστομα κείσθω, i.e., 'it will be best to observe silence.' Aelian *De Nat. An.* 14. 18 τὰ γε παρ' ἐμοῦ ἔστω πρὸς αὐτοὺς (the gods)

εὖστομα. Ar. *Nub.* 833 εὖστόμει=εὐφήμει.—τί τόδε; 'what now?' So τί τοῦτο; O. C. 513. Here, as in 210 f., the rapid tribrachs mark excitement.—προῦφάνη: cp. 189 τηλεφανής.

203 σύντροφος, sharing his life, i.e., constantly attending on him, habitual to him: cp. Ai. 639 οὐκέτι συντρόφοις | ὀργαῖς ἐμπεδος, the dispositions that have grown with his growth,—the promptings of his own nature. Thuc. 2. 50 (the plague) ἐδήλωσε...ἄλλο τι ὃν ἡ τῶν ξυντρόφων τι (the *familiar* maladies). Polyb. 4. 20 (τὴν μουσικὴν) σύντροφον ποιεῖν. The genit. (φωτὸς), though less usual than the dat., hardly requires us to view σύντροφος as a subst. ('companion'): cp. Plat. *Phaed.* 96 D τὰ αὐτῶν οἰκεία, the things appropriate to them.

204 f. ἣ που: cp. 215. Cavallin reads ἣ που with a note of interrogation after τόπων: but they do not doubt that it comes from one of the two quarters. τῇδ'...τῇδε: O. T. 857 n. The Attic form seems warranted by the colloquial tone; then, with ἐτύμα, we return to lyric Doricism. τόπων with τῇδε: O. T. 108 ποῦ γῆς;—βάλλαι: the fuller phrase

till the time be fulfilled when, as men say, Troy is fated by those shafts to fall.

CH. Hush, peace, my son! NE. What now? CH. A<sup>3rd</sup> sound rose on the air, such as might haunt the lips of a man<sup>strophe</sup> in weary pain.—From this point it came, I think,—or this.—It smites, it smites indeed upon my ear—the voice of one who creeps painfully on his way; I cannot mistake that grievous cry of human anguish from afar,—its accents are too clear.

Then turn thee, O my son— NE. Say, whither?— CH. —<sup>3rd anti-</sup>to new counsels; for the man is not far off, but near;<sup>strophe</sup>

r: *έτοιμα* L. Seyffert, *έτυμ' δ*. Nauck, guided by L's reading, gives *μέ τοι* (instead of *έτύμα*) here, and in 214 *άγρότας* instead of *άγροβότας*. 206 *στίβου* L, with A and most of the later MSS.: but a few have *στίβον*, as Γ and V<sup>2</sup>. 207 *λάθει* L: *λήθει* r. 209 *γάρ θροεί* MSS., except those which (like T) have the reading of Triclinius, *θροεί γάρ*. Dindorf conj. *γάρ θρηνεί* (= 218 *γάρ δεινόν*). Cp. 218 n. 212 *άνήρ*] *άνήρ* L.

in *Ant.* 1187 *καί με φθόγγος... | βάλλει δι' ώτων*. So *βάλλη*, simply, of smell, *ib.* 412. —*έτύμα*, real,—not due to a hallucination of the senses. Cp. Theocr. 15. 82 (with ref. to painted figures), *ώς έτυμ' έστάκαντι καί ως έτυμ' ένδινεύντι* ('move in the dance'), *| έμψυχ', ούκ ένυφαντά*. Elsewhere the Attic fem. is *έτυμος* (Eur. *Helen.* 351, Ar. *Pax* 114).

206 *στίβον... έρποντος*: cp. 1223: *Αί. 287 έξόδους έρπειν κενάς*.—*κατ' άνάγκαν*, i.e., under stress of pain: cp. 215 *πταίων ύπ' άνάγκας*. Eur. *Bacch.* 88 *έν ώδίνων | λοχλαίς άνάγκαισι*.—The reading *στίβου κατ' άνάγκαν* would mean, 'with painfulness of movement,' *στίβου* being then the act of planting the steps (cp. 29, 157). This is tenable; but I prefer *στίβον*, because (a) the phrase with *στίβου* seems a little forced, and (b) with the gen. *του... έρποντος* the effect of an interposed gen. would be somewhat unpleasant.

207 *ε. ούδέ με λάθει*: this reiteration is natural, since the sound continues, and draws nearer. For the negative form after the positive, cp. *El.* 222 *έξοιδ', ού λάθει μ' όργά*, and *ib.* 131: *Il.* 24. 563 *καί δέ σε γιγνώσκω, Πρίαμε, φρεσίν, ούδέ με λήθεις*.—*βαρεία*, grievous, i.e., expressing pain; so Eur. *Hipp.* 791 *ήχώ βαρεία*. *τρυσάνωρ* should properly be active, 'man-wearing,' like *φθισήνωρ*, 'man-destroying' (epith. of *πόλεμος*, *Il.* 2. 833). And so some understand *αύδα τρυσάνωρ* as=a lament for a disease that

wears one: cp. on 695 f. *στόνον... βαρυβρότ'*. This, however, seems very strained. More probably the poet has boldly used *αύδα τρυσάνωρ* as=*αύδα άνδρός τετρυμένον*, like *αίμα άνδρόφθορον* for *αίμα άνδρός έφθαρμένον* (*Ant.* 1022), *κτύπος διάβολος* for *κτύπος δίου βέλους* (*O. C.* 1463). Cp. Ar. *Nub.* 421 *φειδωλόδ καί τρυσίβλου γαστρός*, where *τρυσ.* seems to be pass., =*τετρυμένον βλον έχοντος*, rather than act. (as if it imposed the hardships).—*διάσημα γάρ θροεί*. This, the reading of the MSS., seems sound. As to the metre, see n. on 218 (*προβοά τι γάρ δεινόν*).

210 *ε. άλλ' έχε*. In many editions XO. is printed before these words, presumably to mark that they open the 3rd antistrophe. But, as the part of the Chorus is continuous from v. 202, a XO. here is confusing. It does not exist in L. —*άλλ'*, hortative, like, 'come, then.' *έχε... φροντίδας νίαις*: i.e. turn from thy reflections on his hard lot (162—168) to such thoughts as the moment of action demands. The effect of N.'s interpellation, *λέγ' δ τι*, is to mark excitement, and to bring out the reply with greater force. See n. on *O. C.* 645.

211 *ε. ούκ έξεδρος*: for they have now learned that he has a permanent dwelling here (cp. 153).—*μολπάν... έχων*, *engaged in* it; cp. *Od.* 24. 515 *άρετής πέρι δήριον έχοντες*.—*σύριγγος*: cp. *Il.* 18. 525 (on the shield) *δύω θ' άμι έποντο νομήης*, *| τερπόμενοι σύριγι*. Plat. *Rep.*

- 8 οὐ μολπὰν σύριγγος ἔχων,  
 4 ὥς ποιμὰν ἀγροβότας, ἀλλ' ἣ που πταίων ὑπ' ἀνάγ-  
   κας 215  
 5 βοᾷ τηλωπὸν ἰωάν,  
 6 ἣ ναὸς ἄξενον αὐγάζων ὄρμον· προβοᾷ τι γὰρ δεινόν.

## ΦΙΛΟΚΤΗΤΗΣ.

ἰὼ ξένοι·

τίνες ποτ' ἐς γῆν τήνδε κάκ ποίας πάτρας

220

218 μολπὰν] μολπὰς Triclinius.—σύριγγος ἔχων] Blaydes conj. σύριγγι χέων.  
 214 ποιμὴν L.—ἀγροβάτας L: ἀγροβότας r. Cp. 205. Burges conj. αἰγοβότας.  
 216 ἰωάν] Blaydes conj. ἰυγάν. 217 ξ. ναὸς] Blaydes conj. ναυσίν.—  
 ἄξενον αὐγάζων ὄρμον] Hermann conj. ἄξενον ὄρμᾶν | αὐγάζων: so Bergk, but with  
 ὄρμον.—τι γὰρ δεινόν Wunder; γὰρ τι δεινόν MSS. Reading θροεῖ γὰρ in 209,  
 Herm. here gives προβοᾷ δέ τι δεινόν. Blaydes, reading γὰρ θροεῖ in 209, here  
 adopts Lachmann's conj., προβοᾷ γὰρ αἰλινον. 220 The readings of  
 the MSS. here are of three classes. (1) κάκ ποίας πάτρας, without indication of a

399 D λύρα δὴ σοι...καὶ κιθάρα λείπεται,  
 καὶ κατὰ πόλιν χρήσιμα· καὶ αὖ κατ'  
 ἀγροῦς τοῖς νομεῦσι σύριγγ' ἂν εἴη:—a good  
 illustration of ἀγροβότας here. Theocr.  
 7. 27 φαντὶ τὸ πάντες | συρικτὰν ξμεναί  
 μέγ' ὑπείροχον ἐν τε νομεύσιν | ἐν τ' ἀμη-  
 τήρεσσι. Cp. ἄλυρος, ἀφόρμυκτος, ἀκίθαρις,  
 ἀχορος, as epithets of wailing, etc. (O. C.  
 1223 n.).—ποιμὰν, not ποιμὴν, is surely  
 required here, where μολπὰν precedes  
 and ἀγροβότας, ἀνάγκας, ἰωάν follow.  
 Cp. O. C. 132, where L has τὰς εὐφήμεναι.  
 —ἀγροβότας, ἐν ἀγρῷ βόσκων: cp. O. T.  
 1103 πλάκες ἀγρόνομοι, n. Philoctetes  
 is returning from wild places to his  
 dwelling. This suggests the contrast  
 with a shepherd who, playing his pipe,  
 comes cheerily home from the 'otia dia  
 pastorum.'

216 ξ. ἀλλ' ἣ που κ.τ.λ. After οὐ  
 μολπὰν ἔχων we ought to have had ἀλλὰ  
 ...βοῶν: but a finite verb, βοᾷ, takes the  
 place of a second participle, as oft.: see  
 n. on O. C. 351.—Join ὑπ' ἀνάγκας with  
 πταίων rather than with βοᾷ: the ἀνάγκη,  
 or stress of pain (206),—from the ulcered  
 foot which he drags after him (291),—  
 causes him to stumble on the rough  
 ground.—τηλωπὸν ἰωάν, a cry heard from  
 a distance. τηλωπὸς = (1) 'of distant  
 aspect,' (ᾤψι) i.e., 'seen afar': then (2)  
 simply, 'distant,' though the object is  
 not visible: *Att.* 564 τηλωπὸς οἰχνεῖ. It  
 is in this general sense of 'distant' that

τηλωπὸς is here applied to a sound heard  
 from afar. We cannot properly com-  
 pare τηλεφανή, said of the personified  
 Echo (189). In Aesch. *Theb.* 103 κτύπον  
 δέδορκα may imply the mental picture  
 called up by the clash of arms, as Verrall  
 observes.

217 ναὸς ἄξενον...ὄρμον, a haven that  
 has no ship for its guest; cp. O. C. 1383  
 ἀπάτωρ ἐμοῦ, 'having no father in me':  
 and *ib.* 677 n. ἄξενος is here the oppo-  
 site of πολύξενος rather than of εὖξενος.  
 Thus ναὸς ἄξενον is not less correct, while  
 it is more forcible, than ναυσίν ἄξενον  
 would be. The waters off the rock-bound  
 coast are a ὄρμος ἀνορμος (cp. 302).—  
 Others render, 'the inhospitable anchor-  
 age of our ship,'—which was not visible  
 from the cave (cp. 467), but might have  
 been seen by Philoctetes from another  
 point. The sense seems, however, to  
 be:—'his cry is caused, either by physical  
 pain, or by a feeling of despair as he  
 looks at the lonely sea.' The Chorus  
 have been dwelling on his two great  
 calamities—disease, and solitude (173 f.,  
 185 f.). In this closing strain, it is  
 natural that the two motives of their pity  
 should be identified with the two sources  
 of his anguish.

προβοᾷ τι γὰρ δεινόν. Wunder thus  
 transposes γὰρ τι. It was hardly needful  
 to defend the place of γὰρ by Eur. *I.* 7.  
 1036 (ὑποπτεύω τι γὰρ): cp. below,

not with music of the reed he cometh, like shepherd in the pastures,—no, but with far-sounding moan, as he stumbles, perchance, from stress of pain, or as he gazes on the haven that hath no ship for guest: loud is his cry, and dread.

*Enter PHILOCTETES, on the spectators' right.*

O strangers!

Who may ye be, and from what country have ye put

variant: L, with many later mss., as B, R, T, and K. (2) *κὰκ πολας πάτρας*, but with indication of a variant: V<sup>3</sup> (14th cent.), γρ. *ναυτῶν πλάτῃ*. In V (13th cent.) and L<sup>3</sup> (14th cent.) the gloss appears, in a corrupted form, as *ναυτῶν κώπῃ τῇ πλάτῃ προσωρμίσαιτε* [corrected to *προσωρμίσαιτε*]. (3) *ναυτῶν πλάτῃ*, without indication of a variant: A (13th cent.), Vat. (14th cent.). Most of the modern edd. give *ναυτῶν πλάτῃ*. Nauck conj., *κὰκ πολας τύχης*: Wecklein (*Ar. Soph. em.* 6) *κὰκ πολας χθονός*: Seyffert, *κὰκ πολας φορᾶς*: Cavallin, *καὶ πολὲ πλάτῃ*. See comment.

1450 f. Heinrich Schmidt seems right in holding that *δυνόν* here does not require *θρηνέι* (for *θροεῖ*) in 209. Lachmann's conjecture, *προβοᾷ γὰρ αἰώνον*, hardly deserved to be adopted by Blaydes. See Metrical Analysis.—Hermann's view, that in 209 *διάστημα θροεῖ γὰρ* should be read, as here, *προβοᾷ δὲ τι δυνόν*, involves the arbitrary substitution of *δέ* for *γὰρ*. It would be obvious to suggest *προβοᾷ τι γὰρ αἰώνον*, or *προβοᾷ γὰρ ἐλευόν*: but neither is probable.

**219—675** First *ἐπεισόδιον*. Philoctetes tells his story to Neoptolemus; who pretends that he has quarrelled with the Atreidae, and is sailing home. He promises to take Ph. with him. At this point the emissary of Odysseus (126) enters, disguised as the captain of a merchant-ship. He says that the Greeks have sent men in pursuit of N.; while Odysseus and Diomedes are coming to take Ph. It is decided that N. and Ph. must sail at once; they then withdraw into Ph.'s cave.

**219** *ὦ ξένοι*, 'extra metrum,' as 736 *ὦ θεοί*, *O. T.* 1468 *ὦ*, *ὦναξ*, etc. Here *ὦ* is a cry of surprise. In *O. C.* 822 *ὦ ξένοι* (within the verse) is a despairing appeal ('Alas, friends...').

**220** *κὰκ πολας πάτρας*. In judging between this reading and the variant *ναυτῶν πλάτῃ* (see crit. n.), the probabilities of corruption must be carefully weighed. Suppose, first, that the poet wrote *κὰκ πολας πάτρας*. A transcriber who found *πολας πάτρας* in v. 222 might well assume that there was a fault either there or in v. 220: and since in v. 222 the

words fit the construction, he might think that the fault was in v. 220. The substitute, *ναυτῶν πλάτῃ*, might then be suggested by *κατέσχετ'* itself: cp. *Ar. Ran.* 1207 *ναυτῶν πλάτῃ* | *Ἄργος κατασχών* (from the *Archelaus* of Eur.). Emendations not less arbitrary were sometimes made in early times: see, e.g., on *O. T.* 134 and 1529. Next, suppose that *ναυτῶν πλάτῃ* was the true reading. It is clear and neat. To account for the variant *κὰκ πολας πάτρας*, we must then suppose either (a) that a scribe wrote those words by an oversight,—his eye having wandered to v. 222; which is the less likely, since v. 222 did not give him *κὰκ*: or (b) that, *ναυτῶν πλάτῃ* having been somehow lost, he filled the gap with a clumsy loan from v. 222. Neither hypothesis seems so probable as that a double *πολας πάτρας* should have led to guess-work in v. 220. Another point, though not a strong one, in favour of *κὰκ πολας πάτρας* is that the two questions ('who, and whence?') are habitually combined in such inquiries: e.g., *Eur. El.* 779 *χαίρετ', ὦ ξένοι· τίνας πόθεν πορεύεσθ', ἐστὲ τ' ἐκ ποίας χθονός*; *Her.* 1. 35 *τίς τε ἐὼν καὶ κόθεν... ἦκων*: id. 2. 115 *τίς εἴη καὶ ὁκόθεν πλέοι*: 4. 145 *τίνας τε καὶ ὁκόθεν εἰσι*. On the other hand, we cannot insist on L's authority as against A's; for L has sometimes lost a true reading which A has kept (as in *As.* 28).

But *κὰκ πολας πάτρας* in v. 220 and *πολας πάτρας* in 222 cannot both be wholly sound. The first *πάτρας* might easily be corrected to *χθονός* (with Wecklein). It is slightly more probable, how-



κατέσχετ' οὐτ' εὖορμον οὐτ' οἰκουμένην;  
 ποίας †πάτρας ἂν ἡ γένους ὑμᾶς ποτε  
 τύχοιμ' ἂν εἰπών; σχῆμα μὲν γὰρ Ἑλλάδος  
 στολῆς ὑπάρχει προσφιλεστάτης ἐμοί·  
 φωνῆς δ' ἀκοῦσαι βούλομαι· καὶ μή μ' ὀκνῶ 225  
 δείσαντες ἐκπλαγῆτ' ἀπηγριωμένον,  
 ἀλλ' οἰκτίσαντες ἄνδρα δύστηνον, μόνον,  
 ἔρημον ὧδε κᾶφιλον \*κακούμενον,  
 φωνήσατ', εἵπερ ὥς φίλοι προσήκετε.  
 ἀλλ' ἀνταμείψασθ'· οὐ γὰρ εἰκὸς οὐτ' ἐμὲ 230  
 ὑμῶν ἀμαρτεῖν τοῦτό γ' οὐθ' ὑμᾶς ἐμοῦ.  
 NE. ἀλλ', ὦ ξέν', ἴσθι τοῦτο πρῶτον, οὐνεκα  
 Ἑλληνέες ἐσμεν· τοῦτο γὰρ βούλει μαθεῖν.  
 ΦΙ. ὦ φίλτατον φώνημα· φεῦ τὸ καὶ λαβεῖν

222 *πάτρας ἂν ὑμᾶς ἡ γένους* L: *πάτρας ὑμᾶς ἂν ἡ γένους* A. Triclinius, *ποίας πάτρας ἂν ἡ γένους ὑμᾶς ποτε*. Bergk and Schneidewin wrote *πάτρας ἂν ὑμᾶς ἡ γένους*: Dindorf gives *ἂν ὑμᾶς πατρίδος ἡ γένους*. So Heimreich, but with *πόλεως*. 224 Nauck deletes this verse. To make it tolerable, he thinks, *γαίας* for *στολῆς* would at least be necessary. 228 *κᾶφιλον*] *κἀφίλως* Wecklein.—*κακούμενον* Brunck: *καλούμενον* MSS. Other conjectures are, *καλούμενοι* (Meineke): *κώλούμενον* (Bergk): *ἀλώμενον* (with γ' prefixed, Toup; with κ', Erfurdt; with μ', Wecklein):

ever, that the second *πάτρας* arose from the eye glancing back. Thus in *Ani.* 831 L has *τάκει* (for *τέγγει*), due to *τακομέναν* in 828. In v. 222 we might conjecture *ποίας πόλεως*. (For *πόλεως* in the 2nd place of the senarius, cp. *O. T.* 630.) The series of questions in vv. 220—222 would then correspond with the Homeric *τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδὲ τοκῆς;* (*Od.* i. 170.)

221 *κατέσχετ'*. *κατέχειν* (sc. *ναῦν*, though *νηϊ* is sometimes added) *εἰς τόπον* is the usu. prose constr., but poets use also a simple acc., as Eur. *Helén.* 1206 *ποδαπὸς δ' ὅδ' ἄνῃρ καὶ πόθεν κατέσχε γῆν*; The difference between *κατέχω* and *προσέχω* (236) is like that between 'to put into harbour' and 'to touch at'; i.e., the latter implies a further destination; the former does not necessarily imply it, though it does not exclude it (cp. 270).

222 On the grounds given in n. on 220, I conjecture *πόλεως* instead of *πάτρας*. But this does not affect the question of metre. It is more probable that, with Triclinius, we ought simply to place *ὑμᾶς* after *γένους* than (1) that Soph. wrote *ποίας πάτρας* (or *πόλεως*) *ὑμᾶς ἂν*, κ.τ.λ.,—

a verse like 101: or (2) that we should read *ποίας ἂν ὑμᾶς πατρίδος*, with Dind., who remarks that *πατρίδος* holds that place in *O. T.* 641, 825, *O. C.* 428.

228 f. *τύχοιμ' ἂν εἰπών*, be right in calling. Aesch. *Ag.* 1232 *τί νυν καλοῦσα δυσφίλεις δάκος | τύχοιμ' ἂν*; So κυρῶ *El.* 663. For the doubled *ἂν*, cp. *O. T.* 339 n.—*σχῆμα* κ.τ.λ. The sense is, *σχῆμα στολῆς ὑπάρχει Ἑλληνικόν, προσφιλέστατον ἐμοί*. But, instead of that, we have *σχῆμα ὑπάρχει (σχῆμα) Ἑλλάδος στολῆς*, and the epithet (*προσφιλέστατον*), which would more naturally go with *σχῆμα*, is joined to *στολῆς*:—'the fashion is, to begin with, (*ὑπάρχει*,) that of Hellenic garb,—the garb which I love best.' The *σχῆμα* (*habitus*) denotes the general 'fashion,' or effect to the eye: *στολή* Ἑλλάς refers to the actual garments distinctive of Hellenes, such as *χιτῶν* and *ιμάτιον*. Cp. Eur. fr. 476 *Τευθράντιον δὲ σχῆμα Μυσίας χθονός* (the fashion of garb worn by the people of Teuthrania in Mysia). In Eur. *I. T.* 246 *ποδαποί; τίνας γῆς ὄνομ' ἔχουσιν οἱ ξένοι*; Monk conjectured *σχῆμ'* for *ὄνομ'*.—Nauck rejects this verse, because the hero loves

into this land, that is harbourless and desolate? What should I deem to be your city or your race?

The fashion of your garb is Greek,—most welcome to my sight,—but I fain would hear your speech: and do not shrink from me in fear, or be scared by my wild looks; nay, in pity for one so wretched and so lonely, for a sufferer so desolate and so friendless, speak to me, if indeed ye have come as friends.—Oh, answer! 'Tis not meet that I should fail of this, at least, from you, or ye from me.

NE. Then know this first, good Sir, that we are Greeks,—since thou art fain to learn that.

PH. O well-loved sound! Ah, that I should indeed be

κάτωμενον (Faehse): παρειμένον (Reiske): πωλούμενον (Bentley): καὶ φίλων τηγόμενον (Seyffert): χωλούμενον (Wakefield). 280 ἀνταμείψασθ'] L has βε (meaning, ἀνταμείβεσθε) written over ψ by S. 281 τοῦτό γ' τοῦδέ γ' Wunder. 284 τὸ καὶ λαβεῖν] Reiske conj. τό μ' οὐ λαβεῖν: Blaydes, τὸ μὴ λαβεῖν.

the land, not the clothes, of Hellas; and because he cannot yet be sure that these Greeks are friends.

226 f. δὲ κνψ κ.τ.λ. It seems simplest and best to construe thus: καὶ μὴ δὲ κνψ ἐκπλαγῆτε, δέισαντές με ἀπηγριωμένον (cp. Eur. *I. A.* 1535 ταρβοῦσα τλήμων κάκτε-πληγμένη φόβῳ); though ἐκπλαγῆτε could directly govern με (*El.* 1045 οὐδὲν ἐκπλαγεῖσά σε). In *O. C.* 1625 στήσαι φόβῳ δέισαντας ἐξαίφνης τρίχας, the dat. is causal ('through fear'): in *Tr.* 176, φόβῳ...ταρβοῦσαν, it has an adverb. force ('sorely afraid'; cp. *O. T.* 65).

ἀπηγριωμένον, made like to an ἄγριος, or wild man: cp. the description of Philoctetes, as Diomedes and Odysseus found him at Lemnos, in Quintus Smyrnaeus 9. 364 ff.: αὐαλέαι δὲ οἱ ἀμφὶ κόμαι περὶ κρατὶ κέχυντο | θηρὸς ὅπως ὀλοοῖο... | καὶ οἱ πᾶν μεμάραντο θέμας, περὶ δ' ὅστέα μόνον | βινὸς ἔην, ὅλοη δὲ παρηλθας ἀμφέχυντ' αὐχμη | λευγαλέον ρυπώντος. Attius *Phil.* fr. 14 *quod te obsecro, aspernabilem ne hac tætritudine mea me inculta faxit.* Cp. Tennyson, *Enoch Arden*: 'Downward from his mountain gorge | Stept the long-haired long-bearded solitary, | Brown, looking hardly human, strangely clad'...

228 κακοῦμενον, suffering hardship. Cp. Eur. *Helen.* 268 πρὸς θεῶν κακοῦται (he suffers reverses). Plat. *Legg.* 931 d τῶν κακούντων ἢ κακουμένων, those who inflict or who suffer injury. This is a certain correction of the vulg. καλοῦμενον, which cannot be defended either

as (1) pass., 'called,'—explained by Blomfield as being here little more than *δντα*: or (2) midd., 'invoking' you. Soph. once uses the midd., *O. C.* 1385 (ἀράς) ἀς σοι καλοῦμαι: but here the obscurity would be extreme.

280 f. ἀλλ', appealing, 'nay' (*O. C.* 237 n.).—ὁμῶν ἀμαρτεῖν τοῦτό γ', lit., to be disappointed, in regard to this, on your part. The gen. ὁμῶν is not construed directly with ἀμαρτεῖν (as though 'to fail of you' meant 'to be repulsed by you'), but is like the gen. in *O. T.* 580 πάντ' ἐμοῦ κομίζεται ('from me'), *id.* 1163 ἐδεξάμην δέ του. The acc. τοῦτο, again, is not directly governed by ἀμαρτεῖν, but is analogous to the acc. of pronouns or adjectives which can stand, almost adverbially, after τυγχάνω and κυρῶ, as Aesch. *Ch.* 711 τυγχάνειν τὰ πρόσφορα: see *O. T.* 1298 n. In L the reviser has written εἰς τοῦτο over τοῦτο, showing that he understood it thus. Cp. Eupolis fr. 25 λέγ' εἶπ' οἱ πῶς, κοῦδὲν ἀνυχήσεις ἐμοῦ (so Meineke, with Priscian 18. 1175, who has καὶ οὐδὲν: though Bekker *Anecd.* 462 gives οὐ γὰρ). Thus Wunder's change of τοῦτό γ' to τοῦδέ γ' seems needless, though the double gen. could be illustrated by 1315 (cp. *O. C.* 1170 n.), and the phrase by Eur. *Med.* 867 οὐ τὰν ἀμάρτοις τοῦδέ γ', ἀλλ' ἀκούσομαι.

282 ἀλλ', in assent: 48 n.—οὐνεκα = ὅτι: *Am.* 63 n.

284 f. φεῦ, expressing joyful wonder: Ar. *Av.* 1724 ὦ φεῦ φεῦ τῆς ὥρας, τοῦ

- πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν χρόνῳ μακρῷ. 235  
 τίς σ', ὦ τέκνον, προσέσχε, τίς προσήγαγεν  
 χρεία; τίς ὁρμή; τίς ἀνέμων ὁ φίλτατος;  
 γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἶ.  
 NE. ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου  
 Σκύρου· πλέω δ' ἐς οἶκον· αὐδῶμαι δὲ παῖς 240  
 Ἀχιλλέως, Νεοπτόλεμος. οἴσθα δὴ τὸ πᾶν.  
 ΦΙ. ὦ φίλτατον παῖ πατρός, ὦ φίλης χθονός,  
 ὦ τοῦ γέροντος θρέμμα Λυκομίδους, τίνι  
 στόλῳ προσέσχες τήνδε γῆν, πόθεν πλέων;  
 NE. ἐξ Ἰλίου τοι δὴ τανῦν γε ναυστολῶ. 245  
 ΦΙ. πῶς εἶπας; οὐ γὰρ δὴ σύ γ' ἦσθα ναυβάτης  
 ἡμῖν κατ' ἀρχὴν τοῦ πρὸς Ἴλιον στόλου.

236 τίς σ', ὦ τέκνον, προσέσχε] For τίς σ', Wakefield conj. τί σ'. For προσέσχε, Blaydes conj. προῦπεμψε, προῦτρεψε, σ' ἐπεμψε (omitting the σ' after τίς), or πρόσημα. Nauck, τίς, ὦ τέκνον, σε τόλμα. Cavallin, τίς ὦν προσέσχες, τίς προσήγαγεν

κάλλους.—τὸ καὶ λαβεῖν, 'that I should *é*en, really, have received....' Cp. Eur. *Med.* 1051 ἀλλὰ τῆς ἐμῆς κάκης, | τὸ καὶ προσέσθαι μαλθακοὺς λόγους φρενί ('nay, out upon my cowardice,—that I should *e*'en have admitted such soft pleadings to my soul!'). Xen. *Cyr.* 2. 2. 3 εἶπε πρὸς αὐτόν· Τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν ('to think that...!').—τοιούδ' ἀνδρὸς, not merely a Greek, but one of such gentle breeding as is announced by the stranger's mien and speech.—ἐν χρόνῳ μακρῷ, *after* it: cp. Eur. *Phoen.* 305 χρόνῳ σὺν ὄμμα μυρία ἐν ἀμέραις | προσεΐδον: *O. C.* 88 n.

236 προσέσχε has been much suspected, because προσέχω, in its nautical use, means, 'touch at' a place, not, 'cause one to touch at it.' But προσέχω, as 'touch at,' meant properly, 'to guide one's ship towards' (*Her.* 9. 99 προσσχόντες τὰς νέας),—ναῦν being commonly understood. Where prose, then, would say, τίνος χρήζων προσέσχες (τὴν ναῦν); poetry might surely say, τίς χρεία προσέσχε σε; 'what need guided thy course to land?' It may be added that προσήγαγεν is itself an argument for προσέσχε. 'Brought thee to this shore,—aye, brought thee to my side.' προσέσχε implies only a passing visit to the coast; προσήγαγε supplements it in a way suitable to the forlorn man's eager hope.

237 ε. τίς ἀνέμων ὁ φίλτατος;=τίς

(ἀνεμος), ἀνέμων ὁ φίλτατος (ὦν); the art. emphasizes the superl.: see n. on *Ani.* 100 τὸ κάλλιστον...τῶν προτέρων φάος.—γέγωνε, imperat. of the perf. γέγωνα, of which the subjunct. γεγώνω occurs *O. C.* 213 (n.).—ὅπως εἰδῶ without *ἄν*, as *Ani.* 776, *Al.* 6, etc.: *O. C.* 889 λέξασθ', ὡς εἰδῶ τὸ πᾶν.

239 ε. γένος, acc. of respect: *El.* 706 Αἰνῖαν γένος: fr. 61. 3 κάργελι γένος. Verg. *Aen.* 8. 114 *Qui genus* (sc. estis)?—Σκύρου: for the gen., cp. *O. T.* 236 n. Scyros (still *Skýro*), the small island, about 25 miles long from N.W. to S.E., which lies about 35 miles E. of Euboea, nearly in the latitude of Trachis. In 469 B.C. Cimon expelled the predatory Dolopes from the island, and brought the reputed remains of Theseus to Athens. Scyros then became a possession of the Athenians, in whose estimation it was a dreary and insignificant little place ([*Dem.*] or. 52 § 9): Σκυρία ἀρχή suggested the same idea as *vacuis aedilis Ulubris*. The name means 'stony.' σκύρος (δ), which Curtius connects with ξέω 'to scrape,' was used to denote 'chips from hewn stones' (λατύπη). At Cyrene the σκυρωτή ὁδός (*Pind. P.* 5. 93) was not a 'paved' road, but a road 'hewn' out of the solid rock.—Cp. Apollodorus 3. 13. 8: 'Thetis, in the foreknowledge that Achilles must perish if he went to the war, disguised him in woman's attire, and

greeted by such a man, after so long a time! What quest, my son, hath drawn thee towards these shores, and to this spot? What enterprise? What kindest of winds? Speak, tell me all, that I may know who thou art.

NE. My birthplace is the seagirt Scyros; I am sailing homeward; Achilles was my sire; my name is Neoptolemus:—thou know'st all.

PH. O son of well-loved father and dear land, foster-child of aged Lycomedes, on what errand hast thou touched this coast? Whence art thou sailing?

NE. Well, it is from Ilium that I hold my present course.

PH. What? Thou wast not, certainly, our shipmate at the beginning of the voyage to Ilium.

σε, παῖ. 237 τίς ἀνέμων] τίς δ' ἀνέμων L. 241 οἶσθα δὴ τ, οἶσθ' ἤδη L. 242 ὦ φίλης] ὦ κ' φίλης Blaydes. 245 ἐξ Ἰλίου τοι] Burges conj. ἐξ Ἰλίου γῶ.—δὴ τανῦν Buttman: δὴ τα νῦν (sic) L. 246 οὐ γὰρ δὴ] In L the 1st hand wrote οὐ δὴ γὰρ. The δὴ has been erased, and, as there was not room to insert it between γὰρ and σύ γ', it has been written immediately over γὰρ by S. Several of the later

left him, as a girl, in Scyros. There he grew up, and married Deidameia (Δηιδάμεια) daughter of Lycomedes [king of Scyros]; and a son was born to them, Pyrrhus, afterwards called Neoptolemus.

241 Νεοπτόλεμος: ———: cp. 4 n.—οἶσθα δὴ τὸ πᾶν: cp. 389: 1240: *Ani.* 402 πάντ' ἐπίστασαι, n.

242 ὦ φίλης χθονός, O thou (who belongest to) a dear land. The possessive gen. can thus be used, without a subst., just as the gen. of origin (a special form of the possessive) is so used, *Ani.* 379 ὦ δύστηνος | καὶ δύστηνον πατρός. We cannot well repeat παῖ with ὦ φίλης χθονός, because, though classical idiom allowed παῖδες Ἑλλήνων, it would hardly allow παῖς Ἑλλάδος in the fig. sense, 'a son of Greece.' That would mean rather, 'a boy belonging to Greece' (cp. Ἑλλάδος νεανίας, *Eur. I. A.* 52). It seems needless to write ὦ κ' φίλης χθονός.

243 ε. θρέμμα Δυκομήδους, because the infant Neoptolemus was left to the care of his maternal grandfather, Lycomedes (239 n.), after his father had gone to Troy. Cp. *Il.* 19. 326 (Achilles speaks) δε Σκύρω μοι ἐνι τρέφεται φίλος νιός. In *O. T.* 1143 θρέμμα = 'foster-son.'—στόλῳ (causal dat.), mission, errand: *O. C.* 358 τίς σ' ἐξήρεν ἄκοθεν στόλος;—προσίσχες...γῆν. The usual dative would be awkward here, on account of τίνι στόλῳ: and the acc. is warranted by the analogy of κατέχω γῆν as = κατέχω εἰς γῆν

(221 n.): cp. 355 f. In Polyb. 2. 9. 2 μέρος δέ τι (τῶν λέμβων) προσέσχε τὸν Ἐπιδαμνίων λιμένα, Bekker is probably right in adding πρὸς before τόν.—After γῆν a comma seems better than a note of interrogation: cp. τίς πόθεν εἰς, etc. (220 n.).

245 ἐξ Ἰλίου τοι δὴ κ.τ.λ. Here τοι = 'you must know,' and δὴ = 'then' (i.e., 'since you ask me'). The effect of the particles (which could be properly represented only by voice and manner) is to give an easy, ready tone to the answer. Cp. n. on *O. T.* 1171 (though the tone there is somewhat different) κείνου γέ τοι δὴ παῖς ἐκλήξεθ'. Burges thinks that τοι δὴ, without a preceding γε, is strange, and conjectures γῶ δὴ. But τοι and δὴ have each their proper force, which does not depend on γε: and here a γε before τοι would have over-emphasised Ἰλίου.

246 ε. οὐ γὰρ δὴ σύ γ': (How can you be coming from Troy?),—for you certainly did not go there with us at first. For this use of οὐ γὰρ δὴ...γε in rejecting an alternative supposition, see *O. C.* 110 n.—The order of the words almost compels us to join κατ' ἀρχὴν τοῦ...στόλου: cp. Plat. *Legg.* 664 ε κατ' ἀρχὰς τῶν λόγων. Then ἦσθα ναυβάτης (cp. 1027) ἡμῶν (dat. of interest) = 'sailedst in our fleet.' But it would also be possible to join ναυβάτης with τοῦ στόλου (partitive gen., cp. 73), taking κατ' ἀρχὴν as = 'originally.'

- NE. ἦ γὰρ μετέσχεσ καὶ σὺ τοῦδε τοῦ πόνου;  
 ΦΙ. ὦ τέκνον, οὐ γὰρ οἶσθ' ἄν γ' εἶδον οὐδεπώποτε;  
 NE. πῶς γὰρ κάτοιδ' ὃν γ' εἶδον οὐδεπώποτε; 250  
 ΦΙ. οὐδ' ὄνομ' ἄρ' οὐδὲ τῶν ἐμῶν κακῶν κλέος  
 ἦσθον ποτ' οὐδέν, οἷς ἐγὼ διωλλύμην;  
 NE. ὡς μηδὲν εἰδὸτ' ἴσθι μ' ὦν ἀνιστορεῖς.  
 ΦΙ. ὦ πόλλ' ἐγὼ μοχθηρός, ὦ πικρὸς θεοῖς,  
 οὐ μηδὲ κληδῶν ὦδ' ἔχοντος οἴκαδε 255  
 μηδ' Ἑλλάδος γῆς μηδαμοῦ διῆλθέ \*πῶ.  
 ἀλλ' οἱ μὲν ἐκβαλόντες ἀνοσίως ἐμὲ  
 γελῶσι σῖγ' ἔχοντες, ἡ δ' ἐμὴ νόσος  
 αἰεὶ τέθηλε καπὶ μεῖζον ἔρχεται.  
 ὦ τέκνον, ὦ παῖ πατρὸς ἐξ Ἀχιλλέως, 260

MSS. have οὐ γὰρ without δὴ. 249 οἶσθ' μ' L: οἶσθ' γ' r. 250 ὃν γ'] γ' was omitted by Triclinius. Hence it is absent from T, and from other Triclinian MSS., as R; and based on the ed. of Turnebus, who followed T (see O. C., Introd., p. liv.). The Aldine, based on A, retains γ', and so Brunck. 251 οὐδ' ὄνομ' οὐδὲ L, with most of the later MSS.: οὐδ' ὄνομ' A. Erfurd's insertion of ἄρ' has

248 ἦ γὰρ in eager question: 312, 654, O. C. 64.—πόνου, of warfare, the peculiarly Homeric use (as *Il.* 11. 601 εἰσπορών πόνον αἰπὸν ὠκὰ τε δακρυέσσαν), also freq. in Herod. (9. 27 ἐν τοῖσι Τρωϊκοῖσι πόνουσι): cp. Eur. *Cycl.* 107 ἐξ Ἰλίου τε καπὸ Τρωϊκῶν πόνων.

249 ε. οὐ γὰρ...; As in ἦ γὰρ (248) and πῶς γὰρ (250), the γὰρ marks surprise ('your words are strange,—for...' etc.).—οἶσθ' κάτοιδ', as *Ani.* 1063 f. ἴσθι...κάτισθι: *El.* 922 H.A. οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει. XP. πῶς δ' οὐκ ἐγὼ κάτοιδ' ἄ γ' εἶδον ἐμφανῶς;—πῶς...κάτοιδ'; 'how do I know?'=of course I do not know.' This form is more emphatic, because more direct, than πῶς ἂν ᾔδη (or εἶδειην), or πῶς ἐμελλον εἰδέναι; But it is rare except in affirmation (i.e., with πῶς οὐ...), as in *El.* l.c.; Xen. *Oecon.* 18 § 3 τοῦτο μὲν οἶσθα...τί δ' οὐκ, ἔφην ἐγώ, οἶδα; See, however, Her. 1. 75 κῶς γὰρ...διέβησαν αὐτόν; (= 'how can they have crossed the river?').

251 ε. ὄνομ' ἄρ' is better than ὄνομα γ' (cp. fr. 315 ὑμεῖς μὲν οὐκ ἄρ' ἦστε τὸν Προμηθεά;). The variant οὐδ' ὄνομ' might seem to favour οὐ τοῦτον, but the latter (without ἄρα) would be too abrupt: οὐδ' is clearly genuine. More probably ὄνομ' (a form unknown to Tragedy)

was merely a late attempt to mend the metre.—Ph. here asks, in effect: 'Finding me, a lonely sufferer, here in Lemnos, cannot you guess who I am?'—and the youth answers, No. This is quite consistent with 261, where Ph. assumes that his name, when announced, will be recognised. Neoptolemus might have heard of him as possessing the bow of Heracles (262), and yet not have heard of him as suffering on Lemnos. We could not join ὄνομα, as='mention,' with κακῶν.—διωλλύμην, all these ten years, while my former comrades have been active at Troy.

253 ἴσθι μ' ὡς μηδὲν εἰδὸτ', rest assured that I know nothing. ὡς marks the mental point of view ('regard me in the light of one who knows nothing'): distinguish this use of it from that in 117 (n.). μηδὲν is generic (170 n.), not due to the imperat.: cp. 415; *Ani.* 1063 ὡς μὴ μπόλησων ἴσθι τὴν ἐμὴν φρένα. For ὡς cp. also below, 567: O. T. 848.

254 πόλλ' adv., 'very': O. C. 1514 n.—πικρὸς: schol. ἐχθρός. Cp. Eur. *Phoen.* 955 (a soothsayer) ἦν μὲν ἐχθρὰ σμήνηνα τύχη, | πικρὸς καθέστηχ' οἷς ἂν οἰωνοσκοπῇ, 'odious.' Hence the conject. στυγνός (Nauck) is wholly needless. The active sense, 'hostile,' is more freq., as *Ai.* 1359 νῦν φίλοι καθίσι πικροί.

NE. Hadst thou, indeed, a part in that emprise?

PH. O my son, then thou know'st not who is before thee?

NE. How should I know one whom I have never seen before?

PH. Then thou hast not even heard my name, or any rumour of those miseries by which I was perishing?

NE. Be assured that I know nothing of what thou askest.

PH. O wretched indeed that I am, O abhorred of heaven, that no word of this my plight should have won its way to my home, or to any home of Greeks! No, the men who wickedly cast me out keep their secret and laugh, while my plague still rejoices in its strength, and grows to more!

O my son, O boy whose father was Achilles,

been generally approved. Bothe conj. οὐδ' ὄνομά γ': Martin, οὐ τοῦνομ': Blaydes, οὐδ' ὄνομα τοῦμόν οὐδ' ἐμῶν κακῶν κλέος. 258 ἀνιστορεῖς] ἀν ἱστορεῖς L.

255 ε. Nauck brackets ὥδ' ἔχοντος... γῆς, so as to leave one ν., οὐ μὴδὲ κληθὼν μῆδαμὸν διήλθε πον.—For μὴδ' Ἑλλάδος, Herm. reads μήθ' Ἑλλάδος, with the Aldine.—For πον, Blaydes gives πω (conjecturing also μῆδαμοί... ποί). For διήλθε πον, Nauck

255 ε. οὐ μὴδὲ κ.τ.λ., a man of whom no report (the generic μὴ, 170 n.).—οἰκάδε, to Malis (4 n.),—where the tidings would have had a special interest: μὴδ' Ἑλλάδος γῆς μῆδαμὸν, nor in any part of Hellas (for the gen., cp. 204 τῇδε τόπων n.). As Neoptolemus is coming from Troy, the words have more force if we suppose the poet to use 'Ἑλλάς in the larger sense which was so familiar in his own day,—as including all lands inhabited by Greeks. Thus the 'Ἑλλάς of Her. comprises Ionia (i. 92) and Sicily (7. 157); and Soph. himself (*Tr.* 1060) has οὐθ' Ἑλλάς οὐτ' ἀγλωσσος. The thought will then be, 'he had not heard of me from the mainland of Greece before he left Scyros; nor has he heard of me, since he has been at Troy, from any part of the Greek world.' It is no objection, of course, that the Homeric poems do not recognise the Greek colonies in Asia Minor; the Attic drama was not careful in such matters. Even, however, if we restricted Ἑλλάδος γῆς to Greece Proper, it would still be natural that Ph. should say, 'neither to Malis, nor to any part of Greece.' Nauck, thus limiting Ἑλλάς, pronounces the distinction unmeaning; he further objects to ὥδ' ἔχοντος (because Ph. means that, not merely his plight, but his existence, is unknown); and therefore rejects ὥδ' ἔχοντος οἰκάδε | μὴδ' Ἑλλάδος γῆς.—μῆδαμὸν need not be changed to μῆδαμοί: cp. *O. C.* 1019 ὁδοῦ... τῆς ἐκοί (= ἐκείσε): *El.* 1099 ὁδοιποροῦ-

μεν ἐνθα (= αὐτῷ) χρῆζομεν.—πω should prob. be read instead of πον. The long lapse of time imagined renders πω forcible; while πον could mean only, 'I ween'; it could not go with μῆδαμὸν as='to no place whatsoever.' In *O. C.* 1370, where πω is certain, L has πον from the first hand. In fr. 467, again, λόγῳ γὰρ ἔλκος οὐδὲν οἶδά πον τυχεῖν, the correction πω (Dindorf) is clearly right.

258 ε. στυ' ἔχοντες, i.e., saying nothing about Ph.'s fate, but allowing it to pass out of men's minds. Cp. *Al.* 954 ἢ ῥα κελαινῶπαν θυμὸν ἐφυβρίζει πολύτλας ἀνὴρ, | γελᾷ δὲ τοῖσδε μαινομένοις ἀχεσιν | πολλὸν γέλωτα.—τῆθ' ἔλ: *El.* 260 (πῆματα) θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὀρώ.—καπὶ μείζον ἔρχεται: cp. *O. T.* 638 (οὐ) μὴ τὸ μῆδεν ἀλγος εἰς μέγ' ὀσσετε; Thuc. 1. 118 § 2 ἐπὶ μέγα ἐχώρησαν δυνάμεις; 4. 117 ἐπὶ μείζον χωρήσαντος αὐτοῦ (when he had made further progress).

260 ε. ἔξ: cp. 910: *Ant.* 193 παίδων τῶν ἀπ' Οἰδίου, n.—ἔξ' εἰμ' ἐγώ σοι (ethic dat.) κείνος: cp. *El.* 665 ἦδε σοι κείνη πάρα: *O. C.* 138 ὁδ' ἐκείνος ἐγώ, n.—κλύεις, pres., knowest by hearsay: cp. 591: *O. T.* 305 εἰ καὶ μὴ κλύεις τῶν ἀγγέλων: *O. C.* 792 ὅσῳ περ κακ' ἀσφαφέστερων κλύω.—τῶν Ἑρ... ὀπλων: the bow given by Apollo to Heracles, and by him to Ph., as a reward for kindling the pyre on Oeta: cp. 198 n., 670 n.—δεσπότην: cp. Aesch. *Th.* 27 τοιῶνδε δεσπότης μαντευμάτων. So dominus.

ὁδ' εἴμ' ἐγὼ σοι κέῃος, ὃν κλύεις ἴσως  
 τῶν Ἑρακλείων ὄντα δεσπότην ὄπλων,  
 ὁ τοῦ Ποίαντος παῖς Φιλοκτῆτης, ὃν οἱ  
 δισσοὶ στρατηγοὶ χῶ Κεφαλλήνων ἀναξ  
 ἔρριψαν αἰσχροῦς ὡδ' ἔρημον, ἀγρία 265  
 νόσῳ καταφθίνοντα, \*τῆς ἀνδροφθόρου  
 πληγέντ' ἐχίδνης ἀγρίῳ χαράγματι·  
 ξὺν ἧ μ' ἐκείνοι, παῖ, προθέντες ἐνθάδε  
 ῥχοντ' ἔρημον, ἡνίκ' ἐκ τῆς ποντίας  
 Χρύσης κατέσχον δεῦρο ναυβάτη στόλῳ. 270  
 τότ' ἀσμενοὶ μ' ὡς εἶδον ἐκ πολλοῦ σάλου  
 εὐδοντ' ἐπ' ἀκτῆς ἐν κατηρεφεὶ \*πέτρᾳ,  
 λιπόντες ῥχονθ', οἷα φωτὶ δυσμόρῳ  
 ῥάκη προθέντες βαιὰ καὶ τι καὶ βορᾶς  
 ἐπωφέλημα σμικρόν, οἷ' αὐτοῖς τύχοι. 275

proposes διήλυθεν, or διήλθε γῆς.

264—269 R. Prinz, suspecting an interpolation, would reduce these six vv. to three, viz., δισσοὶ στρατηγοὶ...ἀναξ | πληγέντ'...χαράγματι | ἔρριψαν αἰσχροῦς, ἡνίκ' ἐκ τῆς ποντίας | . 265 ἀγρία] Wakefield conj. δόλια. 266 τῆς is due to J. Auratus (who proposed δενδροφθόρου): τῆσδ'

268 f. ὃν οἱ: for the art. at the end of the v., see on *Ant.* 409 ἡ κατεῖχε τὸν | νέκυν.—χῶ Κεφαλλήνων ἀναξ: cp. *Il.* 2. 631 αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους: who are there described as inhabiting Ithaca, Zacynthus, Samos (=Cephalenia, first so called in *Her.* 9. 28), and other islands off the coast of Acarnania, as well as part of the mainland itself. So *Od.* 24. 378 (Laertes) Κεφαλλήνεσσιν ἀνάσσουν. Buttmann thinks that both here and in 791 (ὡς ἐνε Κεφαλλήν) the name is used scornfully. Its Homeric associations, at least, are honourable (cp. *Il.* 4. 330, Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί). To assume that the Cephalenians were despised because the Taphii, their neighbours, were pirates (*Od.* 15. 427), seems a little unfair to them. But it is very likely that the name is used, if not with scorn, yet with a tone of dislike,—‘king of those crafty islanders.’ The Athenians had experienced the skill of Cephalenians in laying a deadly ambushade (*Thuc.* 2. 33).

268 ἀγρία is followed by ἀγρίῳ in 267. The effect is certainly unpleasant. But with regard to such repetitions it

must always be remembered that ancient poetry was far less fastidious than modern: see n. on 88 (πρόσσειν). On the other hand, Eustathius, the witness for φουνίῳ in 267 (cp. cr. n.), was frequently loose in citation: see *Ant.*, append., p. 249. The recurrence of ἔρημον in 269 offends less, but is noteworthy. It is not surprising that interpolation should have been suspected. Three views have been held. (1) Prinz would reduce vv. 264—269 to three (see crit. note). This reconstruction is too violent to be probable. (2) Nauck would omit the words ἔρημον, ἀγρία | νόσῳ καταφθίνοντα. But ξὺν ἧ in 268 confirms νόσῳ: it could not refer to ἐχίδνης. And ξὺν ῥ would hardly have become ξὺν ἧ. (3) A. Jacob proposed to omit vv. 268—70. This would obviate the repetition of ἔρημον, and of ῥχοντ' (273); but it would also suppress the notice of Chrysè; which, however, Ph. would naturally mention, as he supposes that the whole story is new to the youth. I believe that there has been no interpolation, though Soph. has written with some verbal negligence. The point of vv. 264—267 is the putting ashore (ἐρ-

behold, I am he of whom haply thou hast heard as lord of the bow of Heracles,—I am the son of Poeas, Philoctetes, whom the two chieftains and the Cephallenian king foully cast upon this solitude, when I was wasting with a fierce disease, stricken down by the furious bite of the destroying serpent; with that plague for sole companion, O my son, those men put me out here, and were gone,—when from sea-girt Chrysè they touched at this coast with their fleet. Glad, then, when they saw me asleep—after much tossing on the waves—in the shelter of a cave upon the shore, they abandoned me,—first putting out a few rags,—good enough for such a wretch,—and a scanty dole of food withal:—may Heaven give them the like!

MSS. The conject. of Musgrave, τῇδ' (to agree with νόσῳ), is received by Seyffert. 267 ἀγρίῳ MSS.: φονίῳ Schneidewin, from Eustath. *Opusc.* 324, 60 τὸ τῆς ἐχιδνῆς φόνιον χάραγμα. 268 προθέντες] Tournier conj. προδόντες. 271 ἄσμενοι MSS.: ἄσμενον Dindorf. 272 πέτρα Blaydes: πέτρῳ MSS.

ριψαν): that of 268—270, the desertion (ψυχοντ').

266 ε. τῆς...ἐχιδνῆς, that which guards Chrysè's shrine (1327). The definite art. is sufficiently natural, as Ph. is following the train of his own memories,—even if he supposes that N. has not heard of the ἐχιδνα before (cp. 255).—χάρῳματι, the rent left by the serpent's bite: cp. *Anacreontea* 26 πυρὸς χάραγμα (brand of fire,—on horses): [Eur.] *Rhes.* 73 νῶτον χαραχθεὶς (wounded).

268 ε. ξὺν ᾗ, referring to νόσῳ,—‘in company with’ it,=ἡ ξυνόντα, cp. 1022: *O. T.* 17 σὺν γῆρᾳ βαρεῖς.—ψυχοντ' would probably follow ἔρημον, but gains emphasis by coming first; for the irregular order of words, cp. *O. T.* 1251 n.—τῆς ποντίας Χρύσης, the small island near Lemnos (see n. on 8 ff., and *Intro.*). κατίσχον: 221 n.

271 ε. ἄσμενοι, because they could now slip away without being vexed by his entreaties and reproaches. The word adds an effective touch to the picture of their heartlessness. Dindorf's ἄσμενον (received by Nauck and Blaydes) is far weaker; nor is it suitable. In *Lys.* or. 1 § 13 ἐκάθειδον ἄσμενοι means, ‘I gladly went to sleep’ (inchoative imperf.). Here, however, ἄσμενον εἰδόντα would mean, not ‘gladly going to sleep,’ but ‘gladly sleeping,’—as though with conscious satisfaction.—ἐκ πολλοῦ σάλου, after the

rough passage from the islet of Chrysè to Lemnos (see on 8 ff.). Cp. *Ant.* 150 ἐκ ...πολέμων: *id.* 163 πολλῶ σάλῳ σείσαντες.

κατηρεφεί, roofed over, *i.e.*, here, over-arching,—forming a cave; cp. *Ant.* 885 n.—πέτρα, ‘a rock,’ is a necessary correction of πέτρον, ‘a stone.’ πέτρον is never used in the larger sense, nor could the epithet here justify such a use. Cp. *Xen. An.* 4. 3. 11 ἐν πέτρᾳ ἀνθρώποι: but *id.* 7. 12 οὐδεὶς πέτρον (*i.e.*, none of the λίθοι mentioned in § 10) ἀνθρώπων ἠνέχθη.

278 ε. οἷα, adv.,=ὥς, cp. 293, *O. T.* 751: φῶτι δυσμόρῳ, as for some poor wretch, some beggar, for whom their least gifts were good enough. Cp. *Ar. Ach.* 424 ἀλλ' ἡ Φιλοκτήτου τὰ τοῦ πτωχοῦ λέγεις; (*sc.* ῥάκη). Not, ‘rags such as my wretched state required’ (*i.e.* for dressing his wound, cp. 39).—καί τι καί: cp. 308: fr. 304 καὶ δὴ τι καὶ παρῖκα τῶν ἀρτυμάτων: *Thuc.* 1. 107 καὶ τι (adv.) καὶ τοῦ δήμου καταλύσει ὑποψία: *id.* 2. 17 καὶ τι καὶ Ἰλυθικοῦ μαντείου ἀκροτελευτίων: *Pind. O.* 1. 28 καὶ ποῦ τι (adv.) καὶ βροτῶν φάτις κ.τ.λ.—βορᾶς: to avoid the pollution of directly causing his death by starvation: cp. on *Ant.* 775 φορβῆς τοσούτων ὥς ἄγος μόνον προθεῖς.—οἱ αὐτοῖς τύχοι: cp. 315: *Xen. An.* 3. 2. 3 οἴομαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσιν.



σὺ δὴ, τέκνον, ποίαν μ' ἀνάστασιν δοκεῖς  
 αὐτῶν βεβώτων ἐξ ὕπνου στήναι τύτε;  
 ποῖ ἐκδακρῦσαι, ποῖ ἀποιμῶξαι κακά;  
 ὁρῶντα μὲν ναῦς, ἄς ἔχων ἐναυστόλουν,  
 πάσας βεβώσας, ἄνδρα δ' οὐδέν' ἔντοπον, 280  
 οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσου  
 κάμνοντι συλλάβοιτο· πάντα δὲ σκοπῶν  
 ἡῦρισκον οὐδὲν πλὴν ἀνιάσθαι παρόν,  
 τούτου δὲ πολλὴν εὐμάρειαν, ὦ τέκνον.  
 ὁ μὲν χρόνος δὴ διὰ χρόνου προὔβαινέ μοι, 285  
 κᾶδαι τι βαιῇ τῇδ' ὑπὸ στέγῃ μόνον  
 διακονεῖσθαι· γαστρὶ μὲν τὰ σύμφορα

276 σὺ δὴ] Kvíčala conj. οὐ δὴ: Blaydes writes καὶ μὴν. 278 Burges conj. ποῖ' οὐ δακρῦσαι; ποῖα δ' οἰμῶξαι κακά; (ποῖα μ' οἰμῶξαι τ.) For κακά Nauck conj. μάτην. 281 νόσου L, with most of the MSS.: νόσον or νόσω τ. 282 συμβάλλοιτο L, with the first λ partly erased, and λλάβοιτο written above by S. 283 εἰρισκον L: cp. 288. 285 χρόνος δὴ A: χρόνος οὖν L. Wecklein conj. χρόνος νυν.—διὰ

276 ε. σὺ δὴ (which has been needlessly altered, see cr. n.) suits the earnest appeal: 'try to imagine for yourself what I felt.'—ἀνάστασιν, cogn. acc. with στήναι as = ἀναστήναι (cp. O. T. 50 στάντες τ' ἐς ὀρθόν).

278 ποῖ' ἐκδακρῦσαι (δάκρυα): cp. Eur. Ph. 1344 ὥστ' ἐκδακρῦσαι γ' (burst into tears).—ποῖ' ἀποιμῶξαι κακά, 'what woes I lamented.' This version is recommended (a) by the fact that the following verses develop a picture of the κακά: (δ) by the ordinary use of ἀποιμῶξαι with an acc. of the object deplored, as Ant. 1224: Eur. Med. 31: Alc. 635, 768: Aesch. fr. 134. But another version is also possible: 'shrieked out reproaches.' Here, however, he is speaking rather of his misery than of his resentment.

279 ε. ὁρῶντα ναῦς μὲν βεβώσας, ἄνδρα δὲ κ.τ.λ.: cp. 1136 ὁρῶν μὲν αἰσχροῦς ἀπάτας, στυγνὸν δὲ φῶτ' ἐχθροδοπῶν. In both passages the irregular place of μὲν is due to the writer having begun as if he intended to repeat the partic. of ὁράω: as here, ὁρῶντα μὲν ναῦς...ὁρῶντα δὲ ἄνδρα (O. T. 25 φθίνουσα μὲν...φθίνουσα δ', n.). Cp. Ai. 372 ff., n.

281 οὐχ is equivalent to a repetition of οὐδένα. For ὅστις ἀρκέσειεν, cp. 693 f. παρ' ᾧ...ἀποκαύσειεν (where, as here, the sentence is negative). Eur. I. T. 588 ff. οὐδένα γὰρ εἶχον ὅστις Ἀργύθεν μολῶν | εἰς Ἄργος αἰθεῖς τὰς ἐμὰς ἐπιστολάς | πέμψειε. And in a positive sentence, Soph. Tr. 903

κρύψας' ἐαυτὴν ἐνθα μὴ τις εἰσίδοι. The relative clause with the optative is, in such instances, virtually a final clause (as here, 'no one to help'). Instead of such an optative, we usually find in Attic the fut. ind., even after a secondary tense; as if here we had οὐχ ὅστις ἀρκέσει: e.g. Xen. H. 2. 3. 2 ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλίσθαι, οἱ τοὺς πατρίους νόμους συγγράψουσι.

The origin of this use of the optative is disputed. (1) According to one view, it is an extension of the deliberative use. From the direct question, τίς ἀρκέσει; comes the indirect ἀπορώ ὅστις ἀρκέσει; and, after a secondary tense, ἡπόρουν ὅστις ἀρκέσειεν. (Xen. H. 7. 4. 39 ἡπόρει ὅ τι χρῆσαιο τῷ πράγματι.) In οὐδένα εἶχον ὅστις ἀρκέσειεν the interrogative sense of ὅστις has passed into a purely relative sense, and the clause has become final. For this view, see A. Sidgwick in *Classical Review*, vol. v. p. 148, 1891. (2) Others hold that this optative is simply a potential, equivalent to the optative with ἄν. Prof. W. G. Hale, after a full discussion, decides for this view: see *Transactions of American Phil. Assoc.*, vol. XXIV. pp. 156—205, 1894.

νόσου κάμνοντι συλλάβοιτο, put a helping hand to the disease, i.e., help to lighten its burden, for me in my suffering. As λαμβάνομαι τινος = to lay hold on a thing, so συλλαμβάνομαι τινός

Think now, my son, think what a waking was mine, when they had gone, and I rose from sleep that day! What bitter tears started from mine eyes,—what miseries were those that I bewailed when I saw that the ships with which I had sailed were all gone, and that there was no man in the place,—not one to help, not one to ease the burden of the sickness that vexed me,—when, looking all around, I could find no provision, save for anguish—but of that a plenteous store, my son!

So time went on for me, season by season; and, alone in this narrow house, I was fain to meet each want by mine own service. For hunger's needs

χρόνου] Nauck conj. διὰ πόνου. Blaydes writes, ὁ μὲν χρόνου ποῦς δὴ βραδὺς προῦβαινε μοι. 286 κἀδὲ τι] Wecklein gives ἔδει τε (ed. 1881). In his *Arts Sophr. emend.* (1866) he proposed κελ δὴ τι βαίῃ τῇδ' ὑπὸ στέγῃ μ' ἔδει (omitting μόνου). —βαίῃ τ: βαίῃ L. 287 σύμφορα] I. G. Patakis conj. ξύμμετρα: Nauck, πρόσ-

τινι=to lay hold on it *along with* another person; i.e., to help him with it. Eur. *Med.* 946 συλλήψομαι δὲ τοῦδ' ἐμοὶ κάγω πόνου. Thuc. 4. 47 § 2 ξυνελάβοντο δὲ τοῦ τοιοῦτου οὐχ ἡκιστα, they mainly contributed to such a result. Cp. id. 4. 10 § 1 οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου.—πάντα δὲ σκοπῶν: δέ here=ἀλλά: *Ant.* 85 n.

288 ε. πλὴν ἀνιάσθαι: for the absence of the art., cp. *O. C.* 608 n.: Antiphanes fr. incert. 51 καταλείπεθ' οὐδὲν ἕτερον ἢ τεθνηκέναι. παρόν: cp. *El.* 959 πάρεστι μὲν στένειν | ... | πάρεστι δ' ἀλγεῖν. Musgave cp. *Hor. Sat.* 2. 5. 68 *invenietque Nil sibi legatum praeter plorare suisque.* —εὐμάριον, ease (704), hence, abundance. Cp. Aesch. fr. 237 κοῦπω τις Ἀκταίων' ἄδρηρος ἡμέρα | κενόν, πόνου πλουτοῦντ', ἐπεμψεν οἴκαδε. The author of the 'Letters of Phalaris' had this passage in mind, *Ep.* 33 (Schaefer) ἐδήλωσεν ἔτι πάντων ἐνδεεῖς ἐστὲ πλὴν λιμοῦ καὶ φόβου· τούτων δὲ [cp. τούτου δὲ here] ὕμᾶς καὶ λίαν εὐμοιρεῖν [*v. l.* εὐπορεῖν].

288 ὁ μὲν χρόνος δὴ διὰ χρόνου κ.τ.λ. The text has been boldly altered by some editors (see cr. n.), in order to get rid of διὰ χρόνου: but the iteration is itself a proof of soundness. Such iteration is constantly employed in expressing a succession of seasons or periods; 'day by day,' ἔτος εἰς ἔτος (*Ant.* 340), παρ' ἡμᾶρ ἡμέρα (*At.* 475), *Mod. Gr.* χρόνο σὲ χρόνο ('year after year'), *traditur dies die* (*Hor. Carm.* 2. 18. 15), etc. The phrase διὰ χρόνου regularly means, 'after an interval of time': cp. 758: *Lys.* or. 1 § 12 ἀσμένῃ με ἑωρακὺς ἦκοντα διὰ χρόνου: *Xen. Cyr.* 1. 4. 28 ἦκω διὰ χρόνου. So here, ὁ χρόνος προῦβαινε μοι, time was ever

moving on for me, διὰ χρόνου, as (each) space of time was left behind. (The 'each' is implied in the imperfect προῦβαινε, which denotes not a single advance, but a series of advances.) Suppose that the interval denoted by διὰ χρόνου is a month. 'One month having elapsed' (διὰ χρόνου—as each month came to an end), 'time kept moving on' (i.e. a new month began). Render, then, 'Time went on for me, season by season.' Cp. Tennyson, *Enoch Arden*: 'Thus over Enoch's early-silvering head | The sunny and rainy seasons came and went | Year after year.'—Ellendt, rightly starting from the sense of διὰ χρόνου as 'after an interval,' wrongly explains it here as simply *tarde*, 'pausenweise': i.e. 'time went on with many a pause': as if, to Philoctetes, time seemed, at moments, to stand still. The error here consists in excepting the intervals denoted by διὰ χρόνου from the whole progress described by προῦβαινε.—Not: 'time kept moving on *through time*': as if ὁ χρόνος were the moving point, while διὰ χρόνου denoted its course.—For προῦβαινε, cp. *Her.* 3. 53 τοῦ χρόνου προβαίνοντος: *Lys.* or. 1 § 11 προϊόντος δὲ τοῦ χρόνου.

288 ε. κἀδὲ τι. The sense of τι here is nearly *εἰαστόν τι*, just as τις sometimes = *εἰαστός τις* (*Thuc.* 1. 40 τοὺς ἐνυμμάχους αὐτὸν τινα κολάζειν); a sense which the impf. ἔδει brings out, by implying successive needs at successive moments.—βαίῃ, of size, as Aesch. *Pers.* 447 νῆσος... βαίῃ.

διακονεῖσθαι, midd.: schol. ἐμᾶντ' ἐξυπηρετῆσθαι. That the midd. would suggest, to an Attic ear, 'serving oneself,'

τόξον τόδ' ἐξηύρισκε, τὰς ὑποπτέρους  
 βάλλον πελείας· πρὸς δὲ τοῦθ', ὃ μοι βάλοι  
 νευροσπαδῆς ἄτρακτος, αὐτὸς ἂν τάλας 290  
 εἰλυόμεν, δύστηνον ἐξέλκων πόδα  
 πρὸς τοῦτ' ἄν· εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν,  
 καὶ που πάγου χυθέντος, οἷα χεῖματι,  
 ξύλον τι θραῦσαι, ταῦτ' ἂν ἐξέρπων τάλας  
 ἐμμηχανάμην· εἶτα πῦρ ἂν οὐ παρῆν, 295  
 ἀλλ' ἐν πέτροισι πέτρον ἐκτρίβων μόλις  
 ἔφην' ἄφαντον φῶς, ὃ καὶ σῶζει μ' αἰεί.  
 οἰκουμένη γὰρ οὖν στέγη πυρὸς μέτα  
 πάντ' ἐκπορίζει πλὴν τὸ μὴ νοσεῖν ἐμέ.  
 φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθης. 300

φορά. 288 ἐξεύρισκε 1: εἵρισκε L. 290 The schol. on 702 substitutes ποτὶν for τάλας in quoting this verse: but he also omits αὐτὸς, thus showing how carelessly he quoted. 291 δύστηνος MSS. (so, too, the schol. on 702, and Suidas s.v. ἄτρακτος): δύστηνον Canter. 292 πρὸς τοῦτ' ἄν· εἴ τ' ἔδει L has a point after πόδα in 291, but none after πρὸς τοῦτ' ἄν. And so Wakefield would write, πόδα. | πρὸς τοῦτ' ἄν εἴ μ' [for εἴ τ'] ἔδει. Blaydes gives, πρὸς τοῦτ' ἄν. εἴτ' ἔδει κ.τ.λ., with

may be inferred from Plat. *Legg.* 763 A διακονοῦντές τε καὶ διακονούμενοι ἑαυτοῖς, 'serving (the State), and serving themselves' (cp. Ar. *Ach.* 1017 αὐτῷ διακονεῖται). In later Greek, however, the midd. is sometimes no more than the act.; e.g. Lucian *Philops.* 35 δεξιῶς ὑπηρέτει καὶ δικηκονεῖτο ἡμῖν.

288 ὑποπτέρους is perh. meant here to suggest 'shy' (and therefore hard to shoot); for the word often implies 'taking wing': cp. Eur. *Helen.* 1236 μεθίημι νεῖκος τὸ σόν, ἢ ὅδ' ὑπόπτερον: id. fr. 420. 4 ὑπόπτερος δ' ὁ πλούτος. So Ai. 139 πέφθηναι, | πτηνῆς ὡς ὄμμα πελείας.

289 εἴ μοι βάλοι: for the optat. referring to an indefinite number of acts in past time, cp. Lys. or. 23 § 3 οὕς τε ἐξευρίσκοιμι Δακεδῶν, ἐπυνθανόμεν: Xen. *Cyr.* 5. 3. 55 οὕς μὲν ἴδοι, ... ἡρώτα.

νευροσπαδῆς, 'with drawn string,' i.e., 'drawn back along with the string.' The epithet pictures the moment of taking aim, and thus suggests, though it does not literally express, the idea, 'sped from the string.' Not, 'drawing the string back' (by the pressure of the notch). Cp. *Ani.* 1216 ἀρμόν... λιθοσπαδῆ, an opening made by dragging stones away; where the adj. implies λίθων ἐσπασμένων, as here the adj. implies ἀπὸ νευρᾶς ἐσπασμένης.

ἄτρακτος. If the δ be for δμφ (as Curtius suggests, comparing δ-βολος, cloak), the word meant, 'what turns (τρεπ) round'; hence (1) spindle; then (2) shaft, arrow: *Tr.* 714: Thuc. 4. 40 § 2, where a Laconian uses it, and Thuc. explains it by τὸν διστόν. Aesch. adds the qualifying epithet τοξικῶ (fr. 139).—αὐτός, having no dog to fetch it.

291 εἰλυόμεν (cp. 702), 'crawl'; cp. Plat. *Tim.* 92 A ἀποδα... καὶ λυσπώμενα ἐπὶ γῆς. The word suggests that each step with the sound foot is followed by a slight halt, while the other foot is dragged after it. Thus the notion is different from that of εἰλιποδες (βοῦς), where a 'rolling' gait is meant. Cp. on 163. A cornelian intaglio in the Berlin collection shows Philoctetes thus εἰλυόμενος, with the help of a stick in his left hand, while the right holds his bow and quiver; the left foot is the wounded one. (Milani, *Mito di Filottete* p. 78: see Intro.) It is clear from 215 (πταίων) and 894 (δρθώσει) that the poet imagines him as striving to walk erect, and not as creeping prone, with the knee of the sound leg against the ground.—ἄν with the iterative impf. in apodosis, after optat. in protasis, as oft.: cp. Isocr. or. 6 § 52 τὸν παρελθόντα χρόνον, εἰ... εἰς μόνος Δακεδαιμονίων βοηθήσειεν, ὑπὸ πάντων ἂν ὠμολογεῖτο ('it used to be

this bow provided, bringing down the winged doves; and, whatever my string-spied shaft might strike, I, hapless one, would crawl to it myself, trailing my wretched foot just so far; or if, again, water had to be fetched,—or if (when the frost was out, perchance, as oft in winter) a bit of firewood had to be broken,—I would creep forth, poor wretch, and manage it. Then fire would be lacking; but by rubbing stone on stone I would at last draw forth the hidden spark; and this it is that keeps life in me from day to day. Indeed, a roof over my head, and fire therewith, gives all that I want—save release from my disease.

Come now, my son, thou must learn what manner of isle this is.

a point (and not merely a comma) after *θραύσαι* in 294. 298 Nauck would delete this v., and read *ξύλον τε* for *ξύλον τι* in 294. 299 *ἐκτρίβων* A: *ἐκθλίβων* L, with *τρι* written over *θλι* by the first corrector (S). A few of the later MSS. (L<sup>2</sup>, Vat. b, K) have *ἐκθλίβων*, but most of them agree with A. Blaydes conj. *ἐντρίβων*, or *ἄν τρίβων*. 299 *ἐμέ*] Nauck conj. *ἐτι*: Gernhard, *τινά*: Blaydes, *μόνον*: Burges, (for *νοσεῖν ἐμέ*) *νόσω πονεῖν*. 300 *τὸ τῆς νήσου*] Linwood conj. *τὰ τῆς νήσου*.—*μάθησ* L, with A and most of the others. *μάθε* (R, V<sup>2</sup>) may have been a mere conjecture; T and a few more have *μάθοις*. Burges, Nauck, Wecklein and Cavallin

allowed') *παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς*. Cp. 294 f.—*δυστήνον*, as 1377 *δυστήνω ποδί*.—*ἐλάκων*: cp. Eur. *I'hoen*. 303 *γῆρα τρομερὰν ἔλκω ποδοῖ βάσιν*.—*πρὸς τοῦτ' ἄν*: for the repetition of *ἄν*, cp. 223 n.: that of *πρὸς τοῦτο* emphasises the limit of the painful effort.

298 ε. *πάγου χυδίντος*: cp. Tr. 853 *κέχνται νόσος*, 'hath spread abroad' (through his frame). Attius, *Prometheus* fr. 1 *profusus gelus*. Psalm cxlvii. 16: 'He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels.'—*οἷα*: 273 n.—Nauck would delete this verse, because it is unreasonable that the hero should delay providing himself with firewood until the frost has set in.—*ξύλον τι*. Lemnos is now almost devoid of wood, save for a few plane-trees in the water-courses, and a little undergrowth.—For *ἄν* with iterative impf., cp. on 291 f.

298 ε. *ἐν πέτροισι πέτρον*. For the change of quantity, cp. 827 (*θπνε*): O. C. 442 *οἱ τοῦ πατρὸς τῷ πατρὶ*: *ιδ.* 883 *ἄρ' οὐχ ὕβρις τάδ'*;—*ὕβρις*: *Ant.* 1310 f. *δελαιός*...—*δαίλαια*: *El.* 148 *ἃ Ἴτυν, αἰὲν Ἴτυν δλοφύρεται*.—*ἐκτρίβων*, rubbing hard (*ἐκ*='thoroughly,' i.e. till the spark comes). The v. l. *ἐκθλίβων* would mean, 'pressing' or 'squeezing,' and is unsuitable. Cp. Xen. *Cyr.* 2. 2. 15 *ἐκ γὰρ σοῦ πύρ... ῥᾶον ἂν τις ἐκτρίψειεν ἢ γέλωτα ἐξαγάγοιτο*. The use of two stones would suggest concussion

rather than friction. The Eskimos kindle fire by striking a piece of iron pyrites with a piece of quartz (instead of flint); the Alaskans of North America, and the Aleutian islanders (in the North Pacific), use two pieces of quartz, smeared with native sulphur. (M. Elie Reclus, in *Encycl. Brit.*, art. 'Fire.') *ἐκτρίβων* might, however, cover the case of a slanting or scraping blow. In Lucian *Ver. Hist.* 1. 32 *τὰ πυρεῖα συντρίψαντες* refers to rubbing sticks together.—*ἴφην' ἄφαντον φῶς*, made the invisible light visible, i.e. drew the spark forth from its hiding place in the stone. Cp. *Ai.* 647 (Time) *φύει τ' ἀδηλα καὶ φανέντα κρύπτεται*. Blaydes compares Synesius *Ep.* 138 *σπινθῆρα κεκρυμμένην καὶ ἀγαπῶντα λαμβάνειν*. Verg. *G.* 1. 135 *Ut silicis venis abstrusum excuderet ignem*.—*ἄφαντον* could hardly be, 'barely seen,' as if the sense were that the feeble spark instantly vanished again.

298 ε. *οἰκουμένη γὰρ οὖν*, 'for indeed...': cp. *Ant.* 489 n. Remark *οὖν* in the thesis of the 3rd foot; so *δὴ* (O. C. 23), and even *περ* (*ιδ.* 896).—*ἔμ* has been suspected. But it serves to qualify the general sentiment by a reference to his special circumstances:—'shelter and fire give all that a man needs—except, in my case, health.'

300 *φῆρε...μάθησ*, L's reading, presents an unexampled construction. Elsewhere the subjunctive after *φῆρε* occurs

ταύτη πελάζει ναυβάτης οὐδείς ἐκὼν·  
οὐ γάρ τις ὄρμος ἐστίν, οὐδ' ὅποι πλέων  
ἐξεμπολήσει κέρδος, ἢ ξενώσεται.  
οὐκ ἐνθαδ' οἱ πλοῖ τοῖσι σώφροσιν βροτῶν.  
τάχ' οὖν τις ἄκων ἔσχε· πολλὰ γὰρ τάδε 305  
ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ.  
οὐτοί μ', ὅταν μόλωσιν, ὦ τέκνον, λόγοις  
ἐλεοῦσι μέν, καί ποῦ τι καὶ βορᾶς μέρος  
προσέδοσαν οἰκτίραντες, ἢ τινα στολήν·  
ἐκείνο δ' οὐδείς, ἥνίκ' ἂν μνησθῶ, θέλει, 310  
σῶσαί μ' ἐς οἶκον, ἀλλ' ἀπόλλυμαι τάλας  
ἔτος τοδ' ἡδὴ δέκατον ἐν λιμῷ τε καὶ  
κακοῖσι βόσκων τὴν ἀδηφάγον νόσον.

are among those who adopt μάθε. Seyffert gives κἄν...μάθοις. 804 Bergk and Herwerden suspect this v.—σώφροσιν] σώφροσι L. 805 τάχ' οὖν] Hermann conj. τάχ' ἂν: Campbell, κατ' οὖν.—τις] τίς L. 806 ἂν, omitted by the 1st hand

only in the first person, sing., as 1452, Ar. *Nub.* 787 φέρ' ἰδῶ: or plur., as id. *Vesp.* 1516 φέρε νυν...ἐνυγχωρήσωμεν. On the other hand, φέρ' εἰπέ occurs eight times in Soph. (433: *O. T.* 390, 536, 1142: *Ant.* 534: *El.* 310, 376: *Tr.* 890). In Her. 4. 127 φέρετε, τοῦτους ἀνευρόντες συγγέειν πειρᾶσθε αὐτοῦς, the 2nd verb is imperat., not subj. If φέρε...μάθοις be retained, it can be defended only as an irregular equivalent for φέρε...φράσω or the like (cp. Her. 2. 14 φέρε δὲ νῦν καὶ αὐτοῖσι Αἰγυπτίοισι ὡς ἔχει φράσω).

Several recent editors (see cr. n.) cut the knot by reading μάθε. It is, however, improbable that, if μάθε had been the genuine reading—giving so plain a construction—it would have been corrupted to the unparalleled μάθοις. A more attractive conjecture is Seyffert's κἄν...μάθοις. If κἄν had once become καὶ (a most easy change), then μάθοις might have been altered to μάθοις by a post-classical corrector. For the optat. with ἂν in courteous proposal or request, cp. 674: *El.* 637 κλυοῖς ἂν ἡδῃ.

τὸ τῆς νήσου, its case, condition: cp. Thuc. 8. 89 οὐκ ἐδόκει μόνιμον τὸ τῆς διλιγαρχίας εἶσθαι: Plat. *Legg.* 712 D τὸ γὰρ τῶν ἐφόρων...τυραννικὸν...γέγονε: id. *Gorg.* 450 C τὸ τῆς τέχνης: Eur. *Alc.* 785 τὸ τῆς τύχης. Hence τὰ is a needless conjecture.

802 ε. οὐ γάρ τις ὄρμος ἐστίν. The

absence of a safe ὄρμος is compatible with the existence of λιμένες (936 n.); and Philoctetes knows only the coast near his cave. If the *Iliad* calls Lemnos εὐκτιμένη (21. 40), it also calls it ἀμυχθαδέσσα (24. 753), which was probably understood in antiquity as 'inhospitable' (μῆλιν); though a modern view connects it with μυχ-, δμυχλή, (our *mist*), as = 'smoky,' i.e., volcanic. In the time of Sophocles, Lemnos possessed two towns,—Hephaestia, on the N. coast, of which the site has lately been identified by Conze (*Reise auf den Aeg. Inseln*); and Myrina, now Kastro, on the W. coast. There was once an excellent harbour at Hephaestia; there still is one at Kastro, the present seat of trade. Good anchorage is also afforded by a deep bay on the N. coast (now 'Purnia'), and by another on the S. (now 'Mudros').

οὐδ' ὅποι πλέων: nor (is there a place), sailing to which, ἐξεμπολήσει κέρδος, a man shall sell off his wares at a profit. There is no ἐμπορίον. The acc. κέρδος seems to be 'cognate' (= κερδαλέαν ἐξεμπόλησιν), rather than objective (as if ἐξεμπ. meant, 'achieve by trading'): cp. Her. 1. 1 ἐξεμπολημένων (Ion.) σφι σχεδὸν πάντων: cp. *Ant.* 1036 ἐξεμπόλημαι n. (We cannot compare *Tr.* 92 τὸ γ' εὖ | πρᾶσσειν...κέρδος ἐμπόλῃ, 'brings in' gain.) The subject to ἐξεμπολήσει is τις, easily supplied from ναυβάτης (301).

No mariner approaches it by choice; there is no anchorage; there is no sea-port where he can find a gainful market or a kindly welcome. This is not a place to which prudent men make voyages. Well, suppose that some one has put in against his will; such things may oft happen in the long course of a man's life. These visitors, when they come, my son, have compassionate words for me; and perchance, moved by pity, they give me a little food, or some raiment: but there is one thing that no one will do, when I speak of it,—take me safe home; no, this is now the tenth year that I am wearing out my wretched days, in hunger and in misery, feeding the plague that is never sated with my flesh.

in L, has been added by S.—*ἀνθρώπων*] Schubert conj. *ἀνθρώποις*: Blaydes, *ἀνθρώπων*. 308 *καὶ πού*] *κάπου* L. 318 *κακοῖσι*] Wecklein conj. *κόποισι*:

*ξενώσεται*, pass.: cp. 48 n. In Lycophron 92 this form is fut. midd. There is no class. example of *ξενωθήσομαι*. Attic, indeed, generally prefers the midd. form for the fut. pass. in 'pure' verbs (those of which the stem ends in a vowel).—For the fut. indic. in a relative clause of purpose, cp. Dem. or. 1 § 2 *πρεσβέλαν πέμπειν ἥτις ταύτ' ἐρεῖ καὶ παρέσται τοῖς πράγμασιν*.

304 *ἐνθάδ'* = *δεῦρο*: cp. 256 *μηδαμοῦ* n.—*πλοῖς*: this nom. pl. occurs also in Xen. *An.* 5. 7. 7 *καλοὶ πλοῖς*: the dat. pl. in Antiphon or. 5 § 83 *πλοῖς*. In L's *σώφροσι* the omission of the *ν* *ἐφελευστικόν* is doubtless a mere error; though Soph. sometimes lengthens *ι* before *βρ* or *βλ* in compounds (*An.* 336, *O.C.* 996 n.).—*βροτῶν*: cp. *O. C.* 279 *πρὸς τὸν εὐσεβῆ βροτῶν*.

305 2. *τάχα* *οὖν* *τις*...*ἴσχει*: 'perhaps, indeed, some one has put in.' *οὖν* has a concessive force; cp. 1306 *ἀλλ' οὖν* n. When *τάχα* stands without *ἀν*, it usu. = 'quickly': but cp. Plat. *Legg.* 711 A *ὕμεις δὲ τάχα οὐδὲ τεθέσθε τυραννομένην πόλιν* (where *τάχα* *ἀν* is impossible). Here the force of *τάχα* is, 'I grant that visitors have come now and then; let us suppose such a moment.'—*ἴσχει* = *προσέσχε*, *ἄρρητι*: Thuc. 6. 62 § 2 *ἴσχον ἐς ἱμέραν*. Cp. 221, 236.—*πολλὰ γὰρ κ.τ.λ.*: 'for such things (viz., such necessities as *ἄκων* implies) are likely to occur often (*πολλὰ* predicative adj., here practically equiv. to the adv.) in the long course of human life.' Now and again in the course of his lifetime, a sailor might be driven to seek shelter even on such a coast as that of Lemnos. *ὁ μακρὸς ἀνθρώπων*

*χρόνος* is the long term of man's normal life; cp. *An.* 461 *εἰ δὲ τοῦ χρόνου | πρόσθεν θανοῦμαι*, 'before my natural term.' Cp. Her. 1. 32 *ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἔστι ἰδεῖν τὰ μὴ τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν. ἐς γὰρ ἐβδόμηκοντα ἔτεα οὖρον τῆς ζῆσης ἀνθρώπων προτίθημι*. Id. 5. 9 *γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ*. A reminiscence of these phrases may have been in the poet's mind.

307 2. *οὔτοι* referring to the indefinite *τις* (305): cp. *An.* 709 *οὔτοι* referring to *δοῖς* in 707 (n.).—*λόγοις* *ἐλεοῦσι*...*οἰκτίραντες*. As a general rule, *ἐλεεῖν* = 'to show pity or mercy in act': *οἰκτίρειν*, 'to feel pity.' Thus Dem. or. 28 § 20 *σώσατε, ἐλεήσατε*. [Dem.] or. 57 § 45 *ἐλεοῦντ' ἀν...δικαιότερον ἢ προσ-απολλύνοντο*. Lys. or. 31 § 19 *οἷς ἕτεροι δίδουσι παρ' ἐαυτῶν τι (i.e. ἐλεεῖν) προσηροῦντο, διὰ τὴν ἀπορίαν οἰκτίραντες αὐτοῦς*. See Heinrich Schmidt, *Synonymik der griechischen Sprache*, vol. III, pp. 577 ff.—*καὶ πού τι*: see on 274.—*στολήν*: cp. 223 f. n.—*ἐκείνο...θῆλαι* sc. *ποιῆσαι*: cp. 100 n.

311 2. *σώσαί μ' ἐς οἴκους*: cp. Aesch. *Pers.* 737 *πρὸς ἡπείρον σεσώσθαι*: *An.* 189 n.—*ἐν λιμῷ τι καὶ κακοῖσι*. Some critics suspect *κακοῖσι* as not distinctive enough (see cr. n.); but it can surely denote those 'hardships' of his life which were superadded to the *λιμός* and the *νόσος*. For *καὶ* at the end of the v., cp. *O. T.* 267, 1234.—*βόσκων*: cp. 1167.—*ἀδηφάγον*: so 7 *διαβόρην*: 745 *βρόκομαι*. The *νόσος* is personified, as in 759 by *ἐξεπλήσθη*.

- τοιαῦτ' Ἀτρεΐδαί μ' ἦ τ' Ὀδυσσέως βία,  
 ὦ παῖ, δεδράκασ'· οἶ' Ὀλύμπιοι θεοὶ 315  
 δοῖέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.
- ΧΟ. ἔοικα καὶ γὰρ τοῖς ἀφίγμένοις ἴσα  
 ξένοις ἐποικτίρειν σε, Ποίαντος τέκνον.
- ΝΕ. ἐγὼ δὲ καὐτὸς τοῖσδε μάρτυς ἐν λόγοις  
 ὡς εἶσ' ἀληθεῖς οἶδα, συντυχῶν κακῶν 320  
 ἀνδρῶν Ἀτρειδῶν τῆς τ' Ὀδυσσέως βίας.
- ΦΙ. ἦ γάρ τι καὶ σὺ τοῖς πανωλέθροις ἔχεις  
 ἔγκλημ' Ἀτρεΐδαις, ὥστε θυμοῦσθαι παθῶν;
- ΝΕ. θυμὸν γένοιτο χειρὶ πληρῶσαί ποτε,  
 ἵν' αἱ Μυκῆναι γνοῖεν ἢ Σπάρτη θ' ὅτι 325  
 χῆ Σκύρος ἀνδρῶν ἀλκίμων μήτηρ ἔφν.
- ΦΙ. εὖ γ', ὦ τέκνον· τίνος γὰρ ὦδε τὸν μέγαν  
 χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας;
- ΝΕ. ὦ παῖ Ποίαντος, ἔξερω, μόλις δ' ἐρῶ,  
 ἄγωγ' ὑπ' αὐτῶν ἐξελωβήθην μολῶν. 330

Nauck, πόνουσι: Mekler, κηκῖσι. 315 f. οἶ' Porson: οἷς MSS. Wecklein (*Ars* p. 17), keeping οἷς, would change αὐτοῖς in 316 to αἰθῖς: Tournier, to ἀλγους.—ἀντίποιν' r: ἀντάποιν' L. 318 ἐποικτίρειν MSS.: Nauck gives ἐποικτιρεῖν. 319 ἐν λόγοις MSS. In L the first hand has written ωι over οἷς. Gernhard conj. ὦν λόγοις. 320 f. ἀληθεῖς altered from ἀληθῆς by 1st hand in L.—συντυχῶν] Meineke conj. προστυχῶν. The v. l. γὰρ τυχῶν is cited by Camp. from Vat. (cod. Pal. 287, 14th cent.), and by Blaydes from Ven. (=Campb.'s V<sup>2</sup>, cod. Marc. 616, prob. of 14th cent.): adopting which, Blaydes writes:—τοῖσδε μαρτυρῶ λόγοις | ὥς

314 π. βία: cp. 321: *Tr.* 38 Ἰφίτου βίαν.—οἶ', Porson's correction of οἷς, is certain. The sufferer prays that their sufferings may be like his own: cp. 275 n.: *Ani.* 927. With οἷς, both αὐτοῖς (as = 'themselves') and ἀντίποιν' become comparatively tame.—ἐμοῦ: cp. *El.* 592 ὡς τῆς θυγατρὸς ἀντίποινα λαμβάνεις.

317 f. ἴσα could imply either (1) 'as fully as they pitied you in their hearts,'—the sense in which the speaker means Ph. to take it: or (2) 'only as much as they showed you pity in their deeds': cp. *Ani.* 516 n. on ἐξ ἴσου.—ἐποικτίρειν is much better than Nauck's ἐποικτιρεῖν, which, as expressing a *presentiment*, would call too much attention to the ambiguity of ἴσα.

319 f. ἐν λόγοις. If ἐν is sound, the phrase must mean 'a witness present at (the utterance of) these words.' Cp. Plat. *Phaedo* 115 E μηδὲ λέγει ἐν τῇ ταφῇ, 'at the funeral,' i.e., while it is taking place. The expression is unusual; but I hesitate

to receive Gernhard's conject. ὦν.

συντυχῶν, 'having found them bad men in my intercourse with them (σύν-).' The force of the simple τυχῶν here prevails over that of the prep., and so a gen. replaces the regular dat. Since in *O. C.* 1483 σοῦ τύχοιμι must be read for συντύχοιμι, there is no other extant example of συντυχᾶν with gen. But there are analogies for the exception: in 1333 ἐντυχῶν Ἀσκληπιδῶν is the only instance of a gen. (instead of dat.) with ἐντυχᾶν, except *Her.* 4. 140 λελυμένης τῆς γεφύρης ἐντυχόντες. Again, 552 προστυχόντι τῶν ἰσων and *El.* 1463 ἐμοῦ κολαστοῦ προστυχῶν are isolated examples of a gen., instead of dat., with that compound. In 719 παιδὸς ὑπαντήσας (instead of παιδί) is also unique. Cp. *Tr.* 17 κοίτης ἐμπελασθῆναι (where the dat. would be normal). It may be added that here, where συντυχῶν expresses, not merely a meeting with the men, but an experience of their character,

Thus have the Atreidae and the proud Odysseus dealt with me, my son: may the Olympian gods some day give them the like sufferings, in requital for mine!

CH. Methinks I too pity thee, son of Poeas, in like measure with thy former visitors.

NE. And I am myself a witness to thy words,—I know that they are true; for I have felt the villainy of the Atreidae and the proud Odysseus.

PH. What, hast thou, too, a grief against the accursed sons of Atreus,—a cause to resent ill-usage?

NE. Oh that it might be mine one day to wreak my hatred with my hand, that so Mycenae might learn, and Sparta, that Scyros also is a mother of brave men!

PH. Well said, my son! Now wherefore hast thou come in this fierce wrath which thou denouncest against them?

NE. Son of Poeas, I will speak out—and yet 'tis hard to speak—concerning the outrage that I suffered from them at my coming.

εἰς δὲ δληθείς. οἶδα γὰρ τυχὼν κ.τ.λ.—κακῶν | ἀνδρῶν 'Ατρειδῶν] Toup (keeping συν-τυχῶν) conj. κακοῖν | ἀνδρῶν 'Ατρειδῶν τῇ τ' 'Οδ. βίβλ.: so, too, Erfurdt, but with ἐκείνων for 'Ατρειδῶν. For ἀνδρῶν Blaydes conj. διςσῶν τ' or αὐτῶν τ'. §24 θυμὸν... χειρὶ Brunck: θυμῷ...χείρα mss. Nauck conj. εἰ μοι γένοιτο θυμὸν ἐμπλήσαι ποτε. §27 ὦδε τὸν] Erfurdt conj. ὦδ' ἔχων. §28 κατ' αὐτῶν] In L the letters κατ' have been inserted by S, after an erasure. The 1st hand seems to have written καὐτῶν: then κατ' was written above the line, but again erased, when κατ' was substituted for κ in the text.—ἐγκαλῶν] Blaydes conj. (inter alia) τὸνδ' ἔχων:

the gen. has a special excuse.—We cannot make συντυχῶν mean = 'having found them bad men, as you have done' (i.e., σύν σοι).

§22 ε. ἡ γὰρ, 248 n.—τοῖς πανώλεθροις: cp. Eur. *El.* 86 χῆ πανώλεθρος | μήτηρ.—παθὼν, and not merely κλύων.

§24 ε. The corruption in the mss., θυμῷ...χείρα, is of the same nature as that in *O. T.* 376 (με...σοῦ for σε ἐμοῦ). Cp. Plat. *Rep.* 465 A εἰ πού τις τῷ θυμοῖτο, ἐν τῷ τοιοῦτῳ πληρῶν τὸν θυμὸν (sating his wrath) ἦττον ἐπὶ μείζους ἂν τοι στάσεις.—Μυκῆναι, as the city of Agamemnon: Σπάρτη, as that of Menelaus. γνοῖεν, after the optative γένοιτο: cp. Aesch. *Eum.* 297 ἔλθοι ('may she come!')... | ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος: and *O. T.* 506 n.

§27 ε. εὖ γ', *euge*: Ar. *Eccl.* 213 εὖ γ', εὖ γε νῆ Δί', εὖ γε λέγε, λέγ', ὠγαθέ. There is no other example in Tragedy of this colloquial εὖ γε without a verb.—τίνοες γάρ: lit., 'Now (γάρ, 249 n.), on account of what have you come thus charging them

with (having provoked) the great anger (which you show)?' τίνοες, causal gen., not with τὸν...χόλον alone, but with the whole sentence: cp. 751, 1308: *O. T.* 698 δίδαξον κἀμ', ἀναξ, ὅτου ποτὲ | μῆνιν τοσσηδε πράγματος στήσας ἔχεις.—ὦδε, 'thus' (not 'hither,' as in *O. T.* 7).—χόλον ἐγκαλεῖν κατὰ τινος = to make one's anger a subject of accusation against a person, i.e. to charge him with having provoked it. The causal τίνοες helps to explain the pregnant sense. Cp. *O. T.* 702 λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἔρεῖς, 'speak, if you can make a clear statement in imputing (the blame of) the feud.'

§29 ε. ἔφερώ, μόλις δ' ἔρω. In such phrases μόλις usu. stands in the first clause, with μέν: *Ant.* 1105 μόλις μέν, καρδίας δ' ἐξίσταμαι, n. For ἔφερώ—ἐρώ, cp. 249 f. The feeling is like that of Odysseus when asked by Alcinoos to tell his story: *Od.* 9. 12 σοὶ δ' ἐμὰ κῆδεα θυμὸς ἐπετράπετο σπονδέντα | εἰρεσθ', δόρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω.—μολῶν: to Troy, 353.



- ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλέα θανεῖν,  
 ΦΙ. οἴμοι· φράσης μοι μὴ πέρα, πρὶν ἂν μάθω  
 πρῶτον τόδ'· ἢ τέθνηχ' ὁ Πηλέως γόνος;  
 ΝΕ. τέθνηκεν, ἀνδρὸς οὐδενός, θεοῦ δ' ὕπο,  
 τοξευτός, ὡς λέγουσιν, ἐκ Φοῖβου δαμείς. 335  
 ΦΙ. ἀλλ' εὐγενὴς μὲν ὁ κτανὼν τε χῶ θανῶν.  
 ἀμηχανῶ δὲ πότερον, ὦ τέκνον, τὸ σὸν  
 πάθῃμ' ἐλέγχω πρῶτον, ἢ κείνον στένω.  
 ΝΕ. οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ὦ τάλας,  
 ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν. 340  
 ΦΙ. ὀρθῶς ἔλεξας· τοιγαρῶν τὸ σὸν φράσον  
 αὐθις πάλιν μοι πράγμ', ὅτῳ σ' ἐνύβρισαν.  
 ΝΕ. ἦλθόν με νηὶ ποικιλοστόλῳ μέτα  
 δῖός τ' Ὀδυσσεὺς χῶ τροφεὺς τοῦμοῦ πατρός,

Tournier, ἐν καλῶ 'πελήλυθας.

333 ἢ L, εἰ τ.

334 2. Burges would

change οὐδενός το οὐ δαμείς, and omit v. 335. For τοξευτός Blaydes conj. τόξοισιν.

338 πρῶτον] Naber conj. πρότερον.

340 This verse is rejected by Th. Gomperz.

341 τοι γὰρ οὐν L, an accent on γὰρ having been erased.

342 Rejected by

Burges, Gomperz and Otto Hense.—ὅτῳ σ' ἐνύβρισαν] ὅπως ἐν ὑβρίσαν Γ; whence

331 ἔσχε. The pres. ἔχει would mean 'constrains'; cp. Eur. *I. T.* 1065 τρεῖς μὴ τύχη τοὺς φιλάττους, | ἢ γῆς πατρῴας νόστος, ἢ θανεῖν, ἔχει. The aor. ('ingressive') = 'came upon him with constraint': cp. 1117: fr. 529 τοὺς δὲ δουλείας... | ζυγὸν ἔσχ' ἀνάγκας: Eur. *Hec.* 4 ἐπεὶ Φρυγῶν πόδιν | κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῶ.

332 φράσης...μὴ πέρα: for the place of μὴ, cp. 67 n.

335 τοξευτός...δαμείς=τόξοις δαμείς. The adj. here defines the instrument, as oft. elsewhere the place (*O. T.* 1411 θαλάσσιον | ἐκρίψατ'), or the manner (*O. C.* 1637 κατήνεσεν τὰδ' ὄρκιος).

ὡς λέγουσιν implies that there was something mysterious in the death; Paris might seem to have inflicted it, but, in men's belief, the true slayer was Apollo. ἐκ, however, does not here denote ulterior, as dist. from immediate, agency ('by doom of Phoebus'; *O. T.* 1453); it is here no more than ὅπό.—According to one account, Paris shot Achilles, but with the aid of Apollo (as Athena had helped Achilles against Hector): so *Il.* 19. 416 (the immortal steed Xanthus to Achilles) ἀλλὰ σοι αὐτῶ | μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι ἱφὶ δαμῆναι: and Hector's prophecy

(*Il.* 22. 359) ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων | ἐσθλὸν ἐόντ' ὀλέσωσιν ἐπὶ Σκαίῃσι πύλῃσιν. Verg. *Aen.* 6. 57 *Phoebe, ...Dardana qui Paridis direxisti tela manusque | Corpus in Aecidae*. Another account speaks of Apollo without naming Paris: so *Il.* 21. 278 Achilles says that Thetis had predicted to him that he should die Ἀπόλλωνος βελέεσσιν. Cp. Aesch. fr. 350. 8 (Thetis speaks of Apollo) αὐτός ἐστιν ὁ κτανὼν | τὸν παῖδα τὸν ἐμόν. So, too, Hor. *Carm.* 4. 6. 1 ff. Quintus Smyrn. 3. 61 (Apollo, hidden in a mist) στυγερὸν προέθηκε βέλεμον | καὶ ἐθόως οὕτησε κατὰ σφυρόν. As to the vulnerable heel of Achilles, cp. Statius *Ach.* 1. 269, where Thetis says: *progenitum Stygis amine severo | Armavi (totumque utinam!)*. Hyginus (*Fab.* 107) fused the two versions by making Apollo take the guise of Paris.—The 'cyclic' epic which related the death of Achilles was the *Aethiopis*, ascribed to Arctinus of Miletus, c. 776 B.C. (*Introd. to Homer*, p. 153).

336 ἀλλ' εὐγενὴς μὲν: ἀλλά='well' (said as if with a sigh); μὲν has a reflective tone, 'certainly,'—'it must be granted.' Cp. Plat. *Gorg.* 460 Δ ἀλλ' ἐγὼ μὲν οἶμαι,

When fate decreed that Achilles should die—

PH. Ah me! Tell me no more, until I first know this—say'st thou that the son of Peleus is dead?

NE. Dead,—by no mortal hand, but by a god's; laid low, as men say, by the arrow of Phoebus.

PH. Well, noble alike are the slayer and the slain! I scarce know, my son, which I should do first,—inquire into thy wrong, or mourn the dead.

NE. Methinks thine own sorrows, unhappy man, are enough for thee, without mourning for the woes of thy neighbour.

PH. Thou sayest truly.—Resume thy story, then, and tell me wherein they did thee a despite.

NE. They came for me in a ship with gaily decked prow,—princely Odysseus, and he who watched over my father's youth,—

Blaydes writes *ὅπως ἐστὶ ὑβρισαν*. 343 ποικιλοστόλῳ] In L the second λ has been made from μ. ποικιλῶ στόλῳ Vat.: ποικιλοστόμῳ A: πολυκλήστῳ Harl. (Brit. Mus., cod. 5743, 15th cent.). Burges conj. ποικιλοστερνός. Nauck, μετῆλυθὼν με νηὶ ποικιλοστόλῳ. 344 δῖός τ' Valcknaer conj. δελίος τ'.—τροφεὺς L (and so A):

κ.τ.λ. (The 34 in 337 does not answer to this μέν.) Cp. 524 ἀλλὰ...μέντοι n.—κτανών...θανών: A frequent παρήχησις. *Ant.* 1263 ὦ κτανόντας τε καὶ θανόντας βλέποντες ἐμφυλίου. *Eur. I. T.* 553 ἡ κτανόσσα χῶ θανών. *Alc.* 488 κτανών ἀρ' ἤξεις ἡ θανών αὐτοῦ μενεΐς.

338 λέγῃ...στένω: delib. subjunct.: for the pres., cp. *O. T.* 651 n.

339 οἶμαι μὲν, as *O. T.* 1051: so δοκῶ μέν, *O. C.* 995 n.—καὶ τὰ σ', 'even...'. Cp. *Tr.* 1216 ἀλλ' ἀρκέσει καὶ ταῦτα. For the elision in σ', *O. T.* 64 n.

341 εἰ τοιγαροῦν ('so, then') occurs also in *O. T.* 1519, *Al.* 490, *El.* 1257.—αἰθῆς πάλιν (*O. C.* 1418 n.) refers to 329—331. He had there intimated that, on reaching Troy, he had suffered some grievous wrong. Yet it has been proposed to reject v. 342 on the ground that Ph. could not ask for the repetition of a story which he had not yet heard.—δῖφ, 'wherein,' dat. of respect: cp. *Thuc.* 2. 65 § 12 σφαλέντες...ἀλλῃ τε παρασκευῇ καὶ τοῦ ναυτικοῦ τῷ πλείονι μορίῳ: id. 4. 73 § 4 τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι. The dat. δῖφ has not been influenced by the ἐν in the compound. For the acc. with ἐνυβρίζω, cp. Kaibel *Eriger.* *Gr.* 195 1 μή μου ἐνυβρίξῃς ἀγνὸν τάφον. The ἐν has the same force as in ἐγγεῖναι: cp. *Eur. El.* 68 ἐν τοῖς ἐμοῖς γὰρ οὐκ ἐνύβρισας κακοῖς.

343 ποικιλοστόλῳ, 'with gaily decked

prow': not simply 'gaily drest' (like λευκόστολος, etc.). Cp. *Aesch. Pers.* 408 εὐθύς δὲ ναὺς ἐν νηὶ χαλκῇρῃ στόλον | ἐκπαῖσεν, where στόλος poetically = ἐμβολόν, the beak or ram, which was attached to the ship below the prow. The term ἀκροστόλιον was sometimes applied to the 'figure-head' (such as the head and neck of a swan). Here, ποικιλοστόλῳ seems to denote some special adornment, intended to mark the solemnity of the mission. These envoys came, not only to announce the death of Achilles, but to salute his heir. Cp. *Pind. P.* 2. 62 εὐανθέα δ' ἀναβάσομαι στόλον: where (whether στόλον be taken as 'prow,' or, more tamely, as 'voyage') the epithet refers to the adorning of the ship with garlands on a festal occasion. So, too, when the *Salaminia* was about to leave Athens on the annual *theoria* to Delos, the priest of Apollo crowned the stern with garlands (*Plat. Phaed.* 58 c).—Others regard ποικιλοστόλῳ as merely a constant epithet, equiv. to the Homeric *μυτιπάρητος* (now explained by some as referring 'to a literal painting of a face upon the bows'; Leaf, *Il.* 2. 637). The v. l. ποικιλοστόμῳ is merely a prosaic corruption.

344 δῖός τ' 'Ὀδυσσεύς: this is the Homeric *πολύτλας δῖος Ὀδυσσεύς*. The epithet δῖος ('bright') may be rendered 'princely,' or 'noble,' when applied to a chief (the idea of personal comeliness

λέγοντες, εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην, 345  
 ὥς οὐ θέμις γίγνοιτ', ἐπεὶ κατέφθιτο  
 πατήρ ἐμός, τὰ πέργαμ' ἄλλον ἢ μ' ἐλείν.  
 ταῦτ', ὦ ξέν', οὕτως ἐννέποντες οὐ πολλὸν  
 χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχύ,  
 μάλιστα μὲν δὴ τοῦ θανόντος ἱμέρω, 350  
 ὅπως ἴδοιμ' ἄθαρπον· οὐ γὰρ εἰδόμην·  
 ἔπειτα μέντοι χάω λόγος καλὸς προσῆν,  
 εἰ τὰπὶ Τροία πέργαμ' αἰρήσοιμ' ἰών.  
 ἦν δ' ἡμαρ ἤδη δεύτερον πλέοντί μοι,

τροφὸς γ. 347 ἢ μ' ἐλείν L, corrected from ἦ [not ἦ] μ' ἐλείν either by the 1st hand or by S. A too has ἦ μ' ἐλείν. 349 ἐπέσχον] Schneider conj. ἐπασχον (A has ἐπάσχον): Blaydes, ἐπειθον or ἐπήγον.—Hartung writes, ταῦτ', ὦ ξέν', ἐννέποντες οὐ πολλὸν χρόνον | ἐπέσχομεν μή κείσε ναυστολεῖν ταχύ.—μή με] Seyffert

being included therein): or by the more general word, 'goodly,' in other cases. Cp. Note 2 to Butcher and Lang's *Odyssey*: 'Froissart and Brantome apply respectful terms of moral excellence to knights and ladies whom they describe as anything but moral.'

χῶ τροφῆς: Phoenix, who, having been driven from the house of his father Amyntor, was received by Peleus, and entrusted with the care of the infant Achilles: to whom he says in *Il.* 9. 485 καὶ σε τοσοῦτον ἔθηκα (reared thee up to manhood), θεοῖς ἐπιέκειλ' Ἀχιλλεῦ, | ἐκ θυμοῦ φιλέων. Another legend represents Achilles as brought up by Cheiron (*Il.* 11. 832).

345 εἴτ' ἄρ' οὖν, 'or, after all (δρα), it may be (οὖν)': for οὖν with the second εἴτε, cp. *O. T.* 90, and n. 1049.—ἀληθῆς does not occur as ἀληθῶς, though τὸ (or τὸ γε) ἀληθές is so used, like *te vera*. Here it has, indeed, an adverbial force, but is properly the acc. governed by λέγοντες. So in Eur. *Ion* 275 we may point thus: τί δαὶ τόδ'; ἄρ' ἀληθές; ἢ μάτην λόγος; For μάτην, *false*, cp. also Soph. *El.* 63, 1298.—γίγνοιτ': they said, οὐ θέμις γίγνεται, it becomes unlawful (by the fact that Achilles is now dead): cp. 116 n.

347 ἄλλον ἢ μ'. If there had been any previous indication of Neoptolemus, the reading ἄλλον ἢ μ' would have been tenable (see on 47 ἐλοιτό μ'): as there is none, we surely require ἢ μ'. Cp. *Ant.*

83 μὴ μοῦ προτάρβει.

348 ε. οὐ πολλὸν κ.τ.λ.: 'they did not cause me to make any long delay, or to refrain from sailing at once': another way of saying, 'they filled me with burning eagerness to sail at once.' He speaks with a certain bitterness, meaning, 'they well knew how to act their part, when they put the matter in that light.' For ἐπέχω τινά as = 'to cause one to pause,' see Thuc. 4. 5 καὶ τι καὶ αὐτοὺς ὁ στρατὸς ἐτι ἐν ταῖς Ἀθήναις ὦν ἐπέσχε, 'partly, too, the fact that their army was in Attica caused them to delay' (instead of marching out at once). Id. 1. 129 καὶ σε μήτε νῦν μήτε ἡμέρα ἐπισχέτω (pres. imper.) ὥστε ἀνεῖναι πράσσειν τι. This sense of the trans. ἐπέχω and ἐπίσχω is not precisely the same as that in *El.* 517 δς σ' ἐπέχ' ἀεὶ | μήτοι θυραῖαν οἶσαν αἰσχύνην φίλου, 'restrained thee' (by compulsory detention): i.e., οὐ πολλὸν χρόνον μ' ἐπέσχον is not, 'they did not succeed in restraining me long' (as if they had been trying to do so); but rather, 'they gave me no cause for delaying long';—not, 'non diu me cohibuerunt,' but 'effecerunt ne diu morarer.'

Instead of μὴ με ναυστολεῖν, we might well prefer, with Blaydes, μὴ σὺ χεὶ ναυστολεῖν, were it not that palaeographically it is so improbable. And for μὴ where μὴ οὐ might be expected, cp. *O. T.* 1387 οὐκ ἂν ἐσχόμεν | τὸ μὴ 'ποκλῆσαι, n. The repetition of με, as subject to ναυστολεῖν, may seem slightly

saying, (whether truly or falsely, I know not,) that since my father had perished, fate now forbade that the towers of Troy should be taken by any hand but mine.

Saying that these things stood thus, my friend, they made me pause not long ere I set forth in haste,—chiefly through my yearning towards the dead, that I might see him before burial,—for I had never seen him; then, besides, there was a charm in their promise, if, when I went, I should sack the towers of Troy.

It was now the second day of my voyage,

conj. μή οὐ με: Blaydes writes μή οὐχί.  
ἀρ' εἰδόμεν. Meineke suggests ὅπως ἴδοιμι.

§ 51 οὐ γὰρ εἰδόμεν] Seyffert writes οὐδ' ἴδωμι γὰρ οὐ νῦν εἰδόμεν but would rather

inelegant; but it is not grammatically objectionable.—See Appendix.

§ 51 οὐ γὰρ εἰδόμεν, 'for I had (never) seen him.' The comment ἴδωτα, written after εἰδόμεν in the margin of L, represents the simplest and best interpretation. Neoptolemos was born in Scyros, and remained there, under the care of his maternal grandfather, Lycomedes (243), until he went to Troy (see n. on 239 f.). Soon after the birth of Neoptolemus, his father Achilles had returned to Phthia; whence, some eight or ten years later, he went to Troy, without revisiting Scyros. Hence Neoptolemos can say that he had never seen his father. In this conception Sophocles is following the *Iliad*. From *Il.* 11. 765—782 it appears that Phthia, not Scyros, was the place from which Achilles went to Troy. And in *Il.* 19. 331 f. Achilles speaks of his son as having never seen Phthia; for, apostrophising the dead Patroclus, he says, 'my soul had hoped that thou should'st return to Phthia,'—ὡς ἂν μοι τὸν παῖδα θεῶν ἐνὶ νηὶ μελαινῇ | Σκυρὸθεν ἐξαγάγοις, καὶ οἱ δείξαις ἕκαστα, | κτήσιν ἐμῇν δμῶας τε καὶ ὑπερεφές μέγα δῶμα.—Apolodorus (3. 13. 8) follows a different version, according to which Achilles had remained in Scyros till he was brought thence to Troy by Odysseus.—For the midd. εἰδόμεν in dial. cp. *El.* 977 ἴδεσθε, *id.* 892 κατεῖδόμεν, *Tr.* 151 εἰσίδοιτο: in lyrics, below, 1113, *Al.* 351; and in anapaests, *Tr.* 1004. Cp. ὀρωμένη (midd.) in dial., *Tr.* 306.—See Appendix.

§ 52 εἰ ἔπειτα μέντοι, answering to μάλιστα μέν (350): cp. *O. T.* 647 f. μάλιστα μέν... ἔπειτα (without δέ): *id.* 777

θανύμσαι μὲν ἀξία, | σπουδῆς γε μέντοι κ.τ.λ. In *Eur. Med.* 1145 ff. πρὶν μὲν... ἔπειτα μέντοι is not strictly similar, since ἔπειτα is there temporal.—χῶ λόγος καλὸς προσήν, 'there was a further charm' (καλὸς predicate) 'in the reason suggested,—if indeed I was to take,' etc.: ὁ λόγος is the reason for going, suggested by the envoys, (as distinguished from the natural ἱμερος in the son's mind,) and is explained by εἰ... αἰρήσοιμ'. Not, 'the fame, too, was attractive.' For προσήν cp. *Xen. H.* 3. 1. 28 μισθὸς μὲν ἡμῖν... εἰργασται..., ἣν δέ τι προσεργασώμεθα, καὶ ταῦτα προσέσται. For a different use, cp. 129 n.—εἰ... αἰρήσοιμ', *oratio obliqua*: he said to himself, εἰ αἰρήσω. For the fut. opt., cp. *Xen. Cyr.* 3. 1. 3 εἰ τινα φεύγοντα λήψοιτο, προηγόρευεν οὕτως ὡς πολεμῶ χρήσοιτο (he said, εἰ λήψομαι... χρήσομαι). For εἰ with optat., where *one's own former thought* is indicated in dependence on a past tense, cp. *Lys. or.* 3 § 3 αἰσχυνόμενος, εἰ μέλλοιεν πολλοὶ μοι συνέλσεσθαι, ἥρεσχόμεν (his thought had been, αἰσχύνουμαι, εἰ μέλλουσι).—τὰ πρὶ Τροίᾳ πύργω (cp. 611), the citadel which crowns the city of Troy, the Πύργωμος ἄκρη of Homer (*Il.* 5. 460, 6. 512),—who uses only the sing. Hence Ilios is called αἰπεινή, δρυιδέσσα (*Il.* 22. 411): cp. *Introd. to Homer*, p. 148. For the prep. ἐπὶ, cp. *Pind. O.* 8. 32 (Apollo and Poseidon) Ἰλῖω μέλλοντες ἐπὶ στέφανον τεύξαι (sc. πύργων).—ἰών, oft. added to a verb denoting enterprise: cp. *Ani.* 768 n.

§ 54 εἰ πλόντι μοι: dat. of relation, as oft. with ref. to time: cp. *Xen. H.* 2. 1. 27 ἐπεὶ ἦν ἡμέρα πέμπτη ἐπιπλέουσι τοῖς

κάγ' ὃν πικρὸν Σίγειον οὐρίῳ πλάτῃ 355  
 κατηγόμην· καί μ' εὐθύς ἐν κύκλῳ στρατὸς  
 ἐκβάττα πᾶς ἡσπάζετ', ὀμνύντες βλέπειν  
 τὸν οὐκέτ' ὄντα ζῶντ' Ἀχιλλέα πάλιν.  
 κείνος μὲν οὖν ἔκειτ'. ἐγὼ δ' ὁ δύσμορος,  
 ἐπεὶ δάκρυσα κείνον, οὐ μακρῷ χρόνῳ 360  
 ἔλθων Ἀτρείδας πρὸς φίλους, ὡς εἰκὸς ἦν,  
 τά θ' ὅπλ' ἀπήτουν τοῦ πατρὸς τά τ' ἄλλ' ὅσ' ἦν.  
 οἱ δ' εἶπον, οἴμοι, τλημονέστατον λόγον·  
 ὦ σπέρμ', Ἀχιλλέως, τᾶλλα μὲν πάρεστί σοι  
 πατρὶ ἑλέσθαι, τῶν δ' ὅπλων κείνων ἀνὴρ 365  
 ἄλλος κρατύνει νῦν, ὁ Λαέρτου γόνος.  
 κάγ' ὃν δακρύσας εὐθύς ἔξανίσταμαι  
 ὀργῇ βαρεῖα, καὶ καταλήγας λέγω·  
 ὦ σχέτλι, ἦ τολμήσαι· ἀντ' ἐμοῦ τι

reject the verse. **355** κάγ' ὃν πικρὸν] Burges conj. κάγ' π' ἄκρον: Blaydes writes κάγ' ὃν ἄκρον.—πλάτῃ] Nauck conj. πνοῇ or δρόμῳ. **357** ἡσπάζετ'] ἡσπάζετο L. For such neglect of elision cp. comm. on *Ani.* 1146 f. **360** δάκρυσα MSS.: δάκρυσα Heath. **361** πρὸς φίλους] Bothe conj. προσφίλῳς. Blaydes writes πρὸς διπλοῦς. **362** τά τ' ἄλλ' ὅσ' ἦν] Nauck conj. καὶ τὰ πικρὰ. **363** οἴμοι from

Ἀθηναίους. The distance from Scyros to Sigeum is about 125 miles.—κάγ' ὃν: for καὶ in temporal parataxis (instead of ὅτε), cp. *O. T.* 718 n.—πικρὸν Σίγειον. Sigeum, the N.W. promontory of the Troad (now Yenî Shehr), is fitly named, as being the point for which he, coming from Scyros in the S.W., would make; and also because the tumulus, traditionally known as the 'tomb of Achilles,' is near Sigeum. It is 'bitter' or 'cruel' to him, not only on account of his father's death, but through the memory of his wrongs. The epithet is here a fine dramatic touch: while the conjecture κάγ' ὃν ἄκρον, which many recent edd. adopt, is tamely prosaic. Cp. *Od.* 17. 448 μὴ τάχα πικρὴν Διὸς πτόν καὶ Κύπρον ἔκτα. —οὐρίῳ πλάτῃ, instrum. dat.; sped by oars, while a S.W. wind also filled his sails. Cp. 'velis remisque,' 'ventis remis,' etc.—κατηγόμην, was coming into harbour at, with acc. instead of the usual acc. with εἰς: cp. 244 προσέσχεσθε... γῆν (n.). Poetry is bold in its use of the simple acc. after verbs of motion; cp. 1175: *O. C.* 643 δόμους στείχειν.

**357** ε. ὀμνύντες after στρατὸς: so *Il.* 17. 755 τῶν δ' ὥστε ψαρῶν νέφος ἔρχεται τῇ κολοίῳ, | οὐδὲν κεκλήγοντες: cp. *Ani.* 1021 f. n.—ζῶντ' Ἀχ. πάλιν: legend naturally revived the image of the father in his son; Nauck cites trag. fr. adesp. 363 οὐ παῖς Ἀχιλλέως, ἀλλ' ἐκείνος αὐτὸς εἶ.

**360** ε. ἔκειτ', 'lay low in death,' a poet. equiv. for 'had died' (not=προέκειτο, 'lay on the bier,' ready for the ἐκφορά). Cp. *El.* 1134 ὅπως θανῶν ἔκεισο τῇ τόθ' ἡμέρᾳ | τύμβου πατρὸς κοινὸν εἰληχὼς μέρος. *Ani.* 1174 καὶ τίς φονεῖται; τίς δ' ὁ κείμενος; Simonides fr. 60 κείσαι ζῶν ἐτι μᾶλλον τῶν ὑπὸ γᾶς ἐκείνων. It is natural to suppose that the son's wish to arrive before the burial (351) was fulfilled; for the tidings of the death would have been sent at once, and he would have reached Troy not later, perhaps, than five days after it (cp. 354). In Hector's case the funeral took place only on the tenth day after his remains had been brought home (*Il.* 24. 785). The conciseness of the narrative here, which does not refer to the obsequies (unless in δάκ-

when, sped by breeze and oar, I drew nigh to cruel Sigeum. And when I landed, straightway all the host thronged around me with greetings, vowing that they saw their lost Achilles once more alive.

He, then, lay dead; and I, hapless one, when I had wept for him, presently went to the Atreidae,—to friends, as I well might deem,—and claimed my father's arms, with all else that had been his. O, 'twas a shameless answer that they made! 'Seed of Achilles, thou canst take all else that was thy sire's; but of those arms another man now is lord,—the son of Laertes.' The tears came into my eyes,—I sprang up in passionate anger, and said in my bitterness,—'Wretch! What, have ye dared to give my arms

οἱμοι L. 333 Λαέρτου L, with most of the later MSS.: Λαέρτιον T (after Triclinius). 337 κἀγὼ δακρύσας L (with A and most of the rest): κἀγὼ 'κδακρύσας B. Bothe conj. κἀγὼ δ' ἀκούσας: whence Blaydes gives κἀγὼ 'ξακούσας: Nauck, κἀγὼ 'πακούσας: Wecklein, ἐγὼ δ' ἀκούσας. 339 ὦ σθένι' ἢ τολμήσας' L ('τολμήσας' Vauvilliers). Heath conj. ὦ σθένι' ἢ 'τολμήσας': Musgrave, ὦ σθένι' ἢ 'τολμήσας': Tournier, ὦ σθένι' ἢ 'τολμήσας': Blaydes, ὦ σθένι' ἢ 'τόλμησας (recognising, however, that it is

ρυσσ), is Sophoclean: cp. *Ant.* 415 n. The welcome by 'all the host' (356) cannot be considered as a direct allusion to the funeral rites; cp. the reception of Teucer by the army (*Ai.* 721 ff.).—δακρύσας: for the prodelision of the augment, cp. *O. C.* 1062 ταχέϊ 'πόρευσαν: *Ant.* 457 n.—οὐ μακρῷ χρόνῳ, after it: *O. C.* 1648 χρόνῳ βραχεῖ στραφέντες.

361 εἰς εἰκὸς ἦν goes closely with φίλους,—'friends, as it was reasonable to suppose them.' The only peculiarity is that εἰς εἰκὸς ἦν here refers to a just hope felt at a past moment, and not to the fitness of a past fact (as if the sense was, 'friends, as they naturally were,'—or, 'having gone, as I naturally did'). Cp. *Plat. Menex.* 247 B φίλοι παρὰ φίλους ἡμᾶς ἀφίξεσθε.—τά τ' ἄλλ' ὅσ' ἦν: Homer describes the κλισία of Achilles as handsomely furnished (cp., e.g., *Il.* 24. 597), and it now contained the treasures which Priam had brought as the Ἐκτορέης κεφαλῆς ἀπέροισι' ἀποινα (*ib.* 228—236: 579).

363 τλημονίστατον λόγον, here = ἀναιδέστατον, most audacious, shameless (in *Eur. Hec.* 562 the same phrase = 'most outrageous speech'): *El.* 439 εἰ μὴ τλημονεστάτη γυνὴ | πασῶν ἐβλαστε: Aesch. *Cho.* 383 τλάμοι καὶ πανούργῳ | χειρὶ.

364 εἰ, πάρεστί σοι, 'it is open to thee,' 'thou hast free leave': cp. *Ant.* 213 n.—Λαίρτου: cp. n. on 86 f.

367 εἰ δακρύσας, the tears of pain and anger started into his eyes. (For the

aor. part., cp. *Plat. Phaed.* 116 D καὶ ἄμα δακρύσας, μεταστρεφόμενος ἀπ' αὐτοῦ.) Many recent editors change this to ἀκούσας, or a compound of it (see cr. n.). But the traditional reading is incomparably more forcible; it is also thoroughly Homeric in spirit; *Il.* 23. 385 (Diomedes, when Apollo strikes the whip from his hand in the chariot-race) τοιοῦτο δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωμένονοι. Cp. *Iuv.* 1. 168 *Inde irae et lacrimae*.—ἐξανίσταμαι: he had been seated, as in converse with friends.—ὄργῃ: modal dat., *O. T.* 405 n., βαρεῖα, vehement: cp. μῆνιν βαρεῖαν (*O. C.* 1328, *Ai.* 656).—καταλήσας: cp. *Ant.* 767 τοῦτο δ' ἐστὶ τηλικούτος ἀλήσας βαρύς. This compound (in which κατὰ is intensive) occurs elsewhere only in later Greek.

369 εἰ σθένι' ἢ τολμήσας is said to Agamemnon: ἢ 'τολμήσας' (cp. 360 δάκρυσα) refers to him and Menelaus: so *O. C.* 1104 προσέλθω, ὦ παῖ (said to Antigone, entering with Ismene).—πρὶν μαθεῖν ἐμοῖ, before ye had heard from me (that ye might do so). The phrase is so far unusual that, when μανθάνω takes a gen. (of the person) only, it usually = 'to understand,' as *Plat. Gorg.* 463 D ἀρ' οὖν ἀν μᾶθους ἀποκρινάμενοι; *Id. Philéb.* 51 C εἰ μου μανθάνεις. Similar is *O. T.* 545 μανθάνειν...σοῦ, to comprehend thy teachings. Cp., however, 541, ὧν μαθήντες, = 'having made inquiries of them.' So here μαθεῖν is little more than ἀκούσαι or πυθέσθαι.

δοῦναι τὰ τεύχη τὰμά, πρὶν μαθεῖν ἐμοῦ; 370  
 ὁ δ' εἶπ' Ὀδυσσεύς, πλησίον γὰρ ὦν \*κυρεῖ,  
 ναί, παῖ, δεδώκας ἐνδίκως οὔτοι τάδε·  
 ἐγὼ γὰρ αὐτ' ἔσωσα κακῆϊνον παρών.  
 καγὰρ χολωθεὶς εὐθὺς ἤρασσον κακοῖς  
 τοῖς πάσιν, οὐδὲν ἐνδεὲς ποιούμενος, 375  
 εἰ τὰμὰ κείνος ὅπλ' ἀφαιρήσοιτό με.  
 ὁ δ' ἐνθάδ' ἦκων, καίπερ οὐ δύσοργος ὦν,  
 δηχθεὶς πρὸς ἀξήκουσεν ᾧδ' ἡμείψατο·  
 οὐκ ἦσθ' ἱν' ἡμεῖς, ἀλλ' ἀπήσθ' ἱν' οὐ σ' ἔδει·  
 καὶ ταῦτ', ἐπειδὴ καὶ λέγεις θρασυστομῶν, 380  
 οὐ μήποτ' ἐς τὴν Σκύρον ἐκπλεύσης ἔχων.  
 τοιαῦτ' ἀκούσας ἀξονειδισθεὶς κακὰ  
 πλέω πρὸς οἴκους, τῶν ἐμῶν τητῶμενος  
 πρὸς τοῦ κακίστου κακ κακῶν Ὀδυσσέως.  
 κούκ αἰτιῶμαι κείνον ὥς τοὺς ἐν τέλει· 385  
 πόλις γὰρ ἔστι πάσα τῶν ἡγουμένων  
 στρατός τε σύμπας· οἱ δ' ἀκοσμοῦντες βροτῶν  
 διδασκάλων λόγοισι γίγνονται κακοί.

not necessary). 370 πρὶν μαθεῖν ἐμοῦ;] Tournier conj. πρὶν μαθεῖν ἐμέ; Hartung writes πρὶν μολεῖν ἐμέ; Wunder conj. πρὶν θανεῖν ἐμέ; 371 ὁ δ' r: 58' L.—ὦν (from ὦν in L) κύρει MSS.: ὦν κυρεῖ Porson: ἦν κυρῶν Brunck. 372 δεδώκας] Nauck conj. δεδράκας. 373 παρών] Burges conj. φορῶν. 376 ἀφαιρήσοιτο] In L there

371.2 ὁ δ' εἶπ' Ὀδυσσεύς. Here δ is a substantival pronoun, and the proper name is added as by an after-thought: a Homeric use, as *Il.* 2. 402 αὐτὰρ ὁ βοῦν ἔλρευσεν, ἀναξ ἀνδρῶν Ἀγαμέμνων (cp. Monro *Hom. Gram.* § 258). Cp. *Ai.* 780 ff. ὁ δ' εὐθὺς... Τεύκρος: Plat. *Phaed.* 70 B ἡ δ' ὅς, ὁ Σωκράτης.—ὦν κυρεῖ. Hermann objected to the historic pres. as unsuitable to a parenthetic remark; but without cause. Cp. *Ani.* 253 f., with n.: Eur. *Hec.* 963 ff. σχέτ' τυγχάνω γὰρ ἐν μέσσοις Θρήκης ὄρει | ἀπῶν, δτ' ἡλθεσ δειρ' ἐπει δ' ἀφικόμεν, ... | ἐς ταῦτ' ἦδε συμπίπτει. Brunck's ἦν κυρῶν (cp. 544) is smoother, indeed, but could hardly have generated the MS. reading.—τάδε does not imply that the arms are present (one of Nauck's grounds for preferring δεδράκας), but only that they are the subject of conversation.

373 παρών, not merely, 'being here at Troy' (while Neoptolemus was absent, 379), but, 'being present at the critical

moment': cp. 1405: Ar. *Lys.* 283 τασθὲ δέ... | ἐγὼ οὐκ ἄρα σχήσω παρὼν τομμήματος τοσούτου; Eur. *Hipp.* 1242 τίς ἀνδρ' ἄριστον βούλεται σῶσαι παρὼν; (i.e., to go and save).—Acc. to Arctinus in the *Ac-thiopsis*, it was Ajax who carried the body of Achilles out of the fray, while Odysseus kept the Trojans off (Proclus p. 479). In *Od.* 5. 309 f. Odysseus speaks of the day, ὅτε μοι πλείστοι χαλκήρεα δοῦρα | Τρῶες ἐπέρριψαν περὶ Πηλεΐωνι θανόντι. In *On. Met.* 13. 284 he says: *his... humeris ego corpus Achillis | Et simul arma tuli.*

374.2 ἤρασσον: cp. *Ai.* 725 ὀνειδέσιν | ἤρασσον ἐνθεν κἀνθεν: for the lit. sense, *O. T.* 1276.—κακοῖς τοῖς πάσιν: the art. properly means, 'with all the taunts that exist': cp. *Tr.* 716 φθέρπει τὰ πάντα κνώδαλ'.—οὐδὲν ἐνδεὲς ποιούμενος, making (on my part) nothing deficient, i.e. leaving nothing unsaid that occurred to me. For this use of the midd. ποιῶμαι, cp. *O. C.* 1144 οὐ γὰρ λόγοισι τὸν βίον

to another man, without my leave?' Then said Odysseus,—for he chanced to be near,—'Yea, boy, this award of theirs is just; I saved the arms and their master at his need.' Then straightway, in my fury, I began to hurl all manner of taunts at him, and spared not one, if I was indeed to be robbed of my arms by *him*. At this point,—stung by the abuse, though not prone to wrath,—he answered,—'Thou wast not here with us, but absent from thy duty. And since thou must talk so saucily, thou shalt never carry those arms back to Scyros.'

Thus upbraided, thus insulted, I sail for home, despoiled of mine own by that worst offspring of an evil breed, Odysseus. And yet he, I think, is less to blame than the rulers. For an army, like a city, hangs wholly on its leaders; and when men do lawless deeds, 'tis the counsel of their teachers that corrupts them.

is an erasure after  $\delta\phi'$ , leaving a space equal to two letters before  $\alpha\iota$ . 332  $\kappa\acute{\alpha}\xi\omicron\upsilon\epsilon\iota\delta\iota\sigma\theta\epsilon\iota\varsigma$ ] Wecklein (*Arx* p. 76) conj.  $\kappa\acute{\alpha}\xi\omicron\upsilon\epsilon\iota\delta\iota\sigma\alpha\varsigma$ . 333  $\alpha\lambda\tau\iota\omega\mu' \acute{\epsilon}\kappa\epsilon\iota\omega\nu$  L.

333  $\lambda\acute{o}\gamma\omicron\iota\sigma\iota$ ] The rhetor Nicolaus (*circa*. 480 A.D.) in his *Progymnasmata* (Waltz, *Rh. Gr.* I. p. 294) has,  $\tau\acute{o}\nu \Sigma\omicron\phi\omicron\kappa\lambda\epsilon\alpha \theta\alpha\nu\mu\acute{\alpha}\xi\epsilon\sigma\theta\alpha\iota \delta\epsilon\iota \pi\acute{o}\lambda\iota\varsigma \acute{\alpha}\pi\alpha\sigma\alpha\nu \tau\acute{\omega}\nu \eta\gamma\omicron\nu\mu\acute{\epsilon}\nu\omega\nu \epsilon\iota\pi\acute{o}\nu\tau\alpha, \tau\acute{o}\upsilon\varsigma \delta' \acute{\alpha}\kappa\omicron\sigma\mu\acute{o}\nu\tau\alpha\varsigma \alpha\nu\theta\rho\acute{\omega}\pi\omicron\upsilon\tau\epsilon\varsigma \delta\iota\delta\alpha\sigma\kappa\acute{\alpha}\lambda\omega\nu \tau\rho\acute{o}\pi\omicron\iota\varsigma \pi\omicron\eta\eta\rho\acute{o}\upsilon\varsigma \gamma\iota\gamma\epsilon\sigma\theta\alpha\iota$ .

$\sigma\pi\omicron\upsilon\delta\acute{\alpha}\xi\omicron\mu\epsilon\nu$  |  $\lambda\alpha\mu\pi\rho\acute{o}\nu \pi\omicron\upsilon\epsilon\iota\sigma\theta\alpha\iota$ .— $\epsilon\iota\ldots \acute{\alpha}\phi\alpha\iota\rho\acute{\eta}\sigma\omicron\upsilon\tau\omicron$ : he said, ( $\delta\epsilon\iota\omega\nu \acute{\epsilon}\sigma\tau\omega$ )  $\epsilon\iota \acute{\alpha}\phi\alpha\iota\rho\acute{\eta}\sigma\epsilon\tau\alpha\iota$ : cp. 353 n. For the double acc., cp. Eur. *Andr.* 613  $\acute{\alpha}\phi\epsilon\lambda\lambda\omicron\nu \pi\alpha\tau\acute{\epsilon}\rho\alpha\varsigma \ldots \tau\acute{\epsilon}\kappa\nu\alpha$ . Since the idea of the taker's interest is usually implied, the middle voice of this verb is more freq. than the active.

377  $\Sigma$ .  $\epsilon\nu\theta\acute{\alpha}\delta' \eta\kappa\omega\nu$ , brought to that point,—provoked so strongly: cp. *O. T.* 687  $\acute{\omicron}\rho\acute{\alpha}\varsigma \omega' \eta\kappa\epsilon\iota\varsigma$ : *ib.* 1158  $\acute{\alpha}\lambda\lambda' \epsilon\iota\varsigma \tau\acute{o}\delta' \eta\kappa\epsilon\iota\varsigma$ .— $\omicron\upsilon' \delta\iota\sigma\omicron\rho\gamma\omicron\varsigma$ : as his mother speaks of his  $\acute{\alpha}\gamma\alpha\nu\omicron\phi\omicron\rho\omicron\sigma\acute{\upsilon}\nu\eta$  (*Od.* 11. 203).— $\pi\rho\acute{o}\varsigma \acute{\alpha}\xi\eta\kappa\omicron\upsilon\sigma\epsilon\nu$  with  $\delta\eta\chi\theta\epsilon\iota\varsigma$ , not with  $\eta\mu\acute{\epsilon}\lambda\psi\alpha\tau\omicron$ .  $\pi\rho\acute{o}\varsigma$  with acc., as 'in view of,' can always represent the cause of a feeling; cp. *T. T.* 1211  $\acute{\alpha}\lambda\lambda' \epsilon\iota \phi\omicron\beta\epsilon\iota \pi\rho\acute{o}\varsigma \tau\omicron\upsilon\tau\omicron$ .— $\delta' \acute{\epsilon}\xi\eta\kappa\omicron\upsilon\sigma\epsilon\nu$ , the taunts which had been addressed to him (382): here  $\acute{\epsilon}\xi$  merely strengthens the notion of 'being reviled,' as in  $\acute{\epsilon}\xi\omicron\upsilon\epsilon\iota\delta\iota\zeta\omega$ : cp. 676.

380  $\Sigma$ .  $\acute{\epsilon}\pi\epsilon\iota\delta\eta \kappa\alpha\iota \lambda\acute{\omicron}\gamma\epsilon\iota\varsigma$ , 'since thou must speak thus,'— $\kappa\alpha\iota$  emphasising  $\lambda\acute{\omicron}\gamma\epsilon\iota\varsigma$ : cp. *O. T.* 1129: but *ib.* 412  $\acute{\epsilon}\pi\epsilon\iota\delta\eta \kappa\alpha\iota \tau\upsilon\phi\lambda\acute{o}\nu \mu' \acute{\omega}\nu\epsilon\iota\delta\iota\sigma\alpha\varsigma$  is different,  $\kappa\alpha\iota$  going with  $\tau\upsilon\phi\lambda\acute{o}\nu$ .— $\omicron\upsilon' \mu\acute{\eta}\pi\omicron\tau'$ : 103 n.— $\tau\eta\nu \Sigma\iota\kappa\upsilon\rho\omicron\nu$  (240): the art. is scornful: cp. 1060.— $\acute{\alpha}\kappa\pi\lambda\acute{\upsilon}\sigma\tau\eta\varsigma$  implies a further taunt: having come out so late, he will not even now stay and fight.

382  $\Sigma$ . The words  $\acute{\alpha}\kappa\omicron\upsilon\sigma\alpha\varsigma \kappa\acute{\alpha}\xi\omicron\upsilon\epsilon\iota\delta\iota\sigma\theta\epsilon\iota\varsigma$  form a rhetorical climax,— 'having been addressed, yes, insulted, with such taunts':  $\kappa\alpha\kappa\acute{\alpha}$  is object to

$\acute{\alpha}\kappa\omicron\upsilon\sigma\alpha\varsigma$ , and also 'cognate' acc. with  $\acute{\epsilon}\xi\omicron\upsilon\epsilon\iota\delta\iota\sigma\theta\epsilon\iota\varsigma$ . Wecklein's ingenious  $\kappa\acute{\alpha}\xi\omicron\upsilon\epsilon\iota\delta\iota\sigma\alpha\varsigma$  seems unlikely, since N. is dwelling on his wrongs rather than on his own heat in resenting them.— $\pi\rho\acute{o}\varsigma \omicron\iota\kappa\omega\nu\varsigma$ : the plur. implies, 'the home country,' as  $\delta\omicron \acute{\epsilon}\xi \omicron\iota\kappa\omega\nu \mu\omicron\lambda\epsilon\iota\nu$ . The sing. (suggesting rather the private home) occurs in 58, 240, 488, 548.— $\tau\eta\tau\acute{\omega}\mu\epsilon\nu\omicron\varsigma$ : *O. C.* 1200 n.— $\kappa\acute{\alpha}\kappa \kappa\alpha\kappa\acute{\omega}\nu$ , as the reputed son of Sisyphus, 417 n. Cp. *O. T.* 1397  $\kappa\alpha\kappa\acute{o}\varsigma \tau' \acute{\omega}\nu \kappa\acute{\alpha}\kappa \kappa\alpha\kappa\acute{\omega}\nu$ .

385  $\Sigma$ .  $\tau\acute{o}\upsilon\varsigma \epsilon\nu \tau\acute{\omicron}\lambda\epsilon\iota$ , the Atreidae: cp. *Ant.* 67 n.— $\pi\acute{\alpha}\sigma\alpha$  and  $\sigma\acute{\upsilon}\mu\pi\alpha\varsigma$  have here an adverbial force,— 'wholly': cp. *At.* 275  $\kappa\epsilon\iota\nu\acute{o}\varsigma \tau\epsilon \lambda\acute{\omicron}\pi\eta \pi\acute{\alpha}\varsigma \epsilon\lambda\acute{\eta}\lambda\alpha\tau\alpha\iota \kappa\alpha\chi\acute{\eta}$ .  $\acute{\epsilon}\sigma\tau\iota\ldots \tau\acute{\omega}\nu \eta\gamma\omicron\nu\mu\acute{\epsilon}\nu\omega\nu$ : is under their influence: cp. *O. T.* 917  $\acute{\epsilon}\sigma\tau\iota \tau\omicron\upsilon \lambda\acute{\omicron}\gamma\omicron\nu\omicron\tau\omicron\varsigma$ , n. (But in *Ant.* 738  $\omicron\upsilon' \tau\omicron\upsilon \kappa\rho\alpha\tau\acute{o}\nu\tau\omicron\varsigma \eta \pi\acute{o}\lambda\iota\varsigma \nu\omicron\mu\acute{\iota}\tau\epsilon\tau\alpha\iota$ , 'is deemed his property.')— $\sigma\tau\rho\alpha\tau\acute{o}\varsigma$ , 'army' (with reference to the Greek army at Troy): not= $\delta\eta\mu\omicron\varsigma$ ,—a sense which occurs in Aesch. and elsewhere (*Ant.* 8 n.), but which is nowhere requisite in Soph., and which would be weak here, just after  $\tau\acute{o}\lambda\iota\varsigma$ .— $\omicron\iota \delta' \acute{\alpha}\kappa\omicron\sigma\mu\acute{o}\nu\tau\epsilon\varsigma \beta\rho\omicron\tau\acute{\omega}\nu$  (the gen. as in 304), the unruly; those who violate the rights of others, as Odysseus has done: cp. *Ant.* 730 and 660.

$\delta\iota\delta\alpha\sigma\kappa\acute{\alpha}\lambda\omega\nu \lambda\acute{o}\gamma\omicron\iota\sigma\iota$ . This play was brought out in the spring of 409 B.C. The Revolution of the Four Hundred, in the



λόγος λέλεκται πᾶς· ὁ δ' Ἀτρείδας στυγῶν  
ἐμοί θ' ὁμοίως καὶ θεοῖς εἴη φίλος.

390

στρ. ΧΟ. ὄρεστέρα παμβῶτι Γᾶ, μᾶτερ αὐτοῦ Διός,

2 ἃ τὸν μέγαν Πακτωλὸν εὐχρυσον νέμεις,

3 σὲ κάκει, μᾶτερ πότνι, ἐπηιδώμαν,

395

4 ὅτ' ἐς τόνδ' Ἀτρειδᾶν ὕβρις πᾶσ' ἐχώρει,

5 ὅτε τὰ πάτρια τεύχεα παρεδίδοσαν,

6 ἰὼ μάκαιρα ταυροκτόνων

400

7 λεόντων ἔφεδρε, τῷ Λαρτίου,

8 σέβας ὑπέρτατον.

Hence Schneidewin read *τρόποισι*. 391—402 L divides the vv. thus: ὄρεσ-  
τέρα—| μᾶτερ—| ἃ τὸν—| σὲ κάκει—| πότνι—| ὅτ' ἐς τόνδ'—| ὕβρις—| ὅτε...  
τεύχεα—| ἰὼ—ταυρο-|κτόνων—ἐφε-|δρε—| σέβας ὑπέρτατον. 398 ἃ τὸν  
μέγαν] Wecklein writes ἀγνὸν μέγ' ἃ: Lindemann conj. δ Τμῶλιον. 399 παρεδι-

summer of 411 B.C., was emphatically a case in which *οἱ ἡγούμενοι*—Peisander and his fellow oligarchs—had corrupted or intimidated a πόλις. The Army at Samos had illustrated the same process in the case of a στρατός, the oligarchic officers, in correspondence with Alcibiades, having been the first agents of mischief. (Thuc. 8. 47 and 75: Grote VIII. pp. 9 and 63.) Thus, to the ears of an Athenian audience, the poet's verses might well suggest a lightly-hinted apology for those citizens who, against their will, had been compromised by the conspirators.—Cp. *O. C.* 1537 n.

399 f. λόγος λέλεκται πᾶς: cp. 241 n. —Ἀτρείδας. We notice the art with which, all through his story, Neoptolemus has contrived to throw the chief odium on the Atreidae. Thus, after calling their speech *τλημονέστατος* (363), he remarks incidentally that Odysseus was a good-tempered man (377); and though he calls him, indeed, *κάκιςτος* (384), he hastens to add that the higher powers were more to blame (385). And now, at the close, he names the Atreidae alone. Thus he acts in the spirit of his mentor's advice (64 f.), but refines upon it.—φίλος: cp. 585 f.

391—402 Mindful of their young chief's precept—*πειρώ τὸ παρὸν θεραπεύειν* (149)—the Chorus seize this moment in order to deepen the impression left on the mind of Philoctetes. It was in the land of the Trojans—often called 'Phrygians'—that Neoptolemus was wronged by the Atreidae. 'Then and there—say the Chorus—'we invoked the most awful

deity of the land, the great Earth Mother, the Phrygian Cybele—to punish our prince's wrong.' The interposition of the Chorus is admirably effective for the purpose of making their master's indignation appear genuine.

This strophe, to which vv. 507—518 form the antistrophe, is a *ὑπόρχημα*, or 'dance-song' (*O. T.* 1086 n.). The dochmiacs of which it is mainly composed (see *Metrical Analysis*) are accompanied by animated movement, expressive of the lively resentment which these memories suggest.

From a mythological point of view the verses are of singular interest. The attributes given to the goddess belong to three groups. (1) *παμβῶτι Γᾶ* recognises her in the primary character of an Elemental power. (2) *μᾶτερ...Διός* identifies her with Rhea. (3) *ὄρεστέρα, λεόντων ἔφεδρε*, and the mention of the Pactolus, present her as the specially Phrygian Cybele. But these three characters are completely fused in the unity of the *μᾶτηρ πότνια*.

391 f. ὄρεστέρα: cp. Eur. *Helen*. 1301, where the *ὄρελα...* | *μᾶτηρ θεῶν* is identified with Demeter. In order to appreciate the large significance of this epithet in relation to the 'Phrygian Mother,' we must remember that 'Phrygia' originally denoted the whole interior highlands of Asia Minor west of the Halys (Kiepert, *Asic. Geo.* § 64). *παμβῶτι*: cp. the epithets *βιόδωρος* (1162), *φερέσβιος*, *πολυβότεια*, *φυσίζοος*, *κουροτρόφος*, etc.

*μᾶτερ αὐτοῦ Διός*: the *Μητρώον* at

My tale is told; and may the foe of the Atreidae have the favour of Heaven, as he hath mine!

CH. Goddess of the hills, all-fostering Earth, mother of Strophe. Zeus most high, thou through whose realm the great Pactolus rolls golden sands,—there also, dread Mother, I called upon thy name, when all the insults of the Atreidae were being heaped upon this man,—when they were giving his sire's armour, that peerless marvel, to the son of Lartius—hear it, thou immortal one, who ridest on bull-slaughtering lions!

δοσαν 1: παραδίδωσαν L. 401 λαοτίον Γ: λαορίον L.—Bergk conj. λείωντων ἐφεδρ', ἰὼ τάργ' ἰδοῦ. 402 σέβας] Nauck conj. γέρας or κλέος.

Athens was sacred to Rhea Cybele: see on *Ant.* 1070 ff. The name Rhea (probably connected with *ἔρα*, earth) was doubtless older than Cybele (see Welcker *Götterl.* 1. 221), and in Crete the ancient cult of Rhea seems never to have passed into that of Cybele, while in Asia Minor Rhea and Cybele came to be identified. Hence Demetrius of Scepsis (in the Troad) could say that Rhea was not worshipped in Crete, because, by Rhea, he understood Cybele (Strabo p. 472). The legends of the Cretan Ida were easily transferred to the Mysian: there was a *Δίκη* in the Troad (Strabo *l.c.*) as well as in Crete. Cp. Apoll. Rh. 1. 1139 ῥόμβω καὶ τυτάνῳ Πέλῃ Φρύγῃσι Ἰδασκοντο. Propertius 3. 1. 27 *Idaeum Simoenta* (the river at Troy), *Iovis cunabula parvi*.

392 Πακτωλόν: mentioned here as the river on which Sardis was situated,—that city being a famous seat of Cybele's worship. Her. 5. 102 Σάρδιες μὲν ἐνεπρήσθησαν (during the Ionian revolt in 502 B.C.), ἐν δὲ αὐτῇσι καὶ ἱρὸν ἐπιχωρήσῃ θεοῦ Κυβήβης τὸ σκηπτόμενοι οἱ ἱέρσαι ὁσπερὶ ἀντιπαρασάν τὰ ἐν Ἑλλήσῳ ἱρά. Hence an Athenian poet might well think of Sardis in speaking of Cybele. Lydia was included in the older and larger meaning of Phrygia (cp. *Ant.* 825 n.).—εὐχρυσόν. When the attribute of a noun which has the article consists of more than one element (as here of μέγαν and εὐχρυσόν), part of it may stand between the art. and noun, and the rest after the noun, without art.: cp. 986 τὸ παγκρατὲς σέλας | Ἡφαιστόνευκτον: *O.T.* 1199 τὰν γαμψώνυχχα παρθένον | χρυσωμῶδον. The Pactolus brought down gold dust from Mount Tmolus, the range just south of Sardis (Verg. *Aen.* 10. 142: Hor. *Epod.*

15. 19, etc.).

395 εἰ. κάκετ, at Troy also (as now in Lemnos).—ἐπηυδῶμαν=ἐπεκαλούμην: the only classical example of this compound.—Ἀτρεΐδων ὕβρις πάσ', 'all' their insolence,—referring to the full account of it which N. has just given (363 ff.). Others understand: (1) 'the complete' or 'consummate' ὕβρις: cp. 142 πᾶν κρᾶτος (n.). Or (2), making πᾶσ' predicative, 'went with all its force' (cp. 385 n.).

398 τὰ πατρία, which had belonged to his father, Achilles: a rare poetical use of πατριος as=πατρώος: cp. Pind. *O.* 6. 62 πατρία δόσα, the voice of his father (Apollo). In *O. T.* 1394 τὰ πατρία... δώματ'='the house of my fathers', πατριος having its usual sense. But that sense is impossible here, since Achilles had been the first possessor of the arms wrought by Hephaestus.—παρεδίδωσαν: cp. 64 n.

400 εἰ. ἰὼ calls on the goddess to note the wrong: μάκαιρα, i.e. θεά, as Sappho fr. 1. 13 τὸ δ', ὦ μάκαιρα, | μαιδίασαι' ἀθανάτῳ προσώπῳ.—ταυροκτόνων, a general epithet, marking the fierceness of the creatures whom the goddess subdues: cp. *Il.* 18. 579 σμερδαλέω δὲ λέοντι δὴ ἐν πρώτῃσι βδέσσῃ | ταύρον ἐρύγμῃλον ἐχέτην.—λείωντων ἐφεδρᾶ is best taken literally, of riding on lions. Cybele riding sideways on a lion was often represented in works of art (statues, reliefs, coins). Pliny 35. 109 says that Nicomachus painted *acum... matrem in leone sedentem*. This painter belonged to the Thebano-Attic school, and flourished c. 360 B.C.: we may well suppose, then, that the lion-riding Cybele was familiar in the time of Sophocles. Cp. Eur. *Ion* 102 πτεροῦντος ἐφεδρον ἵππου (Bellerophon).—But, as the Homeric ἵππων

- ΦΙ. ἔχοντες, ὡς ἔοικε, σύμβολον σαφὲς  
 λυτῆς πρὸς ἡμᾶς, ὦ ξένοι, πεπλευκατε·  
 καὶ μοι προσάδεθ' ὥστε γινώσκειν ὅτι 405  
 ταῦτ' ἐξ Ἀτρειδῶν ἔργα κάξ' Ὀδυσσέως.  
 ἔξοιδα γάρ νιν παντὸς ἄν' λόγου κακοῦ  
 γλώσση θιγόντα καὶ πανουργίας, ἀφ' ἧς  
 μηδὲν δίκαιον ἐς τέλος μέλλοι ποεῖν.  
 ἀλλ' οὐ τι τοῦτο θαῦμ' ἔμοιγ', ἀλλ' εἰ παρῶν 410  
 Αἴας ὁ μείζων ταῦθ' ὁρῶν ἠνείχετο.  
 ΝΕ. οὐκ ἦν ἐτι ζῶν, ὦ ξέν'. οὐ γάρ ἂν ποτε  
 ζῶντος γ' ἐκείνου ταῦτ' ἐσυλήθην ἐγώ.

405 καὶ μοι] Linwood conj. κάμοι.—προσάδεθ' Tournier conj. πρόσδεον.—γινώσκειν] γινώσκειν L. Blaydes conj. γινώσκειν μ'. 409 μηδὲν (sic) L; in which δίκαιον has been made from δὲ βαιον (sic) by S.—μέλλοι L: which Blaydes cites also from

ἐπιβάς (Il. 5. 318) refers to chariot-driving, so here λεόντων ἐφεδρε might also mean, in a car drawn by lions. An altar-relief of the Roman age, reproduced by Baumeister (*Denkm.* p. 801), from Zoega's *Bassiril.* (t. 13), shows her thus: two lions draw her car; she wears a short-sleeved chiton, while the long veil attached to the back of her mural crown flows down like a mantle; in her right hand is a laurel branch; her left rests on the rim of the tympanon, holding it upright on her left knee.—It is less likely that λεόντων ἐφεδρε means, 'seated above lions'; i.e., on a throne with lions crouching below at each side. Arrian (*Periplus* 9) mentions such a representation, which, like the other two, seems to have been frequent.

402 σέβας must be acc. in appos. with τεύχεα: it cannot be (as the first schol. suggests) a vocative addressed to the goddess. The armour of Achilles, made by the god Hephaestus, is a σέβας, an object on which men gaze with reverent wonder. So Thetis describes these arms as καλὰ μάλ', οἳ οὐπω τις ἀνὴρ ὅμοισι φόρησεν (Il. 19. 11). Cp. *El.* 685 (Orestes) εἰσήλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας. The dat. τῷ Δαρτίου must be taken with παρεδίδωσαν, which requires it. And it seems best not to take that dat. with σέβας also. If we did so, the phrase would mean, 'an object of reverence' to Odysseus; not, an 'honour' or 'glory' to him. But, though τῷ Δαρτίου is not construed with σέβας, their

juxtaposition is forcible; 'to him—those peerless arms.' The long separation of the verb from its dative is excused by the fact that the interposed *ὡ μάκαρα...* ἐφεδρε prepares the indignant emphasis on τῷ Δαρτίου.

We should not, then, change σέβας to γέρας. As Nauck remarks, the two words are confused in the schol. on Eur. *Or.* 383 (vol. 2, p. 122, 18 Dind.). L affords an instance of γ corrupted to σ in 571 (ἔσω for ἐγώ). In uncials σέβας might have originated from B for P. But the sense given by γέρας would be tamer.

408 ζ. σύμβολον...λύτῃς, a grief-token, i.e. a token consisting in your grief (defining gen.; cp. 159 οἶκον...κοίτης, n.). σύμβολα were tallies, sometimes consisting of dice (λίσσαι, Plat. *Sympr.* 193 A) or knuckle-bones (δοτράγαλοι) sawn in two. A message or request, purporting to come from a friend at a distance, could thus be tested. The bearer was asked to produce the other half of the divided token. See Her. 6. 86. 2 ἀποδεικνύντες τὰ σύμβολα, ἀπαίτεον τὰ χρήματα: Eur. *Med.* 613 ξένοις...πέμπειν σύμβολ', = to give one credentials to friends abroad. When two persons established such signs between them, they were said σύμβολα ποιεῖσθαι: C. I. G. 87 ποιήσασθω δὲ καὶ σύμβολα ἡ βουλή πρὸς τὸν βασιλέα τὸν Σιδωνίων, ὅπως ἂν ὁ δῆμος ὁ Ἀθηναίων εἰδῇ ἂν τι πέμπῃ...δεόμενος τῆς πόλεως. As each half was called σύμβολον, the word can mean 'counterpart': Plat. *Sympr.* 191 D ζητεῖ δὲ αὐτὸ τὸ αὐτοῦ ἕκαστος ξύμ-

PH. It seems that ye have come to me, friends, well commended by a common grief; and your story is of a like strain with mine, so that I can recognise the work of the Atreidae and of Odysseus. For well I know that he would lend his tongue to any base pretext, to any villainy, if thereby he could hope to compass some dishonest end. No, 'tis not at this that I wonder, but rather that the elder Ajax, if he was there, could endure to see it.

NE. Ah, friend, he was no more; I should never have been thus plundered while he lived.

K (cod. Par. 1886). μέλλει A, with most of the rest.  
ἤνέσχετο Porson.

411 ἤνελχετο MSS.:

βολον.—Musgrave (ed. 1809) first compared Aristeides 1. 416 (=625 Dind.) διὸ καὶ πᾶσιν ἀνθρώποις ἱκανὸν ἐστὶ πρὸς αὐτὴν (Athens), ὥσπερ ἄλλο τι σύμβολον, αὐτὸ τὸ σχῆμα τῆς ἀτυχίας. Cp. Plaut. *Poen.* 5. 2. 87 *Ego sum ipseus quem tu quaeris.*—*Si ita est, tesseram conferre si vis hospitalem.*

405 ε. προσφθεῖ, ye are in accord with me, i.e. your complaint strikes a note which finds an echo in my own mind. Cp. *O. T.* 1113 ξυνᾷδει τῷδε τάνδρι σύμμετρος (in respect of age). ξυνᾷδεν is properly said of two or more voices which harmonise; προσφθεῖν of a vocal accompaniment which harmonises with music. Cp. Eur. *Ion* 359 προσφθεῖς ἡ τύχη τῷμὺ πάθει.—ταῦτ'...ἔργα=ταῦτα τὰ ἔργα (*O. C.* 471 n.).

407 ε. ἀν...θιγόντα=ἔτι θιγοὶ ἀν: cp. Thuc. 7. 42 ὁρῶν...εἰ ἐπικρατήσεται τὰ...ῥαδίως ἀν αὐτὸ ληφθέν (=ἔτι ῥαδίως ἀν ληφθείη). *O. C.* 761 κατὰ παντὸς ἀν φέρον | λόγου δικαίου μηχανήματα ποικίλον, n.—With πανουργίας, despite its derivation, πείσῃ must be supplied: so in *Ani.* 300 f. πανουργίας is followed by παντὸς ἔργου.

ἀφ' ἧς μηδὲν...ποεῖν: from (=as a result of) which he would be likely, in the end, to effect anything not just. His objects have always something unjust in them; and he is unscrupulous in the choice of means. When the optat. with ἀν (as here the implied θιγοὶ ἀν) stands in the antecedent clause, the optat. (without ἀν) often stands in the relative clause: cp. n. on *O. C.* 560 δεινὴν γὰρ τιν' ἀν πρᾶξιν τόχους | λέξας ὁποίας ἐξαφισταμην ἔργω. This usage confirms L's μέλλοι against μέλλει (though the latter would

be tenable: cp. *Ani.* 375 n.).—μηδὲν here admits of two distinct explanations, though the sense is virtually the same with either. (1) It is 'generic' (170 n.): i.e. his purposes are of such a kind as can have no honest result. Cp. 1006 μηδὲν ἰγνέει...φρονῶν: *Ani.* 493 ὁ θυμὸς... | τῶν μηδὲν ὁρθῶς ἐν σκοτῷ τεχνωμένων. I prefer this view. (2) It is 'final': i.e. μέλλοι ποεῖν=ποίησοι: 'from which he shall not effect anything just.' When the fut. indic. in a relative clause denotes purpose, the negative is μή: cp. *O. T.* 1412 ἐκρίψατ', ἐνθα μήποτ' εἰσόψεσθ' ἔτι (n.).—ἐς τέλος, ultimately (though his λόγος may be plausible at first sight): cp. Her. 9. 37 οὐ μέντοι ἐς γε τέλος οἱ συνήνεκε τὸ ἔχθος ('in the end,'—though for a time he prospered).—ποεῖν: for the spelling, cp. on 120: for the pres. inf. after μέλλοι, *O. T.* 967 n.

411 ε. ὁ μέλζων, the son of Telamon; Ajax the son of Oileus (the leader of the western Locrians) was μέλων, οὐ τι τόσος γε ὅσος Τελαμῶνιος Αἴας (*Il.* 2. 528).—οὐκ ἦν ἔτι ζῶν. Soon after the death of Achilles, and either just before or just after the coming of Neoptolemus, the Atreidae had awarded the arms to Odysseus. The suicide of Ajax followed closely on the award. He died, then, either just before, or just after, the arrival of Neoptolemus at Troy. Neoptolemus implies that he left Troy for home just after the award (382). Since his indignation is feigned, it might be supposed that the interval between the award and his sailing (for Lemnos) had really been longer. But, even if that interval had been as brief as he represents it, he might still have known, before leaving Troy, that Ajax was dead.

- ΦΙ. πῶς εἶπας; ἀλλ' ἡ χούτος οἴχεται θανών;  
 ΝΕ. ὡς μηκέτ' ὄντα κείνον ἐν φάει νόει. 415  
 ΦΙ. οἴμοι τάλας. ἀλλ' οὐχ ὁ Τυδέως γόνος,  
 οὐδ' οὐμπολητὸς Σισύφου Λαερτίῳ,  
 οὐ μὴ θάνωσι· τούσδε γὰρ μὴ ζῆν' ἔδει.  
 ΝΕ. οὐ δῆτ'. ἐπίστω τοῦτό γ'. ἀλλὰ καὶ μέγα  
 θάλλοντές εἰσι νῦν ἐν Ἀργείων στρατῷ. 420  
 ΦΙ. τί δ'; \*οὐ παλαιὸς κάγαθὸς φίλος τ' ἐμός,  
 Νέστωρ ὁ Πύλιος, ἔστιν; οὗτος γὰρ τά γε  
 κείνων κάκ' ἐξήρυκε, βουλεύων σοφά.

414 ἀλλ' ἡ χούτος] ἀλλ' has dropped out of L, which has only ἡ χούτος. Hence Seyffert (in *Zeitschr. f. d. Gymn.*, 17, 588) conj. ἡ γὰρ χούτος (which Nauck adopts); also, in his ed. (1867), ἀρα χούτος. 416 νόει] Burges and Blaydes conj. φρόνει. 417 λαερτίου L (made, as some think, by erasure from λαερτίῳ, but this is at least extremely doubtful); A (with φ written above); and most of the MSS.: λαερτίῳ Vat. The χ set against this line in L is understood by the schol. as calling attention to the recurrence of the form λαέρτιος: but it may also have meant that, with the double gen., the construction was found obscure. 421 In L the 1st hand wrote τί δ' ὦ

414 ἀλλ' ἡ...; In this formula ἡ asks the question: ἀλλὰ marks surprise, as it so often marks remonstrance ('nay, can it be so?' or, 'what, can that be true?'). The fact that ἀλλ' is absent from L (see cr. n.) has led some editors to prefer the conjecture ἡ γάρ. But it may be observed:—(a) ἀλλ' ἡ was a comparatively unfamiliar phrase, and therefore the fact that the other MSS. have it is presumptive evidence of its genuineness. (b) The preceding πῶς εἶπας cannot be urged as an objection: cp. Eur. *Alc.* 58 πῶς εἶπας; ἀλλ' ἡ καὶ σοφὸς λέληθας ὦν; It is true, however, that such a preface to ἀλλ' ἡ is unusual: cp. *El.* 879; Aesch. *Ch.* 220; Eur. *Alc.* 816, *Helén.* 490, *Heracl.* 425, *Hipp.* 932, [Eur.] *Rhes.* 36. —Remark that in *O. C.* 26, where ἀλλὰ and ἡ are separated, the peculiar force of ἀλλ' ἡ is not present.

416 ὡς μηκέτ' ὄντα: see on 253.

418 οἴμοι τάλας, 'woe is me' (not, 'alas, poor Ajax'): as *O. T.* 744 n.—ἀλλ' οὐχ: the negative is repeated, for greater emphasis, in 418: cp. *Ani.* 5 ὁποῖον οὐ | τῶν σῶν τε κἀμῶν οὐκ ὅπωπ' ἐγὼ κακῶν, n.—ὁ Τυδέως γόνος, Diomedes. Philoctetes had no personal grievance against him, but dislikes him as being a man of the same stamp as

Odysseus, with whom the tenth book of the *Iliad* associates him in stealing the horses of Rhesus. In *Il.* 6. 230 it is Diomedes who proposes to Glaucus that the latter should exchange 'golden armour for armour of bronze.' Lesches, in the *Little Iliad*, and Euripides, in his *Philoctetes*, made Diomedes come to Lemnos to fetch Philoctetes: see *Introd.* Cp. 592.

417 οὐμπολητὸς Σισύφου Λαερτίῳ, 'the son of Sisyphus, bought by Laertes,'—because Anticleia was said to have been pregnant when Laertes married her. The word ἐμπολητὸς probably means that Laertes gave a large 'bride-price' (ἔδρα) to Anticleia's father, Autolycus. So the scholiast, πολλὰ δοῦν χρημάτων ἡγάγετο. This is simpler than to suppose that ἐμπολητὸς is merely 'acquired' (as a bad bargain), like λωβητὸν ἐμπόλημα in *Tr.* 538.

The legend is not Homeric, but is already known to Aesch. (*fr.* 169), and is congenial to the spirit in which the dramatists often conceive Odysseus; cp. *At.* 190, *fr.* 143 (ὡς ὁ Σίσυφος πολλὸς | ἐδηλος ἐν σοί); Eur. *I. A.* 524, *Cycl.* 104; Lycophron 344 (τῆς Σισυφείας δ' ἀγκύλης λαμπουρίδος, 'crafty fox'); *Ov. Met.* 13, 31 *sanguine cretus* | *Sisyphio, furtisque et fraude simillimus illi.*

PH. How sayest thou? What, is he, too, dead and gone?

NE. Think of him as of one who sees the light no more.

PH. Woe is me! But the son of Tydeus, and the offspring of Sisyphus that was bought by Laertes—they will not die; for they ought not to live.

NE. Not they, be sure of it; no, they are now prospering full greatly in the Argive host.

PH. And what of my brave old friend, Nestor of Pylos,—is he not alive? *Their* mischiefs were often baffled by his wise counsels.

*παλαιός*, and then changed *ω* to *ω*, also writing *ω* above it. The only variants for *ω* are *δς* (*δς* in A), and *δ* (as in V). Among the conjectures are:—(1) Badham (on Eur. *I. T.* 517) *τί γάρ δ*. (2) Hermann, *τί δ' ὁ σταδαῖος* (= *πρῶτος*, Hesych.). In his *Retractationes* (1841), p. 6, he prefers, however, *τί δ' δς παλαιός, ἀγαθὸς φίλος τ' ἐμός*. (3) Schneidewin *τί δ' αἶ*. (4) Burges and Meineke, *τί δ'; οὐ...*; (5) Hartung, *τί δὴ δ*. (6) Mekler, *τί δ'; ἐθ' δ*. 422 *πύλιος ἐστίν* L.—τά γε] τάχα Γ: whence Hartung gives *τάχ' αἶ*: Blaydes, *τάδ' αἶ*. 423 *κακ'*] *τάδ' Γ*, which Herm. adopts, writing *ἐξήρκε* instead of the MS. *ἐξήρκε*, on the strength of the schol. in L, γρ. *κάξε*.

With regard to the order of words, note:—(1) *ὁ ἐμπολητός Σισύφου* = *ὁ ἐμπ. Σισυφίδης*, the simple gen. of origin being placed as *Σισύφου παῖς* would have been; though usually such a simple gen. comes immediately after the art. (as *Αἰ.* 450 *ἡ Διὸς γοργῶπις ἀδάματος θεά*). (2) *Λαερτίῳ* merely supplements *ἐμπολητός*, and hence can be placed as though it were an afterthought; the principle is the same as in *O. C.* 1514 *αἱ πολλὰ βρονταὶ διατελεῖς*: cp. n. on *O. T.* 1245.—The genit. *Λαερτίου* (see cr. n.) cannot be defended by understanding, (1) 'the son of Laertes, bought from Sisyphus'; or (2) 'the bought son of Laertes-Sisyphus,' i.e., of a father, nominally Laertes, but really Sisyphus.

418 *ἴθα*: cp. 1363 *χρήν*: *O. T.* 256 n.

419 *εὖ* καὶ μέγα θάλλοντες, full greatly prosperous: cp. Plat. *Rep.* 272 D *τοῦτο... καὶ μάλ' εὐκρίνον*.

421 *εὖ* τί δ'; οὐ κ.τ.λ. The fact that the first hand in L wrote *εἰς* (*sic*) is a good reason for believing that either *οὐ* or *αὐ* was the original reading. With *αὐ*, the proper punctuation would be,—*τί δ' αὐ παλαιὸς ἀγαθὸς φίλος τ' ἐμός*, | *Νέστωρ δ Πύλιος, ἐστίν*; 'And then, again, what of Nestor,—is he alive?' Cp. *Αἰ.* 101 *εἰεν, τί γάρ δὴ παῖς ὁ τοῦ Λαερτίου*, | *ποῦ σοι τύχης ἐστηκεν*; and *ib.* 983. But the context strongly favours *οὐ*. Philoctetes is wondering how the Atreidae and Ody-

seus had been allowed to work their will without hindrance. 'How could Ajax allow it?' 'He was dead.' 'Well, but is *not* Nestor alive? He used to restrain them.' For *τί δ'*, cp. *O. T.* 941 *τί δ'*; *οὐχ ὁ πρῶτος Πύλιος ἐγκρατὴς ἐτι*;—With respect to the reading *τί δ' δς*, we observe:—(1) *δς* might easily have been generated by the unmetrical conjecture *δ* which has been written in L above *ω*: (2) the ellipse of *ἐστίν* after *δς* would be peculiarly awkward here, where the principal verb is *ἐστίν*.—*παλαιός*, simply 'old': not, (as some take it,) 'one of the good old school.' For *καὶ...τε*, cp. 581, 656.

τά γε κείνων κακά, *their* misdeeds, at least: cp. *Tr.* 773 *τοῦ σοῦ κακοῦ*, thy crime. The *γε* means that, if Nestor could not ward off all troubles from the army, at any rate he was able to prevent acts of flagrant wrong on the part of such men as Odysseus and Diomedes. Placed thus between *τά* and *κείνων κακά*, *γε* must emphasize that phrase only; it cannot here be taken with the whole sentence ('restrained, at least...'), as in *O. C.* 1278 (n.). Philoctetes alludes either to what he had seen on the voyage to Troy, or to what his occasional visitors had reported.—For the place of the art., cp. *Ant.* 67 *τὸ γὰρ | περὶ σὸ ἀρκεῖν*, n.—*ἐξήρκε*: the compound occurs only here. For *ἐρύκειν* as = *arcece*, cp. Theocr. 7. 127 *τὰ μὴ καλὰ νύσφιν ἐρύκει*.

- NE. κείνός γε πρᾶσσει νῦν κακῶς, ἐπεὶ θανὼν  
 Ἀντίλοχος αὐτῷ φρουῶδος \*ὅς παρῆν γόνος. 425
- ΦΙ. οἴμοι, δὺ \*αὐ τῷδ' ἄνδρ' ἔλεξας, οἷν ἐγὼ  
 ἦκιστ' ἂν ἠθέλησ' ὀλωλότοιιν κλύειν.  
 φεῦ φεῖ· τί δῆτα δεῖ σκοπεῖν, ὅθ' οἶδε μὲν  
 τεθνᾶσ', Ὀδυσσεὺς δ' ἔστιν αὐ κἀνταῦθ', ἵνα  
 χρῆν ἀντὶ τούτων αὐτὸν αὐδᾶσθαι νεκρόν; 430
- NE. σοφὸς παλαιστῆς κείνος· ἀλλὰ χαί σοφαί  
 γυνῶμαι, Φιλοκτῆτ', ἐμποδίζονται θαμά.

κῆρυξεν. 425 δὲ παρῆν γόνος Musgrave: δσπερ ἦν γόνος MSS. The schol. in L notes *μόνος* as a v. l. for *γόνος*. See comment. and Appendix. 426 δὺ αὐ τῷσ' (from *αὐτῷσ'*) *δεῖν*: *ἔλεξας* L, with an erasure of two letters after *δεῖν*', to which the apostrophe has been added by S. The other MSS. have either δὺ *αὐτῷσ' δεῖν* *ἔλεξας* (as A), or the same with *αὐτῷσ'*. Schol. in margin of L: γρ. δὺ αὐτῷ δ' ἐξέδειξας, δικῶς. Hence Porson, δὺ αὐ τῷδ' ἐξέδειξας. In *Journ. Phil.* II. 72 (1869) I proposed δὺ αὐ τῷδ' ἄνδρ' ἔλεξας, which Blaydes (1870) reads from his own conjecture. Kaibel

425 Ἀντίλοχος. Pindar is our earliest authority for the story of Antilochus saving his father Nestor's life: he brings it in *ἄντροπος* of a son who had driven his father's chariot in the Pythian games, and won the race (*Pyth.* 6. 38 ff.). Memnon was pressing Nestor hard, and one of the horses in Nestor's chariot had been wounded by Paris. Nestor called for help to Antilochus, who diverted Memnon's attack from his father to himself, and was killed; thus winning the fame, *ὑπᾶτος ἀμφοῖ τοκεῦσιν ἔμμεν πρὸς ἀρετάν*. The *Odyssey* notices that Antilochus was slain by Memnon, but does not say that he fell in saving his father (4. 188). At the end of the *Iliad* Antilochus is still living (23. 785 ff.); in *Il.* 8. 90 it is Diomedes who rescues Nestor (from Hector). Pindar's source was the *Aethiopsis* of Arctinus, in which Achilles avenged Antilochus by slaying Memnon.

ὅς παρῆν γόνος, the son who was at his side:—not (I think) with direct reference to the saving of Nestor's life by Antilochus,—this is more than *παρῆν* could suggest, without further explanation (cp. 373),—but rather in the general sense that the son was the stay and comfort of his father's old age.—The MS. reading, *δσπερ ἦν γόνος*, would clearly imply that Antilochus was Nestor's only (or last surviving) son. The *Iliad* describes Nestor as having two sons at Troy, Thrasymedes and Antilochus (17. 378); and according to the *Odyssey* (3. 413 ff.) six sons were left to Nestor after the death of

Antilochus, one of these being Thrasymedes. If it be suggested that the *Aethiopsis* may have represented Antilochus as the last surviving son, we may reply that this is extremely improbable, when it is remembered that several Ionian colonies claimed to have been founded by the Neleidae, descendants of Nestor who emigrated from Pylus (*Introd. to Homer*, p. 167). The same consideration condemns Seyffert's *ὅς γ' ἔτ' ἦν*. Cavallin's *ὅς ποτ' ἦν* is free from this objection, but is somewhat weak.—See Appendix.

426 2 δὺ αὐ τῷδ' ἄνδρ' ἔλεξας, a correction which I published in 1869 (see cr. n.), still appears to me the most probable. Porson's δὺ αὐ τῷδ' ἐξέδειξας is founded on the schol. in L, γρ. δὺ αὐτῷ δ' ἐξέδειξας, and may be deemed certain so far as the words δὺ αὐ τῷδ' are concerned. But no one has justified the use of ἐξέδειξας. We see the proper uses of the word in *O. C.* 1021 *ἴν' αὐτὸς ἐκδείξῃς ἐμοί* (point them out, discover them, to me): *El.* 348 *τὸ τούτων μῶσος ἐκδείξῃς ἄν* ('manifest'). Eur. *Hipp.* 1298 *παῖδός ἐκδείξαι φρένα | τοῦ σοῦ δικαίαν*. But here the word is strangely inappropriate, 'thou hast pointed out,' instead of, 'thou hast named.' And ἔλεξας, the most natural word, is in all the MSS. It seems very rash, then, to assume, on the strength of the schol., that ἔλεξας is spurious, and ἐξέδειξας genuine, especially when we remember the quality of some of the variants which rest on the same authority; e.g., in v. 423, the schol. on *κάκ' ἐξήρυκε* gives γρ. *κάκεκῆρυξεν*.

NE. Aye, he has trouble now; death has taken Antilochus, the son that was at his side.

PH. Ah me! These two, again, whom thou hast named, are men of whose death I had least wished to hear. Alas! What are we to look for, when these have died, and, here again, Odysseus lives,—when he, in their place, should have been numbered with the dead?

NE. A clever wrestler he; but even clever schemes, Philoctetes, are often tripped up.

(Hermes XIX. 254) δὲ αὐτὸν τῷδ' ἔλεξας.

*Stud.* p. 284) conj. φεῖ· θεοὺς τί δῆτα [not φεῖ φεῖ· θεοὺς τί δέ, as it has been quoted]. 429 ἔστιν (ἐστίν L) αὐτὸν κἀνταῦθ' ἵνα MSS. (ἐστίν ἐνταῦθ' ἵνα R). Bothe conj. ἔστιν οὐκ ἐνταῦθ' ἵνα: Blaydes, ἔστιν ἐνθάδ', δὲντα. 430 χρεῖν] χρεῖν L.—αὐδαῖσθαι] Cavallin gives αὐ καίσθαι.

428 φεῖ φεῖ· τί δῆτα] Helmsoeth (*Krit.*

Antilochus; perh. he thinks of Achilles

(331) too.

429 'Ὀδυσσεὺς δ' ἔστιν αὐτὸν κἀνταῦθ': 'while Odysseus survives in this case also,'—outliving Ajax and Antilochus (ὀϊδε, 428), as he had already outlived Achilles (371). Once more, death has spared the worse man (436). According to other views, (1) κἀνταῦθα = 'and' [not 'also'] 'in a case where'; i.e., 'not only does he live, but he has survived men so much his betters.' (2) κἀνταῦθα = 'and in such a crisis as this,'—i.e., when, Achilles being dead, the Greeks at Troy could ill spare true men. (3) The schol. explains κἀνταῦθ' by ἐν τοῖς ἰώσιν: but this ignores καί, and makes ἐνταῦθα weak.—Some think that the phrase used by Philoctetes was intended to have a second meaning ('here in Lemnos') for the spectator; but this is improbable.

430 αὐτόν, *illum*, not *ipsum*: the latter would be fitting only if Odysseus had been responsible for the deaths of the others. αὐδαῖσθαι: cp. *El.* 1478 ἰώντας θανούσιν οὐκ ἐνταῦθα ἴσα, speak of the living as if they were dead.

431 ζ. παλαιστής: cp. *Ar. Ran.* 877 δταν εἰς ἔριν δέξμερμῶναι | ἔλθωσι στρεβλοῖσι παλαίσμασιν ἀντιλογούντες ('when they enter the strife, contending with subtle, tortuous tricks'). *Aeschin.* or. 3 § 205 πάλαισμα τοῦτ' ἐστὶ δικαστηρίου, a trick of the law-courts.—ἔμποδίζοντα: the word seems to have been suggested by παλαιστής,—alluding to a wrestler tripping up his adversary: cp. *Ar. Eq.* 262 (with ref. to the tricks by which Cleon outwits his simple victims), διαλαβών, ἀγκυρίσας, | ἐκ' ἀποστρέψας τὸν ὦμον αὐτὸν ἐνεκολήθασας ('you put one of your

L's reading, δὲ αὐτὸν δέιν' ἔλεξας, with an erasure of two letters after δέιν', may well have arisen from δὲ αὐτὸν δέιν' ἀνδρ] ἔλεξας. The word ΔΕΙΝ would easily have been suggested by ΔΑΝ if the ΔΡ had from any cause been obscured: or, again, a misreading of ΔΑΝ as ΔΕΙΝ may have led to the omission of ΔΡ. In minuscule writing the process would have been hardly less easy.

As to the reading δὲ αὐτὸν δέιν' ἔλεξας, two things seem clear. (1) αὐτὸν, or, as it is better written, αὐτῶν, yields no fitting sense here. It could not mean, 'in those few words.' It would rather mean, 'just as in the former cases.' Cp. *O. T.* 931 n. (2) δύο...δέιν' ἔλεξας, οἷν, would be most awkward, whether rendered (a) 'thou hast told dreadful news about two persons' (δύο masc.), or (b) 'thou hast told two calamities concerning persons,' etc. (δύο neut., with τοῖσιν understood from οἷν).

δὲ...ἀνδρα: Ajax (415) and Antilochus. Prof. Campbell says that v. 415 is 'too remote to allow of this': but vv. 416—420 form merely a parenthetic contrast suggested by the death of Ajax, and with v. 421 we come to the father of Antilochus. If δὲ ἀνδρα are to be Nestor and Antilochus (as Campbell holds), ἐλῶλέσθαι has to mean 'desolate' in the case of the living father, and 'dead' only in the case of the son. But surely οἷν in 428 must include both the men mentioned in 426.

ἀν' ἡθελήσ', as *O. T.* 1348: so below, 1239 ἀν' ἐβουλόμην, 1278 ἡθελον...ἀν. Cp. *As.* 88 n.

428 σκοπεῖν here = προσδοκᾶν, a rare use. More often σκοπεῖν = 'look for' in the sense of ζητεῖν: *Xen. An.* 5. 7. 32 σκοπεῖτε παῖδάν τινα.—οἷδε, Ajax and



- ΦΙ. φέρ' εἰπὲ πρὸς θεῶν, ποῦ γὰρ ἦν ἐνταυθά σοι  
 Πάτροκλος, ὃς σοῦ πατρὸς ἦν τὰ φίλτατα;  
 ΝΕ. χούτος τεθνηκῶς ἦν· λόγῳ δέ σ' ἐν βραχεὶ 435  
 τοῦτ' ἐκδιδάξω· πόλεμος οὐδέν' ἄνδρ' ἔκων  
 αἰρεῖ πονηρόν, ἀλλὰ τοὺς χρηστοὺς αἶει.  
 ΦΙ. ξυμμαρτυρῶ σοι· καὶ κατ' αὐτὸ τοῦτό γε  
 ἀναξίου μὲν φωτὸς ἐξερήσομαι,  
 γλώσση δὲ δεινοῦ καὶ σοφοῦ, τί νῦν κυρεῖ. 440  
 ΝΕ. ποίου δὲ τούτου πλήν γ' Ὀδυσσέως ἔρεῖς;  
 ΦΙ. οὐ τούτον εἶπον, ἀλλὰ Θερσίτης τις ἦν,  
 ὃς οὐκ ἂν εἴλετ' εἰσάπαξ εἰπεῖν, ὅπου  
 μηδεὶς ἐφῆ· τούτον οἶσθ' εἰ ζῶν κυρεῖ;

434 σοῦ Hemsterhuys (*Lucian* vol. I. p. 147): σοι MSS. 435 σ' ἐν βραχεὶ Erfurdt: σε βραχεὶ MSS. 436 τοῦτ' Wecklein conj. ταῦτ' (*Ar.* p. 55).—οὐδέν' has been made in L from οὐδ' ἐν (or ἐν): this might suggest οὐδ' ἐν'. 437 αἰρεῖ V<sup>3</sup> (*αἰρεῖ* Suid.): αἰρεῖ L, with the rest. 440 δέ] Campb. ascribes τε to L here, but doubtless through a misprint of 440 for 441. In this verse L, like the other MSS., has δέ.—νῦν] Blaydes conj. δρῶν. 441 ποίου δὲ Florens Christianus,

legs between his,—hook it round them,—force his shoulder back,—and fall heavily on him').

433 ε. θεῶν, a monosyll.: *O. C.* 964 n.—ποῦ γὰρ: for γὰρ, cp. 249 f.—σοι, ethic dat., implying, 'how was it that you did not find him ready to help you at that crisis?' Cp. *O. C.* 81 ἡ βέβηκεν ἡμῖν δ' ἔνος;—τὰ φίλτατα, of one person, as *Eur. Ion* 521 τὰ φίλταθ' εὐρών (i.e. τῶν υἱόν): but of several persons, *O. C.* 1110 etc.

435 ε. λόγῳ...ἐν βραχεὶ: cp. *El.* 673 τέθνηκεν Ὀρέστης ἐν βραχεὶ συνδελὲς λέγω. Aesch. *P. V.* 505 βραχεὶ δὲ μύθῳ πάντα συλλήβδην μάθε.—τοῦτ', instead of τόδ', referring to what follows: cp. n. on *O. C.* 787.

πόλεμος κ.τ.λ.: the γνώμη stands as an independent sentence, unconnected with the prefatory τοῦτ' ἐκδιδάξω: cp. *Ani.* 612 ἐπαρκέσει νόμος δδ' οὐδὲν ἔρπει κ.τ.λ.—ἔκων, 'by choice': i.e., war has a marked preference for killing good men, though, of course, it kills some bad men too. The word ἔκων does not involve a definite personification of πόλεμος (like that in *Ar. Pax*): we can say, ἡ φύσις βούλεται ποιεῖν τι (*Arist. An. Gen.* 4), without writing φύσις. Cp. fr. 652 τοὺς εὐγενεῖς γὰρ κάγαθούς, ὦ παῖ, φιλεῖ | Ἄρης ἐναίρειν· οἱ δὲ τῇ γλώσσῃ θρασεῖς | φεύγοντες ἅτας ἐκτός εἰσι τῶν κακῶν | Ἄρης

γὰρ οὐδὲν τῶν κακῶν λωτίζεται. Anacreon fr. 101 Ἄρης δ' οὐκ ἀγαθῶν φείδεται, ἀλλὰ κακῶν. The same thought is implied in the phrase of Andoc., or. 3 § 30 πολλοὺς μὲν Ἀθηναίων ἀπολέσαντες ἀριστίνδην, —as if the ἀριστοὶ had been selected.

438 κατ' αὐτὸ τοῦτό γε, in accordance with this very thing, = 'on this very ground': cp. *Isocr.* or. 18 § 34 οὐκ ἄξιον οὔτε κατὰ χάριν οὔτε κατ' ἐπιείκειαν οὔτε κατ' ἄλλο οὐδὲν ἢ κατὰ τοὺς ὅρκους παρὶ αὐτῶν ψηφισασθαι.

439 ε. φωτὸς, about him (gen. of connection): cp. 441: n. on *O. C.* 307.—τί...κυρεῖ. κυρέω, in ref. to a person's fortunes, can be either (1) intrans., with adv., as *El.* 1424 ΗΛ. Ὀρέστα, πῶς κυρεῖτε; *OP.* τὰν δόμοισι μὲν | καλῶς: or (2) trans., with acc., as Aesch. *Ch.* 214 ἐπεὶ τί νῦν ἕκατι δαμόνων κυρῶ; ('what do I obtain?'). Here κυρεῖ seems to be intrans., while τί is virtually adverbial: cp. *O. C.* 1704 ἐπραξεν οἷον ἤθελεν (= ὅπως ἤθελεν), 'he has fared as he would.'

441 ποίου δὲ τούτου: cp. 572: *O. C.* 67 ΞΕ. ἐκ τοῦ κατ' ἄστυ βασιλέως τὰδ' ἄρχεται. Οἱ. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ; (= τίς ἐστιν οὗτος ὃς κρατεῖ;) —where, as here, δὲ continues a conversation by putting a question which the last speaker's words suggest.—ἔρεῖς, i.e., of whom do you mean to speak. Cp. *O. C.* 595 Οἱ. πέπονθα, Θησεῖ, δεινὰ πρὸς

PH. Now tell me, I pray thee, where was Patroclus in this thy need,—he whom thy father loved so well?

NE. He, too, was dead. And to be brief, I would tell thee this,—war takes no evil man by choice, but good men always.

PH. I bear thee witness;—and for that same reason I will ask thee how fares a man of little worth, but shrewd of tongue and clever—

NE. Surely this will be no one but Odysseus?—

PH. I meant not him:—but there was one Thersites, who could never be content with brief speech, though all men chafed:—know'st thou if he is alive?

Γ, Vat. b: *ποίου τε* L, with A and most of the others; *ποίου γε* T, B, Vat.—*τούτου*] Brunck conj. *τούτο*.—*ερείς*] *λέγεις* V<sup>3</sup>, which Nauck prefers. Wecklein gives *ποίου γε τούτου πλὴν* [instead of *πλὴν γ'*] 'Οδ. *ερείς*, ascribing it to Nauck: who, however, in his 8th ed. (1882) has *δὲ...πλὴν γ'*. Blaydes gives, on his own conject., *ποιῶν σὺ τόνδ' αὖ πλὴν γ'* 'Οδ. *ερείς*; 443 *εἴλετ'* *εἰσάπαξ*] Blaydes gives *ἤδειτ' εἰς ἄπαντ'*. In L *εἰσάπαξ* is written as one word. 444 *ἔφη* τ (including A): *ἔων* L, with γρ. *ἔω* (*sic*) in marg.

κακοῖς κακά. ΘΗ. ἡ τὴν παλαιὰν ξυμφορὰν γένουσι *ερείς*;

Brunck's conjecture, *τούτο* for *τούτου*, has been preferred by some; because, where a verb of speaking or asking thus takes a simple gen., the object of the verb is usu. represented, either (a) by an acc., as in *El.* 317 τοῦ κασιγνήτου τί φῆς; or (b) by a relative clause, as above in 440 by τί νῦν κυρεῖ; But in *O. C.* 307 κλύων σοῦ ('hearing about thee') is an exception to the supposed rule. Further, *ερείς* is here merely a short expression for *ἐξερήσει τί νῦν κυρεῖ*.

442 *Θερσίτης* = 'the bold one,' *θέρσος* being the Aeolic form of *θάρσος* (Bekker *Anecd.* p. 1190. 2), as *κρέτος* of *κράτος*: cp. *Ἀλιθέρης*, *Θέρσανδρος*. Here he survives Achilles. But, according to the commoner legend, he died before him. Achilles had slain the leader of the Amazons, Penthesilea. Thersites thrust his spear into the eyes of the corpse, and taunted Achilles with his love for her; when the hero killed him. This was the version given by Arctinus in the *Aethiopis* (Proclus, *Chrestom.* p. 478). It was the subject of a play (prob. a satyric drama) by Chaeremon, called *Ἀχιλλεύς Θερσιτοκτόνος* (Suidas, s.v. *ὑπάρχων*, calls it simply *Θερσίτης*). See Nauck, *Frag. Trag.* p. 607.

443 ε. *δὲ οὐκ ἂν εἴλετ' κ.τ.λ.* This sentence deserves study as an example of Attic expression. (1) *οὐκ ἂν εἴλετο* =

'never used to choose.' Xen. *Cyr.* 7. 1. 10 ὁπότε προσβλέψει τινας...εἶπεν ἄν. In this use the aor. differs from the impf. by marking a moment; as *εἴλετο* expresses the making of the choice, while *ἤρειτο* would express the sentiment of preference. (2) *ὅπου μηδεὶς ἔφη*, 'in a case where no one was for allowing him to speak': the optat. denotes indefinite frequency (as 289 δ μοι βάλοι). Cp. *προσβλέψει* in the example just cited. *μηδεὶς* is 'generic,' i.e. marks the occasion as being one of a class: cp. 170 n. And since *οὐκ ἔω* = 'dissuade,' 'remonstrate,' *ὅπου μηδεὶς ἔφη* = *ὅπου πάντες μὴ-ἔψων*, 'where all were protesting.' Cp. *Al.* 1184 τάφου μεληθεὶς τῷδε, κἂν μηδεὶς ἔξ, = *κἂν πάντες μὴ-ἔψων*, 'though all the world forbid.' (3) 'He would never choose to speak (only) once' = 'he would always choose to speak often'; —a *μείωσις* of the same order as *οὐχ ἥκιστα* for *μάλιστα*. Thus the whole sense is—*δεῖ ἂν εἴλετο* *πολλάκις λέγειν*, *ὅπου πάντες σιγᾶν κελεύοιεν*. Remark that, in the negative form actually used, the aor. inf. (*εἰπεῖν*) suits *εἰσάπαξ* better than a pres. inf. (*λέγειν*) would have done.

Sophocles here reproduces the two salient traits of the Homeric Thersites: (1) he is irrepressible: *Il.* 2. 212 *Θερσίτης δ' ἐτι μούνοισι ἀμετροεπῆς ἐκολώσα*, | *ὅς δ' ἔπεα φρεσὶν ἦσιν ἀκοσμά τε πολλὰ τε ἦδη*: (2) he disgusts those whom his bluster was intended to amuse or flatter; *id.* 222 *τῷ δ' ἄρ' Ἀχαιοὶ | ἐκπάγλως κοτόοντο*.—

- NE. οὐκ εἶδον αὐτόν, ἥσθόμην δ' ἔτ' ὄντα νιν. 445
- ΦΙ. ἔμελλ'. ἐπεὶ οὐδὲν πω κακόν γ' ἀπώλετο,  
 ἀλλ' εὖ περιστέλλουσιν αὐτὰ δαίμονες,  
 καὶ πῶς τὰ μὲν πανοῦργα καὶ παλιντριβῇ  
 χαίρουσ' ἀναστρέφοντες ἐξ Ἄιδου, τὰ δὲ  
 δίκαια καὶ τὰ χρήστ' ἀποστέλλουσ' αἰεί. 450  
 ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν  
 τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὖρω κακοὺς;
- NE. ἐγὼ μὲν, ὦ γένεθλον Οἰταίου πατρός,  
 τὸ λοιπὸν ἤδη τηλόθεν τό τ' Ἴλιον  
 καὶ τοὺς Ἀτρεΐδας εἰσορῶν φυλάξομαι. 455  
 ὅπου θ' ὁ χεῖρων τὰγαθοῦ μείζον σθένει  
 κάποφθίνει τὰ χρηστὰ χῶ \*δειλὸς κρατεῖ,  
 τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ.  
 ἀλλ' ἡ πετραία Σκύρος ἐξαρκούσά μοι  
 ἔσται τὸ λοιπόν, ὥστε τέρπεσθαι δόμῳ. 460

445 αὐτόν] αὐτός Burges and Nauck.—δ' ἔτ'] δέ τ' L. 446 οὐδὲν πω R and Suid.: οὐδέπω L, A. 448 καὶ πῶς from καὶ πῶς L. 450 χρήστ'] χρήστ' (not χρῆστ') L, as in Tr. 1137.—ἀποστέλλουσ'] Suidas (s. v. παλιντριβῇ) reads ἀπαγγέλλουσ'. Nauck gives προσελοῦσ'. 451 χρῇ] χρῆ L.—ποῦ δ' αἰνεῖν] Blaydes gives πῶς δ' αἰνεῖν. 452 ἐπαινῶν] Schneidewin conj. ἐρευνῶν, which Nauck and Blaydes adopt; while Schneidewin himself afterwards returned to ἐπαινῶν. Musgrave

τούτων οἷσθ': for the construction, cp. 534, 544, 549, 573: O. C. 1197 f., Ant. 1242 f.

445 αὐτόν should not be changed to αὐτός, which would be too emphatic here. He speaks in a careless tone. The following νιν, though it was not necessary, affords no argument against αὐτόν.

446 ε. ἔμελλ', sc. εἶναι: cp. Ant. 448 n.—ἐπεὶ οὐδὲν: the synizesis as in 948, 1037; fr. 479. 3 ἐπεὶ οὐδ' ὁ κρείσσων.—Cp. frag. adesp. 276 (Nauck) οὐδὲν κακὸν <γὰρ> βαδῶς ἀπόλλυται.—περιστέλλουσιν, cherish, protect (as Her. 9. 60 etc.), a sense derived from that of 'dressing' or 'wrapping up' (cp. Ant. 903).

448 ε. τὰ πανοῦργα: for the neut., instead of τοὺς κακούργους, see on O. T. 1196.—παλιντριβῇ, lit. 'rubbed again and again,' hence, thoroughly versed in knavery (cp. νόμοισιν ἐντριβῆς, Ant. 177). So Ar. Νυθ. 260 λέγειν γενήσεται τρίμμη, κρόταλον, παιπάλῃ: id. 447 εὐρησιεπής, περίτρημα δίκων.—ἀναστρέφοντες: alluding esp. to the story of Sisyphus cheating Pluto: cp. 621 n.—τὰ δὲ: cp. 442 n.—

τὰ χρήστ': cp. El. 972 φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὁρᾶν (= τὰς χρηστάς).—ἀποστέλλουσ': cp. O. C. 1664 ἐξεπέμπετ' (of Oed.): Plat. Sympr. 179 ε (θεοὶ Ἀχιλλέα) εἰς μακάρων νήσους ἀπέπεμψαν. Eur. Ion 1274 ἄρδην ἂν ἐξέπεμψας εἰς Ἄιδου δόμους (με). The word is so natural after ἀναστρέφοντες that Nauck's alteration of it to προσελοῦσ' is strange indeed.

451 ε. ποῦ χρὴ τίθεσθαι: where am I to place these things (in a theory of divine government), i.e., what am I to think of them? For this use of the midd. τίθεμαι, cp. 473, 876: Dem. or. 18 § 299 (ταῦτα) πόρρω μέντοι πον τῶν ἐμοὶ πεπολιτευμένων τίθεμαι ('rank them far below...').—ποῦ δ' αἰνεῖν: and in what respect to praise them: cp. O. T. 390 ποῦ σὺ μάντις εἰ σαφής; and id. 355 n.—ὅταν κ.τ.λ. The simplest form of question would have been:—'What is one to think of these things, seeing that they conflict with one's belief in beneficent gods?' This is amplified into—'What is one to think of these things, seeing that, while one praises the dealings of the gods, one finds (by

NE. I saw him not, but heard that he still lives.

PH. It was his due. No evil thing has been known to perish; no, the gods take tender care of such, and have a strange joy in turning back from Hades all things villainous and knavish, while they are ever sending the just and the good out of life. How am I to deem of these things, or wherein shall I praise them, when, praising the ways of the gods, I find that the gods are evil?

NE. Son of Oetean sire, I, at least, shall be on my guard henceforth against Ilium and the Atreidae, nor look on them save from afar; and where the worse man is stronger than the good,—where honesty fails and the dastard bears sway,—among such men will I never make my friends. No, rocky Scyros shall suffice for me henceforth, nor shall I ask a better home.

conj. τὰ θεῶν, ἐπαινῶν τοὺς θεοὺς, εὖρω κακά; 455 εἰσορῶν] εἰσορᾶν Γ, and so Blaydes. 456 ὅπου θ' L, with γ written over θ (by S, I think, rather than by the 1st hand): ὅπου θ' A: ὅπου γ' B, T, and others: ὅπου δ' Herm. and Burges. 457 δειλὸς Brunck: δεινὸς MSS. 458 Nauck agrees with K. Walter (*Emendationum in Soph. fab. specimen*, p. 17) in rejecting this verse. In 456 he would then read ὅπου τὸ χεῖρον. 460 δόμῳ] μόνῳ Suidas (s. v. στέρξω).—Nauck thinks that this v. was added by a grammarian, in order to furnish the finite verb.

these facts) that the gods are bad?' ἐπαινῶν is best taken in a simple temporal sense, (= 'at the same time that one praises,') rather than as tentative ('while one tries to praise'), or concessive ('though one praises').

Theognis, in a similar strain, asks how a mortal is to revere the gods when he sees good men afflicted and bad men prosperous (743—752).

453 ἰγὼ μὲν: *Ant.* 11 n.—Οἰτάου, since Pœas was king of the Malians; cp. 4 n.

454 2. τηλόθεν...εἰσορῶν, 'eyeing them from a distance,' i.e. holding aloof from them. The phrase is figurative; it is not an oxymoron, like ἐν σκότῳ ὄραν (*O. T.* 1273), as though it meant 'never seeing them.' This τηλόθεν εἰσορᾶν is a poetical counterpart of πόρρωθεν ἀσπάζεσθαι,—familiar in Attic as meaning 'to give a wide berth' to an objectionable person or thing: *Plat. Rep.* 499 A οἷον ζητεῖν μὲν τὸ ἀληθές...τὰ δὲ κομψὰ τε καὶ ἐριστικά...πόρρωθεν ἀσπάζομένων. *Eur. Hipp.* 102 πρόσθεν αὐτὴν (*Aphrodite*) ἀγνὸς ὢν ἀσπάζομαι. *Antiphilus* (c. 60 A.D.) in *Anthol.* 9. 29 (speaking of the golden age), εὖτ' ἀπὸ χέρσου | τηλόθεν, ὡς Διὸς, πόντος ἀπεβλήπετο. Cp. the phrases, tinged with a similar irony, in *O. T.* 795,

997.—φυλάξομαι, midd. sc. αὐτοῦς: cp. fr. 428 δισὰ γὰρ φυλάσσεται, | φιλῶν τε μέμψιν κείς θεοὺς ἀμαρτάνειν.

456 2. ὅπου=παρ' ὅπου, followed by τούτους: cp. *Ai.* 1081 ὅπου δ' ὑβρίζειν δρᾶν θ' ἂ βούλεται παρῇ, | ταύτην νόμιζε τῇ πῶλιν κ.τ.λ.

δειλὸς is rightly restored by Brunck for δεινὸς of the MSS. It alludes to Odysseus as a trickster (407) and a coward (1025). Cp. *Ant.* 326 τὰ δειλὰ κέρδη, where, again, L has the false reading δεινὰ. δεινός, by itself, would mean simply 'able.' As *Arist.* says, δεινότης is the faculty of finding means to an end; ἂν οὖν δ-σκοπὸς ἢ καλὸς, ἐπαινετὴ ἐστίν· ἂν δὲ φαῦλος, πανουργία (*Eth. N.* 6. 13). So, in v. 440, the bad sense of δεινοῦ is hinted by γλώσση. Campbell quotes *Isocr.* or. 12 § 48 to show that δεινός could, by itself, mean 'a clever rogue': there, however, δεινὴν (said of Sparta) means 'formidable' (= φοβεράν just before), and the sense of δεινὴν...νομίζειν is presently repeated in φοβεῖσθαι...καὶ δεδιέναι.

459 2. Σκύρος: see on 240.—ἐπαρκούσά μοι...ᾧστε (με) τέρπεισθαι δόμῳ, sufficient to make me content with my abode (and resigned to seeing no more of the army).

νῦν δ' εἰμι πρὸς ναῦν· καὶ σύ, Ποίαντος τέκνον,  
χαῖρ' ὡς μέγιστα, χαῖρε· καί σε δαίμονες  
νόσου μεταστήσειαν, ὡς αὐτὸς θέλεις.  
ἡμεῖς δ' ἴωμεν, ὡς ὀπηνίκ' ἂν θεὸς  
πλοῦν ἡμῖν εἴκη, τηνικαῦθ' ὁρμώμεθα.

465

ΦΙ. ἤδη, τέκνον, στέλλεσθε; ΝΕ. καιρὸς γὰρ καλεῖ  
πλοῦν μὴ 'ξ ἀπόπτου μᾶλλον ἢ 'γγύθεν σκοπεῖν.

ΦΙ. πρὸς νῦν σε πατὸς πρὸς τε μητρός, ἃ τέκνον,  
πρὸς τ' εἴ τί σοι κατ' οἰκόν ἐστι προσφιλές,  
ικέτης ἰκνούμαι, μὴ λίπης μ' οὕτω μόνον, 470  
ἔρημον ἐν κακοῖσι τοῖσδ' οἷσις ὀρᾶς  
ὅσοισί τ' ἐξήκουσας ἐνναίοντά με·  
ἀλλ' ἐν παρέργῳ θεοῦ με. δυσχέρεια μὲν,  
ἐξοῖδα, πολλή τοῦδε τοῦ φορήματος·  
ὅμως δὲ τλήθι· τοῖσι γενναίοισί τοι 475  
τό τ' αἰσχρὸν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλεές.

465 εἴκη] ἦκη (sic) L. A mark written over ἦ merely calls attention to a scholium in the left marg. (which has the same mark prefixed to it), διδῶ· συγχωρήση. Γ has ἦκει, and the Harleian ἦκοι. A has εἴκη, but the εἰ seems to have been made from η.—Cavallin conjectures ἦη, not observing that the ι of ἦμι is always short in the pres. subjunct.; see comment. on O. C. 1279. 466 στέλλεσθε] στέλεσθε L, with the second λ added above the line by the 1st hand. 468 ε πρὸς

462 ε χαῖρε is repeated, as Ar. Pax 582 χαῖρε χαῖρ', ib. 1363 χαίρετε χαίρετ', etc. ὡς μέγιστα: cp. μέγα χαῖρε (Hom. hym. 1. 466 etc.).—μεταστήσειαν: Eur. Helen. 1442 βλέψον πρὸς ἡμᾶς καὶ μετάστησον κακῶν.—ὡς αὐτὸς θέλεις: Hom. hym. 2. 417 ρεῖα μάλ' ἐπρήνυν ἐκηβόλον, ὡς θεὸς, αὐτός.

468 πλοῦν ἡμῖν εἴκη: a very rare instance of εἴκη τι as = concedo aliquid alicui. We cannot compare O. C. 172 εἰκοντας ἃ δεῖ, or Ai. 1243, εἴκειν ἃ τοῖς πολλοῖσιν ἤρεσκεν κριταῖς, where the acc. merely denotes the things in regard to which one is to yield. Still, Il. 23. 337 εἴξαι τέ οἱ ἥρια ('to give the horse rein') seems to confirm εἴκη here. The analogy of παρεῖκω suggests to me that the constr. here would be somewhat softened if, instead of πλοῦν, we might read πλεῖν: cp. Plat. Legg. 934 C ὅπως ἂν ἡμῶν παρεῖκωσι θεοὶ... νομοθετεῖν. But the change, though tempting, is not necessary.

468 καιρὸς, the need of the moment;

for the semi-personification, cp. 1450; El. 75 καιρὸς γὰρ, ὅσπερ ἀνδράσιν | μέγιστος ἔργου παντός ἐστ' ἐπιστάτης: ib. 39 όταν σε καιρὸς εἰσάγῃ. καλεῖ, as Eur. Hec. 1042 βούλεσθ' ἐπεισπένσωμεν; ὡς ἀκμή καλεῖ | Ἐκάβη παρῆναι. Lucian (Demostactis vita 65) quotes, as a familiar stage 'tag', καιρὸς δὲ καλεῖ μηκέτι μέλλειν.

467 πλοῦν...σκοπεῖν, to watch for (428 n.) favourable weather: cp. Antiphon or. 5 § 24 (the speaker had been detained in port by adverse winds) πλοῦς ἡμῖν ἐγγίγνεται, καὶ ἀνήγεται πλοῖα ἅπαντα. Thuc. 1. 137 μέγχι πλοῦς γένηται.—μὴ 'ξ ἀπόπτου, not at a distance (from the ship); strictly, so that the quarter in which their ship lies shall not be ἀποπτος, i.e., 'seen (only) at a distance.' Cp. Galen 3. 222 ἐξ ἀπόπτου θεασάμενος, and append. on O. T. 762 (p. 230, 2nd ed.). At the cave they are close to the sea, and can judge of the weather as well as at another point on the coast. But he means that they must be close to their

Now to my ship! And thou, son of Poeas, farewell,—heartily farewell; and the gods deliver thee from thy sickness, even as thou wouldst! But we must be going, so that we may set forth whenever the god permits our voyage.

PH. Do ye start now, my son? NE. Aye, prudence bids us watch the weather near our ship, rather than from afar.

PH. Now by thy father and by thy mother, my son—by all that is dear to thee in thy home—solemnly I implore thee, leave me not thus forlorn, helpless amid these miseries in which I live,—such as thou seest, and many as thou hast heard! Nay, spare a passing thought to me.—Great is the discomfort, I well know, of such a freight;—yet bear with it: to noble minds baseness is hateful, and a good deed is glorious.

τε... | πρὸς τ'] Blaydes would prefer πρὸς σε... | πρὸς σ'. 470 [κέρτης] Meineke (*O. C.* p. 287) conj. *κτῆς* or *κτῆρ*.—*λίπης*] *λείπης* L, with *ι* written over *ει* by the 1st hand. 471 τοῖσδ' οἰοῖς] τοῖσδε γ' οἷς Suid. (s. v. πρὸς νῦν). Dind. conj. τοῖσδ' οἷς. Blaydes writes τοῖσδ' ἐν οἷς, and in 472 ἐν οἷσι τ' for ὁσοῖσι τ'.—Wecklein adds θ' after οἰοῖς. 472 ἐννέοντα L, with *αι* written over *ε* by S. 474 Nauck suspects this v. 476 τὸ τ' αἰσχρὸν ἐχθρόν] Herm. *Retract.* p. 7 conj. τὸ τ' ἐχθρόν αἰσχρὸν.—*εὐκλείης*] Vauvilliers conj. *εὐφιλῆς*: Dobree, *εὐχερῆς*: Nauck, *εὐμαρῆς*:

ship, in order to sail as soon as ever the wind changes. At present it is adverse (640) for a voyage to Scyros: *i.e.*, it is south or south-west (cp. 355).—Others take *ἐξ ἀπὸπτου σκοπεῖν* as 'to watch from a place where one cannot (properly) see,' a sort of oxymoron, like *ἐν σκότῳ ὁρᾶν*.

468 ε. πρὸς νῦν σε πατρός... πρὸς τ' αἰ τι κ.τ.λ.: cp. n. on *O. C.* 250 πρὸς σ' δ τι σοι φίλον ἐκ σέθεν ἀντομαι.

470 ε. *κέρτης* strengthens *ἰκνούμαι* much as in *O. T.* 760, *ἐξικέτευσε τῆς ἐμῆς χειρὸς θιγών*, the verb is strengthened by the added phrase, which serves to mark the attitude of formal supplication. Cp. below, 930. For *κνεῖσθαι*=*ικνεύειν*, cp. 932, *O. C.* 275 and 1011: *Al.* 588: *El.* 136.

471 ε. οἷοις ὄρεται... ἐνναίοντα,—the disease, and the wretched dwelling: ὁσοῖσι τ' ἐξήκουσας,—the painful provision of food, water, fuel and fire (285—299). Cp. 174 f.

478 ἐν παρήργῳ θεοῦ με, lit., regard me (451 n.) as a secondary task: *i.e.*, 'give me a place, however lowly, in thy care.' The thought is: 'I should not have asked you to alter your course for me; but since you are going home at any

rate, let this good deed be an accident of your voyage.' Cp. Eur. *El.* 509 *ἤλθοι γὰρ αὐτοῦ πρὸς τάφον, πᾶρεργ' ὁδοῦ* (as an incident of the journey). Thuc. 1. 142 (with ref. to naval skill) *οὐκ ἐνδέχεται... ἐκ παρήργου μελετᾶσθαι*.—*ἐν παρήργῳ*=*ἐν παρήργῳ μέρει* (*Plat. Rep.* 370 c).—*δυσ-χέρεια*: cp. 900.

474 *ἔξοδα*, by the bitter experience to which he alludes in 1031 f.—*φορήματος*, freight, as *φορέω* is said of ships (*Od.* 2. 390).

476 τὸ τ' αἰσχρὸν κ.τ.λ. The objections which have been made to this verse seem idle. Philoctetes is appealing to the generous instincts of the young man. 'To noble natures, what is (morally) shameful is hateful, and what is worthy appears glorious.' *εὐκλείης* implies, 'even if there is no applause to be gained, the *γενναῖος* is rewarded by the sense that he has merited true *εὐκλεία*,—*i.e.*, that his deed is, in itself, honourable.' Then, in vv. 477—479, Philoctetes passes to a different and a lower argument,—*viz.*, that Neoptolemus will incur reproach if he refuse to do this act of mercy, and that, in the other case, he will have men's praises. All the difficulties which have been raised have come from failing to see

σοὶ δ', ἐκλιπόντι τοῦτ', ὄνειδος οὐ καλόν,  
 δράσαντι δ', ὦ παῖ, πλείστον εὐκλείας γέρας,  
 εἰ μὲν μόλῳ γὰρ ζῶν πρὸς Οἰταίαν χθόνα.  
 ἔθ'· ἡμέρας τοι μόχθος οὐχ ὅλης μιᾶς. 480  
 τόλμησον, ἐμβαλοῦ μ' ὅπῃ θέλεις ἄγων,  
 εἰς ἀντλίαν, εἰς πρῶραν, εἰς πρύμνην, ὅπου  
 ἦκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν.  
 νεῦσον, πρὸς αὐτοῦ Ζηνὸς ἱκεσίῳ, τέκνον,  
 πείσθητι· προσπίτνω σε γόνασι, καίπερ ὦν 485  
 ἀκράτωρ ὁ τλήμων, χωλός. ἀλλὰ μή μ' ἀφῆς  
 ἔρημον οὕτω χωρὶς ἀνθρώπων στίβου·  
 ἀλλ' ἢ πρὸς οἶκον τὸν σὸν ἔκσωσόν μ' ἄγων,  
 ἢ πρὸς τὰ Χαλκώδοντος Εὐβοίας σταθμά·  
 καέκειθεν οὐ μοι μακρὸς εἰς Οἶτην στόλος 490

Tournier, εὐκλείας. 477 ε. τοῦτ'] Blaydes writes τόνδ', and in 478 changes δράσαντι to σώσαντι. Nauck adopts the latter conjecture, though not the former; but he should have received both, or neither. 480 εθ' 88' Triclinius.—τοι] Burges conj. σοι. 481 ἐμβαλοῦ γ, ἐκβαλοῦ L. Meineke conj. εἰσβαλοῦ.—δπη] δπη L:

(1) that the subjective sense of εὐκλείας is justified by the fact that τοῖσι γυναικοῖσι is an ethic dat.,—'in the sight of the generous,'—not a dat. of interest: and (2) that the considerations urged in 475—479 are of two distinct orders.

477 ἐκλιπόντι τοῦτ' = εἰς ἐκλίπῃς τούτου. If thou forsake, abandon, this deed (which is a duty laid on thee): cp. Eur. *I. T.* 7: γὰρ εἰ δ', ἐκλιπὼν τὸν ὅρκον, ἀδικοῖς ἐμὲ. ὄνειδος is strengthened by οὐ καλόν, as in *M. 4* by ἀσχρόν, in *O. C.* 753 by ἄθλιον, in *I. T.* 1035 by δεινόν. Ellendt, indeed, is with those who trace here an original 'milklike' sense of ὄνειδος as = 'a thing milk of one' (good or evil). It would be equally reasonable to infer a neutral meaning for κῆρ from *Tr.* 454 κῆρ ἀνέστην καὶ καλῆ.

478 ε. πλείστον = μέγιστον: cp. *Ant.* 1141: εἰ δ', οὐ γὰρ αἰ γὰρ δὴ, βασιλεία, οὐδ' ἀλφειῶν κακὸν εἶη· ἀλλὰ πολὺ καί τιν' ἀντιπύρρον— μάλ' ἔγωγε: cp. *El.* 472 εἰ καὶ ἔγωγε.

480 εθ', in entreaty; cp. 750, *O. T.* 1402 u. ἡμέρας... μίαν. The distance from Scyros to Nisyros is about 75 miles; and, acc. to v. 384, the voyage from Scyros to Nisyros (about 125 miles) took less than two whole days.

481 τόλμησον] cp. 82 n.—δπη, L's

reading, is here not less good than σοι: it goes with ἐμβαλοῦ only. ἄγων is added as in 488, *O. C.* 910, 1342: here it expresses how passive he is content to be in the hands of Neoptolemus.

482 ε. ἀντλίαν, the hold of the ship, where he could be stowed away beneath the rowers. Cp. Athen. p. 37 D καταβαλὼν ἐμαυτὸν ὑπὸ τοῦς θαλάμους (the places of the θαλαμῖται, or lowest rank of rowers) ὡς ἐνὶ μάλιστα κατωτάτῳ ἐκείμην. Dionysius comicus (350 B.C.) *Θεσμοφόρος* fr. 1. 40 describes a seaman as ἐξ ἀντλίας ἦκοντα, i.e., the man was one of the θαλαμῖται. Cp. Her. 8, 118: Xerxes is making a long voyage in stormy weather; but he and the numerous Persian nobles with him are all on the deck (ἐπὶ τοῦ καταστρώματος), while only the Phoenician sailors occupy the part below (κόλῃν νέα). So, too, in [Dem.] or. 32 § 5, during a voyage of many days, all the passengers live on deck, the κόλῃ ναῦς being used by the rowers only.

πρῶραν... πρύμνην. Lucian (*Navis.* 5), speaking of a large vessel, mentions αἱ κατὰ πρύμναν οἰκήσεις, but ordinarily only the κυβερνήτης would be located at the stern, as the πρῶπεύς at the prow. πρύμνα was the later Attic form: but πρύμνη is used by Attic poets for metre's sake,

Forsake this task; and thy fair name is sullied; perform it, my son, and a rich meed of glory will be thine, if I return alive to Oeta's land. Come, the trouble lasts not one whole day:—make the effort—take and thrust me where thou wilt, in hold, in prow, in stern,—wherever I shall least annoy my ship-mates.

O consent, by the great Zeus of suppliants, my son,—be persuaded! I supplicate thee on my knees, infirm as I am, poor wretch, and maimed! Nay, leave me not thus desolate, far from the steps of men! Nay, bring me safely to thine own home, or to Euboea, Chalcodon's seat; and thence it will be no long journey for me to Oeta,

δπη γ: δποι Wakefield.—Nauck changes δγων to νεώς. 432 εἰς (thrice) MSS.: εἰς...εἰς Dindorf.—πρώϊραν (ω made from ω) L.—πρόμηναν L: πρόμην Elmsley.—δποι L, with A and others: δπου Γ. 433 τοὺς ξυόντας] τοῦ παρόντος V<sup>1</sup>, whence Blaydes conj. τοὺς πλέοντας. 435 προσπίτνω L. 439 Εὐβοίας] Musgrave conj. Εὐβοίη: O. Riemann, Εὐβοίως.

as Ar. *Vesp.* 399 ἦν πως πρόμηναν ἀνακροῦσθαι. Cp. 1451.—δπου (or δπη) is necessary: δποι could not stand either for δποι βεβλημένος, or for ἐκέισε δπου. The corruption of ν to ι is one of the commonest.—μῶλλω...δλγυνῶν, instead of δλγυνῶ (the relative clause, with the fut. indic., expressing purpose): cp. 409. For the fut. inf. after μέλλω, cp. *O. T.* 967 n.

434 εἰς: cp. 1181: Aesch. *Supp.* 616 Ζηνὸς ἱκεσίου κέτον | μέγαν προφώνων: *Od.* 13. 213 Ζεὺς σφέας τίσαιθ' ἱκετήσιος (see *Intro.* to *Homer*, p. 54).—γόνασσι: cp. Eur. *Phoen.* 293 γονυπετεῖς ἔδρας προσπίτνω σ': and n. on *O. T.* 2.

436 ἀκράτωρ. As *O. C.* 1236 is the only extant Attic example of ἀκρατής as = 'weak,' so is this the only example of ἀκράτωρ in that sense. Plato uses ἀκράτωρ in the regular Attic sense of ἀκρατής as = *impotens sui* (*Rep.* 579 C εαυτοῦ...ἀκράτωρ). The scholium here (if it be not rather a fusion of two distinct scholia) recognises both meanings: ἀσθενής, εαυτοῦ κρατεῖν μὴ δυνάμενος.

438 εἰς ἢ πρὸς οἶκον τὸν σὸν κ.τ.λ. He asks N. to convey him, either merely to the youth's own home (Scyros), or, better still, a little further, viz., to Euboea (cp. n. on 240); whence it will be easy to reach Malis (492).

τὸ Χαλκώδοντος Εὐβοίας σταθμὰ, the Euboean abode of Chalcodon, i.e. Euboea, his realm. Cp. *Tr.* 1191 τὸν Ὀτρυν

Ζηνὸς θῆμιστον πάγον. In *Il.* 2. 536 ff. Elephenor, son of Chalcodon, figures as the leader of all the Euboeans in the Greek army, who are called Ἀβαντες, and represent six towns, including Carystus at the extreme south of the island, Chalcis at the middle point of its west coast, and Histiaea in the extreme north.

Schneidewin remarks that Philoctetes, the former comrade of Heracles, might naturally name Chalcodon, who had been the companion of Heracles in an expedition against the Eleans (Paus. 8. 15. 6). But that was merely a local Arcadian myth; and Pausanias finds it inconsistent with the better-known Theban tradition, according to which Chalcodon was slain by Amphitryon in a war between the Euboeans and Thebans (9. 19. 3). At any rate the Attic poet might think of the Attic legend, according to which Theseus had sent his sons for protection to Chalcodon's son Elephenor, before retiring from Athens to Scyros (Plut. *Thes.* 35).

439 εἰς Ὀτρυν. The three names here—Oeta—Trachis—the Spercheius—mark the great features of the region. Typhrestus, at the southern end of Pindus, throws off two ranges towards the eastern sea. One runs nearly due east, and skirts the s. borders of Thessaly: this is Othrys, the lofty 'brow' which looks down from the north on the plain of Malis. The other—Oeta, the 'sheep-land'



Τραχινίαν τε δειράδ' \*ἦδ' ἐς εὐροον  
 Σπερχειὸν ἔσται, πατρί μ' ὥς δείξης φίλῳ,  
 ὃν δὴ \*παλαιὸν ἐξ ὅτου δέδοικ' ἐγὼ  
 μή μοι βεβήκη. πολλὰ γὰρ τοῖς ἱγμένοις  
 ἔστέλλον αὐτὸν ἱκεσίους πέμπων λιτάς,  
 αὐτόστολον πέμπσαντά μ' ἐκσῶσαι \*δόμους.  
 ἀλλ' ἡ τέθνηκεν, ἡ τὰ τῶν διακόνων,

495

491 Τραχινίαν τε δειράδα καὶ τὸν εὐροον MSS. See comment. and Appendix.

492 παλαιὰν L, with two dots (:) above the second α, referring to a note in the right-hand marg. by an early hand, :πάλαι ἄν. The later MSS. have either παλαί' ἄν (as A, L<sup>2</sup>, Harl.), or πάλαι ἄν, as B: παλαιὸν Triclinius. 494 βεβήκη] βεβήκοι

—runs s. of Othrys, and parallel with it at first; then, turning s. and E., it throws out cliffs which enclose the plain of Malis on s. and w. *Trachis*—‘the rugged’—stood below those cliffs; they themselves were called ‘the Trachinian Rocks.’ (Her. 7. 198 *ὄρεα ὑψηλὰ καὶ ἄβαρα περι-κλήει πᾶσαν τὴν Μηλίδα γῆν, Τρηχίνιαί πέτραι καλεόμεναι*.) The *Spercheus*—‘the vehement’—rises at the base of Typhrestus. As it runs eastward, its broad valley separates the ranges of Othrys and Oeta. It passes through the plain of Malis, and enters the Malian Gulf. Its old mouth was about five miles N. of Trachis: the present mouths are more to the south.

491 Τραχινίαν...δειράδα, the chain of heights which bounds the plain of Malis on s. and w.,—the *Τρηχίνιαί πέτραι* of Herod. (see last n.), the *ὄρεα Μηλίδος αἰγῆς* of Callimachus (*Hymn. Del.* 287). Acc. to Thuc. 3. 92 the dwellers in Malis were classed as *Τραχίνιοι* (highlanders, like the Attic *Ῥαρκριοί*), *Παράλιοι* (by the Malian Gulf), and *Ἰερῆς* (a doubtful name).

All MSS. have *δειράδα καὶ τὸν*, making an anapaest in the 4th place. Toup proposed *δειράδα*. As *δέρη* was the Attic form of *δειρή*, an Attic poet might possibly have ventured on *δέρās*. But there is no trace of such a form, while *δειράς* is frequent. Further, *δειράδες* was the name of an Attic deme of the Leontis tribe (Bekker *Anecd.* p. 240, 16), and *δειράς* would thus be familiar to Attic ears in ordinary life. Thus Toup's remedy, though attractive by its simplicity, is really a very bold one.

I am more disposed to think that *δει-*

*ράδα* is sound, and that the corruption lies in the words *καὶ τὸν*. I conjecture, *Τραχινίαν τε δειράδ' ἦδ' ἐς εὐροον*. Soph., like Aesch. and Eur., admitted *ἦδ' ἐς* in iambics (see n. on *Ant.* 673). The corruption might arise from the fact that Δ was the second letter of two successive syllables. A scribe, copying ΔΕΙΡΑΔΕΔ (or, after 403 B.C., ΔΕΙΡΑΔΗΔ), might accidentally omit ΕΔ (or ΗΔ). The verse would then stand, ΤΡΑΧΙΝΙΑΝΤΕΔΕΙΡΑΔΕΣΣΕΥΡΟΟΝ. A subsequent transcriber might easily suppose that ΔΕΙΡΑΔΕΣ (taken for *δειράδες*, not *δειράδ' ἐς*) was a mere blunder for *δειράδα*. And, ΔΕΙΡΑΔΑ having been replaced, the copula would next be supplied, and the verse patched up, by inserting ΚΑΙΤΟΝ.—For other conjectures, see Appendix.

εὐροον. Tragic iambics sometimes admit uncontracted forms in -οος: e.g. Aesch. fr. 37 διπλόοι: id. fr. 275 χειμάρροον: id. *T'heod.* 493 πυρπνόον: on the other hand, id. fr. 293 ἐπτάροι: P. V. 852 πλατύρροι: id. 917 πύρπνον.

Like the Homeric *εὐρροος*, *εὐρρελής*, the epithet refers simply to the beauty of the river, not to that swiftness (*σπέρχομαι*) from which it takes its name (*Il.* 16. 176 *Σπερχεῖω ἀκάμαντι*: Lucan 6. 366 *Ferit amne citato | Maliacas Spercheus aquas*). Rising at the foot of Typhrestus, and fed by affluents from Othrys and Oeta, the Spercheus has a considerable volume of water even in the hot season (Tozer, *Geo. of Greece*, p. 81).

492 δν (= περὶ οὗ)...δέδοικ': cp. *Tg.* 297 ταρβέω τὸν εὐ πράσσοντα, μὴ σφαλῇ ποτε.—παλαιὸν=παλαιόν (ἔστιν) ἐξ ὅτου, a parenthetic clause equiv. to a simple adverb (πάλαι) going with *δέδοικα*. Cp.

and the Trachinian heights, and the fair-flowing Spercheus, that thou mayest show me to my beloved sire; of whom I have long feared that he may have gone from me. For often did I summon him by those who came, with imploring prayers that he would himself send a ship, and fetch me home. But either he is dead, or else, methinks, my messengers—as was

L, with A and most of the later MSS.; but a few have *βεβήκη*, as B, Vat. b, and cod. Flor. 32. 2 (the N of Blaydes, Dindorf's Lc). R and T have *βεβήκει*. Elmsley conj. *βέβηκε*.—[*ἰγμένοις*] *ἰκμένοις* L. 406 *πέμψαντα*] Blaydes conj. *πλεόσαντα*.—*δόμους* Wunder: *δόμοις* MSS.

Isocr. or. 5 § 47 οἷοι γὰρ ἀρχοντες τῶν Ἑλλήνων οὐ πολλὸς χρόνος (sc. ἐστίν) ἐξ οὗ καὶ κατὰ γῆν καὶ κατὰ θάλατταν εἰς τοσαύτην μεταβολὴν ἦλθον. *Αἰ.* 600 ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος | ...εὐ- νῶμαι.—In L *παλαιὸς* is manifestly a mere blunder for *παλαῖον*. Those who read *παλαῖ* *ἄν* explain it in one of two ways. (1) *ἐπὶ* is to be supplied with it, —*βεβήκη*, or *βεβήκε*, being read in 494. Such an ellipse of *ἐπὶ* is impossible. (2) The *ἄν* is to go with *βεβήκοι* in 494. Cp. *Τρ.* 630 δέδοικα γὰρ | μὴ πρῶ λέγοις *ἄν*: *Thuc.* 2. 93 προσδοκία οὐδεμία (ἦν) μὴ *ἄν* ποτε οἱ πολέμοι...ἐπιπλεύσειαν. But in this constr. the *ἄν* which belongs to the optative verb could not precede the *μὴ*. In *Eur. Med.* 941 οὐκ αἶδ' *ἄν* εἰ πείσασμαι, the place of *ἄν* has a special excuse, viz., the analogy of sentences with the *inf.* (such as οὐκ *ἄν* οἶμαι πείσαι).

404 *ζ.* μή μοι βεβήκη. *μοι* is ethic dat. (*Ant.* 50 n.) The subjunct. is right here: cp. 30 *κυρῆ*, n. The indic. *βέβηκε* would also be correct (*Dem.* or. 19 § 96 δέδοικα μὴ λελήθαμεν), but would express conviction rather than anxious fear.—For *βέβηκα* as = *ἀρχομαι*, of death, cp. *Eur. Andr.* 1026 βέβακε δ' Ἀτρεΐδης ἀλόχου παλάμαις.—*τοῖς ἰγμένοις*, instr. dat.: for *ἵσταλλον*, cp. 60 n.—The partic. *ἰγμένος* occurs only here. In *Τρ.* 229 we have *ἰγμεθα*.

406 αὐτόστολον πέμψαντα, having sent with his own στόλος, i.e., having sent a ship of his own. Cp. *Anthol.* 7. 585 (on a fisherman who died by the burning of his boat at sea), αὐτόστολος ἦλθεν | εἰς Ἀἴων, νεκίων πορθμίδος οὐ χατέων, 'he went to Hades in his own ship' [because it perished along with him],—not needing to use Charon's bark. Musaeus *Leandr.* 255 αὐτὸς ἔων ἐρέτης, αὐτόστολος, αὐτόμα- τος νηὶς, where, similarly, αὐτόστολος

= 'providing his own στόλος,' i.e. 'self-wafted,'—answering to the word *vector* in Ovid's parallel v., *Idem navigium, navita, vector ero* (*Ep.* 18. 147).—If αὐτόστολον were understood as 'setting forth in person' (cp. *μονόστολος, ὁμόστολος*), then *πέμψαντα* would be best taken as 'having escorted me' (cp. 913, 1465), and would go closely with *ἰκνῶσθαι*. Nauck, interpreting αὐτόστολον in this second way, substitutes *πλεόσαντα* (the conj. of Blaydes) for *πέμψαντα*. This would certainly make the v. easier; but it is not necessary.

*δόμους* is a clearly true correction of *δόμοις*. The latter could not mean, 'to my home,' but only, 'for the joy of the house' (dat. of interest). On the other hand cp. *Ant.* 810 ἀλλὰ μ' Ἀιδας...ἀγει | τὰν Ἀχέροντος ἀκτὰς: *O. C.* 1769 Θήβας δ' ἡμᾶς | ...πέμψον.

407 *ζ.* After τὰ τῶν διακόνων we might have expected *ἡμελεῖτο* or the like ('the messengers' part was neglected'), but *ποιούμενοι* follows, as if he had written οἱ διάκονοι. This is one of the irregularities which often arise from a change in the form of the writer's thought; it is not merely a case of constr. κατὰ σύνεσιν (like τὰ...μειράκια...διαλεγόμενοι, *Plat. Lacr.* p. 180 ε). Hence it is no objection to this view that τὰ τῶν διακόνων, for οἱ διάκονοι, would be unexampled.—Others take τὰ τῶν διακόνων as an adverbial parenthesis: 'or (as is the way with messengers) they forgot me,' etc. The objection to this is that, in such phrases, the sing. τὸ is used, never the plur. τὰ: e.g. *Plat. Phaed.* 77 D δοκίς σύ τε καὶ Σιμμίας...δεδιέναι, τὸ τῶν παίδων, μή...δ' ἀνεμος αὐτὴν...διαφυσῇ: id. *Soph.* 261 β σχολῇ που, τὸ κατὰ τὴν παροιμίαν λεγόμενον, ὃ γε τοιοῦτος *ἄν* ποτε ἔλοι πόλιν.

ὥς εἰκόσ', οἶμαι, τοῦμόν ἐν σμικρῷ μέρος  
 ποιούμενοι τὸν οἶκαδ' ἤπειγον στόλον.  
 νῦν δ', εἰς σέ γάρ πομπόν τε καὺτὸν ἄγγελον 500  
 ἦκω, σὺ σῶσον, σὺ μ' ἐλέησον, εἰσορῶν  
 ὥς πάντα δεινὰ κάπικινδύνως βροτοῖς  
 κεῖται, παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα.  
 χρὴ δ' ἐκτὸς ὄντα πημάτων τὰ δειν' ὄραν,  
 χῶταν τις εὖ ζῇ, τηνικαῦτα τὸν βίον 505  
 σκοπεῖν μάλιστα μὴ διαφθαρεῖς λάθῃ.

ἀντ. ΧΟ. οἰκτιρ', ἀναξ· πολλῶν ἔλεξεν δυσοίστων πόνων  
 2 ἄθλ', \*οἶα μηδεὶς τῶν ἐμῶν τύχοι φίλων.  
 8 εἰ δὲ πικρούς, ἀναξ, ἔχθεις Ἀτρείδας, 510  
 4 ἐγὼ μὲν τὸ κείνων κακὸν τῷδε κέρδος  
 6 μετατιθέμενος, ἔνθαπερ ἐπιμέμονεν, 515

408 οἶμαι] Valckenaer conj. οἶμοι.—μέρος MSS., and Suid. s. v. στόλος. μέρει the 1st hand in A, and Suid. s. v. διάκονος: and so Brunck, Hartung, Blaydes.

502 πάντα δεινὰ MSS. Wakefield conj. πάντ' ἀθλα: Dobree, πάντα κοινά. 505 τὸν βίον] Blaydes conj. τὰκ θεῶν. 507—518 L divides the vv. thus:—οἰκτιρ'—ἐλεξε—| ἄθλ'—| εἰ δὲ—| ἔχθεις—| ἐγὼ—| κακὸν—| μέγα τιθέμενος ἐν/θαπερ—

ὥς εἰκόσ' expresses that such neglect might have been expected, while οἶμαι conveys the belief that it was actually committed; tautology cannot be pleaded, then, as a ground for conjecturing οἶμοι.—ἐν σμικρῷ: cp. 875: Her. 3. 154 ἐν ἐλαφρῷ ποιησάμενος (Tac. Ann. 3. 54 in levi habendum).—μέρος. The reading μέρει would be tenable: cp. Dem. or. 2 § 18 ἐν οὐδενὸς εἶναι μέρει. And it is true that τοῦμόν μέρος is usu. adverbial (*quantum in me est*, or *quantum ad me attinet*: cp. Ant. 1062 n.). But here μέρος gives a much finer verse.—ἤπειγον, trans. (cp. 1451). When the act. ἐπέλω seems intrans., it is so because the acc., like στόλον here (e.g., δρόμον, δδόν) is understood: El. 1435 ἦ νοεῖς, ἔπειγε νῦν.

500 2. πομπόν τε καὺτὸν ἄγγελον, at once escort and, in thine own person, messenger: i.e., Neopt., when he brings Ph. home on board his ship, will at the same time bring the earliest tidings of Ph.'s fate. Ph. had asked his former visitors to act merely as ἄγγελοι: and they had failed to do so. Now he has found a man who will be his πομπός, and, thereby, also his first ἄγγελος. Cp. Her. 1. 79 (Cyrus) ἐλάσας...τὸν στρατὸν ἐς τὴν Λυδίην αὐτὸς ἄγγελος Κροίσῳ ἐληλύθει,

'had himself brought the first news,' i.e., no ἄγγελλα had preceded him. See n. on O. C. 1511 (αὐτοὶ θεοὶ κήρυκες).—ἦκω: after vainly appealing to others. The word is tinged with the fig. sense, 'I have been brought by my fortune to thee,' etc.: cp. 377 ὁ δ' ἐνθάδ' ἦκων. [Dem.] or. 45 § 85 τούτῳ μὲν χαίρειν λέγω, οὗς δ' ὁ πατήρ μοι παρέδωκε βοηθοῦς, εἰς τούτους ἦκω.

502 2. δεινὰ κάπικινδύνως...κεῖται, are so ordained (by the gods) as to be full of fear and peril: (for the combination of adj. and adv., cp. 345.) The infin. παθεῖν follows this phrase as it might follow κινδυνὸς ἐστίν or the like (Plat. Crat. 436 B οὐ σμικρὸς κινδυνὸς ἐστὶν ἐξαπατηθῆναι). The general sense is:—'There is always a danger for men that, after they have been prosperous, they may be unfortunate.' Not: 'It is always doubtful whether men are to fare well or ill,'—like Plat. Prot. 313 A ἐν ᾧ πάντ' ἐστὶ τὰ σά, ἢ εὖ ἢ κακῶς πράττειν. Of the two co-ordinated clauses, παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα, the second is that on which the emphasis falls; the first serves for contrast with it:—'that, as they have fared well, so they may fare ill.' Cp. Ant. 616 πολλοῖς μὲν ὕσασιν

likely—made small account of my concerns, and hastened on their homeward voyage.

Now, however—since in thee I have found one who can carry at once my message and myself—do thou save me, do thou show me mercy,—seeing how all human destiny is full of the fear and the peril that good fortune may be followed by evil. He who stands clear of trouble should beware of dangers; and when a man lives at ease, then it is that he should look most closely to his life, lest ruin come on it by stealth.

CH. Have pity, O king; he hath told of a struggle with Anti-sufferings manifold and grievous; may the like befall no friend of mine! And if, my prince, thou hatest the hateful Atreidae, then, turning their misdeed to this man's gain, I would waft him

[ἐπ' εὐπόρου—| νεῶς—| δόμους—| νέμεσιν ἐκφυγών. 507 ἔλεξεν] ἔλεξε L. 509 οἶα] ὅσα L, with A and almost all others: R (14th cent.) and Harl. (15th) have ὅσα.—οἶα, Porson's conj. (*Adv.* p. 200), has been generally received: but he himself afterwards gave the preference to ἄσα (*Adv.* p. 237). Dobree conj. ἀθλου, ἀ ('*μαλίστα*. δι: pro οἷος').—τύχοι] Seyffert gives λάχοι. Herwerden made the same conj., which is received by Blaydes, Cavallin, Nauck, Wecklein. 510 πικρούς] Nauck conj. πικρῶς: Blaydes, διπλοῦς. 512 ἐγὼ μὲν] B. Todt conj. ἐγὼ νιν. 515 μετατιθέμενος] μέγα τιθέμενος L, A, and most others: μετατιθέμενος r and schol.—ἐνθάπερ] ἐνθάπερ L.—ἐπιμέμενον r: ἐπεὶ μέμενον L.

ἀνδρῶν, | πολλοῖς δ' ἀπάτα ('*though* to many a blessing, yet to many a false lure'): O. C. 1536 εἰ μὲν, ὅψι δέ, '*though* surely, yet late.—θάτερα: Dem. or. 22 § 12 ἀγαθὰ ἢ θάτερα, ἵνα μηδὲν εἰπω φλαυρόν.

504 ἐκτός ὄντα: 1260: *Ant.* 619 n.—τὰ δαίμ' ὄραν, to keep one's eye on dangers looming in the distance, as a steersman watches rocks ahead: cp. *Il.* 23. 323 (the wary charioteer) αἰεὶ τέρμ' ὄρων,—keeping his eye always on the καμπτήρ, as he drives round it. Thus the schol.'s εὐλαβεῖσθαι is true to the sense.

505 ε. εἰ ζῇ, lives prosperously, as κακῶς ζῆν=to live unhappily (*El.* 354). So Pind. (*P.* 4. 131) calls festivity εὐζῶας αὐτων. But in O. C. 1535 εὐ...οικῇ='lives aright.'—τὸν βίον, the fortunes of one's life: the subject to λάθῃ is ὁ βίος. Cp. *El.* 207 (χείρες) αἶ τὸν ἐμὸν εἶλον βίον | πρόδοτον.

507—518: antistrophe to 391—402. The pity expressed by the Chorus may well be sincere; but in this utterance of it, their first aim is to aid their master's design. Verse 510 shows this.

507 ε. πόνων δῶλα, ordeals consisting in πόνοι, sufferings. Cp. *Tr.* 505 ἀεθλ'

ἀγώνων. The plur. δῶλα can thus be used in the sense of ἀθλοὶ: but the sing. ἄθλον does not occur as =ἀθλος. In Aesch. *Suppl.* 1034 τὸδ' ἄθλον='this prize.'—οἶα, Porson's correction of ὅσα, is probably right. It is the more natural word in such a wish: cp. 275, 315. And ὅσα may have been suggested by πολλῶν. An iambic trimeter set in lyrics might, indeed, tolerate ὅσος,—as the corresponding trimeter (392) has the Doric ἀ for ἦ. But ὅσα in Aesch. *Pers.* 864, τῶσων in *Ag.* 140, and τῶσων in Soph. *As.* 185, seem to be the only instances of these forms in Tragedy. οἶα is clearly better than ἄσσα (=ἀτσα): for which cp. O. T. 425 n.—For the acc. οἶα with τύχοι, cp. O. T. 1298 n. The conject. λάχοι is unnecessary.

510 πικρούς, odious; cp. 254 n. This sense seems more suitable here than 'bitter against thee,' when πικροῦς...ἐχθεὺς would be like μισοῦντ' ἐμοῖσι (*As.* 1134).

512 ε. ἐγὼ μὲν (cp. 453)...πορεύσαιμ' ἄν is a respectful suggestion,—'I, for my part, would convey him,'—i.e., 'If I were you, I would do so.'—τὸ κείνων κακόν, the evil done by them: cp. 422.—μετα-τιθέμενος. This compound regularly

6 ἐπ' εὐστόλου ταχείας νεῶς  
7 πορεύσαιμ' ἂν ἐς δόμους, τὰν θεῶν  
8 νέμεσιν ἐκφυγών.

- NE. ὄρα σὺ μὴ νῦν μὲν τις εὐχερὴς παρῆς,  
ὅταν δὲ πλησθῆς τῆς νόσου ξυνουσία, 520  
τότ' οὐκέθ' αὐτὸς τοῖς λόγοις τούτοις φανῆς.  
XO. ἦκιστα· τοῦτ' οὐκ ἔσθ' ὅπως ποτ' εἰς ἐμὲ  
τοῦνειδος ἔξεις ἐνδίκως ὀνειδίσαι.  
NE. ἀλλ' αἰσχροὶ μέντοι σοῦ γέ μ' ἐνδεέστερον  
ξένῳ φανῆναι πρὸς τὸ καίριον πονεῖν. 525  
ἀλλ' εἰ δοκεῖ, πλέωμεν, ὀρμάσθω ταχύς·  
χὴ ναὺς γὰρ ἄξει κοῦκ ἀπαρηθήσεται.  
μόνον θεοὶ σῶζοιεν ἔκ \*τε τῆσδε γῆς  
ἡμᾶς ὅποι τ' ἐνθένδε βουλοίμεσθα πλεῖν.

517 τὰν θεῶν Herm.: τὰν ἐκ θεῶν MSS.

521 τόθ' οὐκέθ' αὐτὸς (sic) L.

522 ἦκιστα τοῦτ' L.

523 ἔξεις] L has ηι written over ει by S.

takes one acc. only, meaning to 'transpose,' 'shift,' a thing: and hence, either to 'adopt' or to 'discard.' Here the compound is used like the simple verb, and the force of the prep. is adverbial. *τι θέμενος τὸ κείνων κακὸν τῷδε κέρδος* = 'counting their misdeeds as his gain': cp. *Od.* 21. 333 *τί δ' ἐλέγχεα ταῦτα τίθεσθε*; If, after the word 'counting,' we inserted, 'by transference,' this would give the force of *μετά*. The *κακὸν* is to be shifted from the reckoning against the Atreidae to the reckoning in favour of Philoctetes. Their demerit is another reason for benefiting him.—*ἐπιμέμονον*: the only instance of *μέμονα* in Soph. (Cp. Aesch. *Theb.* 686 *μέμονας*: Eur. *I. A.* 1495 and *I. T.* 655 *μέμονε*.)

516 εὐστόλου, here prob., 'well-equipped'; though at v. 780 *εὐσταλής* (the commoner form) = 'expeditious.' Cp. *Apoll. Rh.* 1. 603 *ὅσον ἐς ἐνδιὸν κεν εὐστολὸς ὀλκὰς ἀνύσσαι*.—For the double epithet, without copula, cp. *Od.* 7. 34 *νηοὶ θεῶσι πεποιθότες ὠκείησι*: *Ai.* 710 *θοῶν ὠκινάων νεῶν*.

517 f. τὰν θεῶν νέμεσιν. Hermann's deletion of *ἐκ* after τὰν is necessary, since τὰν θεῶν = *λατρίων* in 401. Possibly the *ἐκ* arose from a reminiscence of *Her.* 1. 34 *ἔλαβε ἐκ θεοῦ νέμεσις μεγάλη Κροῖσον*.—Cp. 601 f., 1035 ff.

519 νῦν μὲν...ὅταν δὲ: i.e., 'beware lest, though now thou art facile, yet, etc.: cp. n. on 503.—εὐχερὴς, easy-going (cp. 875): *τις* gives a slightly contemptuous tone; cp. Aesch. *P. V.* 696 *πρῶ γε στενάζεις καὶ φόβου πλέα τις εἰς*. For its position, cp. *Ai.* 29 *καὶ μοι τις ὀπτήρ*.—*παρῆς*, as a spectator who is not yet required to make any personal sacrifice. Not from *παρήμια*, as = 'comply.'

520 f. τῆς νόσου with *πλησθῆς*: *ξυνουσία*, causal dat.: sated with (wearied of) the disease, through consorting with it. It is also possible to join the verb with *ξυνουσία*, and to make the gen. depend on the latter: when the omission of *τῇ* would be an instance like *τῶν ἐχθρῶν κακὰ* (*Ant.* 10 n.). The objection is that, though *πλησθῆναι* can take a dat. when it means simply 'to be filled' (*Thuc.* 7. 75 *δάκρυσι πᾶν τὸ στράτευμα πλησθέν*), it usu. takes a gen. when it means 'to be sated.'

αὐτὸς τοῖς λόγοις τούτοις, the same with (=consistent, in your action, with) these words. Plat. *Euthyd.* 298 A *ἡ σὺ εἰ δ' αὐτὸς τῷ λίθῳ*; If τούτοις were absent, then τοῖς λόγοις could be a dat. of respect, 'the same in regard to your words,' like *αὐτὸς εἰμι τῷ βουλευμάτι* (*O. T.* 557 n.). But τούτοις shows that the other constr. is meant.

in thy good swift ship to the home for which he yearns, that so thou flee the just wrath of Heaven.

NE. Beware lest, though now, as a spectator, thou art pliant, yet, when wearied of his malady by consorting with it, thou be found no longer constant to these words.

CH. No, verily: never shalt thou have cause to utter that reproach against me!

NE. Nay, then, it were shame that the stranger should find me less prompt than thou art to serve him at his need.—Come, if it please you, let us sail: let the man set forth at once; our ship, for her part, will carry him, and will not refuse.—Only may the gods convey us safely out of this land, and hence to our haven, wheresoever it be!

524 σοὺ γέ μ' ἔμ' Brunck. 525 πρὸς τὸ καίριον] Blaydes conj. τῷδε πρὸς καιρὸν. 526 ἀλλ' εἰ] Nauck conj. εἰ δὲ: Hense, εἰ δ' οὖν. 528 ἐκ τε] The 1st hand in L wrote ἐκδε (sic): S then wrote γ over δ. ἐκ γε 1: ἐκ τε Gernhard. 529 βουλοίμεσθα MSS., except B, which has βουλόμεσθα, the reading preferred by Brunck and Hartung.

522 οὐκ ἔσθ' ὅπως: cp. 196.

524 ἀλλ' εἰ... μάντοι: cp. *Ani.* 567. The fact that ἀλλὰ recurs so soon, in v. 526, has caused a corruption to be suspected in the latter place (see crit. n.): but there it has a different tone ('come, now'). This elasticity of meaning in ἀλλὰ is one reason why classical poetry so readily allows it to be repeated at short intervals (cp. e.g. 645, 647, 651: *O. C.* 238 ff. ἀλλ' ἐπεὶ... ἀλλ' ἐμὲ... ἀλλ' ἔτε: *El.* 137—140, 879—882: *Tr.* 592—594). As to the tolerance of such repetition generally, cp. 762: *O. C.* 554 n.—αἰσχροί: for the plur., cp. 1395, *O. C.* 485 n.—σοὺ γέ μ' is better than σοὺ γ' ἔμ': the latter would imply an ungraceful emphasis on the speaker's personal dignity.—πρὸς τὸ καίριον: cp. *Al.* 38 ἦ... πρὸς καιρὸν πονῶ;—πονεῖν, epegegetic of ἐνδεέστερον, 'in respect of toiling': cp. *O. C.* 335 οἱ δ' αὐτόμαίμοι ποῦ νεανίαι πονεῖν;

526 ὀρμάσθω, let Philoctetes set out with us for the ship at once. ταχὺς=ταχέως: cp. 808, 1080. χῆ ναὺς, the ship, on her part. If the sick man's shipmates make no difficulty, the ship will make none: i.e., it will be easy to find room for him on board (cp. 481). Neoptolemus is on his guard against betraying elation. He speaks as if the granting of Ph.'s prayer was now a simple matter, —and one which did not greatly interest him.

ἀπαρηθῆσθαι is usu. taken as passive: either (1) 'the boon shall not be refused': or (2) 'he shall not be refused his wish.' This second version is inadmissible. Classical Greek allows ἀπαρνοῦμαι δοῦναι τι, but not ἀπαρνοῦμαι τὸν αἰτούντα. And with either version the change of subject would be harsh. Rather the verb is deponent, with ἡ ναὺς for subject. Prof. Ridgeway, supporting this view (*Trans. Camb. Philol. Soc.* 1. p. 244), illustrates the personification of the ship from *Od.* 10. 131 ἀσπασίως δ' εἰς πόντον ἐπηρεφέας φύγε πέτρας, and Arist. *Pol.* 3. 13. § 16, where the ship *Argo*—endued by legend with a voice—is described as refusing to carry Heracles (οὐ γὰρ ἐθέλειν αὐτὸν ἀγεῖν τὴν Ἀργώ).—It is true that the classical fut. of ἀρνέομαι, where it occurs, is ἀρνήσομαι (*O. T.* 571, etc.). But there is no classical instance of ἀρνηθήσομαι as fut. pass. And since the aor. ἤρνηθην is always deponent, analogy suggests that a deponent use of ἀρνηθήσομαι would have been possible. Cp. διαλέγομαι, aor. διέλεχθην (deponent), fut. διαλεχθήσομαι (deponent), as well as διαλέξομαι. In later Greek ἀρνηθήσομαι occurs, indeed, as pass. (St Luke xii. 9, ἀπαρηθῆσεται, 'he will be disowned'), but also as deponent (LXX. Is. xxxi. 7 ἀπαρηθῆσονται, with v.l. ἀπαρνήσονται).

528 μόνον=modo, as oft. in wishes or commands (*Tr.* 1109 προσμῆλοι μόνον,

- ΦΙ. ὦ φίλτατον μὲν ἡμαρ, ἡδιστος δ' ἀνὴρ, 530  
 φίλοι δὲ ναῦται, πῶς ἂν ὑμῖν ἐμφανῆς  
 ἔργῳ γενοίμην ὥς μ' ἔθεσθε προσφιλῆ.  
 ἴωμεν, ὦ παῖ, προσκύσαντε τὴν ἔσω  
 ἄοικον εἰσοίκησιν, ὥς με καὶ μάθης  
 ἀφ' ὧν διέζων ὥς τ' ἔφυν εὐκάρδιος. 535  
 οἶμαι γὰρ οὐδ' ἂν ὄμμασιν μόνην θέαν  
 ἄλλον λαβόντα πλὴν ἐμοῦ τλῆναι τάδε.  
 ἐγὼ δ' ἀνάγκη προὔμαθον στέργειν \*κακά.  
 ΧΟ. ἐπίσχετον, μάθωμεν· ἄνδρε γὰρ δύο, 540  
 ὁ μὲν νεὺς σῆς ναυβάτης, ὁ δ' ἀλλόθρους,  
 χωρεῖτον, ὧν μαθόντες αὖθις εἴσιτον.

533 ε. προσκύσαντε L (the dots meaning that σ should be deleted): and so A. But the later MSS. generally give προσκύσαντες. Γ (13th cent.) προσκύσαντες.—εἰσοίκησιν] The scribe of L intended (I think) εἰς οἶκον, not εἰσοίκησιν. He has written, indeed, εἰς οἶκον (sic), as in O. C. 739 εἰς σπλῆστον, with a disregard for the division of words which he often shows (see O. C., *Intro.* p. xlv). Further, the smooth breathing is indistinct in form, being an almost round dot: but, in his writing, it often approximates to such a character: thus the breathing on οὐδ' in 536 is hardly different:

etc.).—βουλοίμεθα: the optat. in the relative clause, because σφύζειν stands in the principal clause: as οἶσι δλοιο μήπω πρὶν μάθοιμ'. Cp. 325 n.; O. C. 778 n.

530 ε. ὦ φίλτατον μὲν κ.τ.λ.: for the epanaphora, with change from φίλτατος to a synonym, cp. *Ani.* 898 φίλη μὲν... προσφιλῆς δὲ... φίλη δὲ, n. For the nom. ἡδιστος ἀνὴρ after the voc., cp. 867, 986.—πῶς ἂν...γενοίμην, a wish; cp. 794: O. C. 1457: so *ib.* 1100 τίς ἂν...δοίη...;

533 ε. ἴωμεν clearly means, 'let us be going' (from Lemnos). Cp. 645 χωρῶμεν. It expresses his joyful impatience to avail himself of N.'s offer here, and naturally follows the preceding verses. If, on the other hand, we take ἴωμεν to mean, 'let us go into the cave,' we shall have no direct expression of Ph.'s eagerness to leave Lemnos: and the invitation to enter the cave will come with an awkward abruptness after the first words of gratitude. But if ἴωμεν means, 'let us be going from Lemnos, then we must accept εἰσοίκησιν, unless we can substitute for προσκύσαντε some partic. which could go with εἰς οἶκον. For προσκύσαντε εἰς οἶκον could not mean, 'having gone into the dwelling to salute it.' I once suggested τήνδε προσκύψαντ' ἔσω | ἄοικον εἰς

οἶκον, i.e. 'after one look' into it; but I now doubt whether the classical usage of προσκύπτω would bear this. We may rather believe that Soph. hazarded the otherwise unknown word εἰσοίκησις, much as in O. C. 27 he ventured on ἐξοικήσιμος. It implies a verb εἰσοικέω (nowhere found, except as a v.l. for ἐνοικέω in *Anthol.* 7. 320), capable of being used thus,—ἀντρον εἰσώκησε, 'he entered the cave and made his dwelling there'=ἀντρον εἰσελθὼν ὤκησε. Then εἰσοίκησις would be properly, the act of so making a dwelling, or the dwelling made. (εἰσοικίζω, to bring in as a settler, is irrelevant.) See Appendix.—προσκύσαντε, a farewell salutation (as by kissing the soil), because the cave had so long given him shelter: see below on 1408.—ὡς...καί: cp. 13.

535 ἀφ' ὧν: *Her.* 1. 216 ἀπὸ κτηνῶν ζῶουσι καὶ ἰχθύων.—διέζων, sustained life (under difficulties), as *Her.* 3. 25 ποιηφάγεοντες διέζων: so διατρέφομαι, διατρέγομαι.

536 ε. οἶμαι γὰρ κ.τ.λ.: for I think that even the bare sight would have deterred any one but myself from enduring these things: οὐδεὶς ἄλλος ἂν ἐτλη τάδε, εἰ θέαν μόνην ἔλαβε. The first glance at such a dwelling would have made any

PH. O most joyful day! O kindest friend—and ye, good sailors—would that I could prove to you in deeds what love ye have won from me! Let us be going, my son, when thou and I have made a solemn farewell to the homeless home within,—that thou mayest e'en learn by what means I sustained life, and how stout a heart hath been mine. For I believe that the bare sight would have deterred any other man from enduring such a lot; but I have been slowly schooled by necessity to patience.

[*Neoptolemus is about to follow Philoctetes into the cave.*]

CH. Stay, let us give heed:—two men are coming, one a seaman of thy ship, the other a stranger; ye should hear their tidings before ye go in.

[*Enter Merchant, on the spectators' left, accompanied by a Sailor.*]

and a comparison with the breathing on *οκησιω*, as written by him in *Ant.* 892, seems to confirm this view.—For conjectures, see comment. and Appendix. 538 κακά] τάδε MSS.; but S has written in the marg. of L γρ. κακά, whence Valckenaer adopted it (on *Phoen.* 430). 539 μάθωμεν] Wakefield conj. μένωμεν: Blaydes, μέλωμεν: Hense, σταθώμεν.—δδο] δώ L. 540 Hense, with Nauck's approval, rejects this v.—ἀλλόθρου] Wecklein (*Ars* p. 58) conj. ἀλλοθεν. 541 αὐτίς r: αὐτίς L.—Blaydes conj. αὐτίκ'.

other man renounce the attempt to live in it. Instead of καὶ δμῶσιν μόνην θέαν λαβόντα, οὐκ ἂν τλήναι, we have οὐδ' δμῶσιν...τλήναι,—οὐδ' thus serving to weld the sentence into a more compact whole. —μόνην need not be changed to μόνον, though the latter would be more usual: cp. *O. T.* 388 ἐν τοῖς κέρδεσιν | μόνον δέδορκε: *Ant.* 361 Ἄϊδα μόνον φεύξιν οὐκ ἐπάξεται.—Some govern τάδε by θέαν λαβόντα as = θεασάμενον (cp. *O. C.* 223 n.), and take τλήναι with the partic.: 'endure to have looked upon.' This is forced. For τλήναι with simple acc., cp. *Tr.* 71, *O. C.* 1077, etc.

538 προύμαθον, by painful steps (πρό): cp. 1015 προῦδιδάξεν.

539 π. ἐπίσχετον is said to N. and Ph., who are moving towards the cave. μάθωμεν, absol., let us learn,—viz., what tidings the new comers are bringing. The conjecture μένωμεν (or μέλωμεν) would merely repeat the sense of ἐπίσχετον.—This hortative subjunct. occurs even in the 1st pers. sing., as Eur. *Hipp.* 567 ἐπίσχετ', αὐτὴν τῶν ἑσώθεν ἐκμάθω: id. *H. F.* 1058 σίγα, πνοῶς μάθω.—ἀλλόθρου, prop., speaking a foreign tongue: here, simply = ἀλλότριος, just as in *Tr.* 844

ἀλλόθρου | γνώμας = merely ἀλλοτρίας γνώμας.—ἂν μαθόντες, i.e., having learned (their news) from them: cp. 370 n.—αὐτίς = 'at a later moment,' as *At.* 1283.—ἔσσιτον (imperat., not indic.): for the dual, after μαθόντες, cp. Plat. *Laches* p. 187 A αὐτοὶ εὐπειρά γεγονότε: and n. on *O. C.* 343.

542 Odysseus said that he would send back the σκοπός, disguised as a merchant captain, if N. seemed to be tarrying too long (126 ff.). The actor who now comes on as ἔμπορος would not, however, be the same who played the σκοπός (a mute person), but the tritagonist, who played Odysseus. The sailor who accompanies him is a mute person; and that part may have been taken by the former representative of the σκοπός.

As N. has already ensnared Ph., and is on the point of starting with him, there is no actual need for the intervention of the ἔμπορος. But Odysseus, at the ship, could not know this; and we are to suppose that he had become impatient. The scene which follows heightens the dramatic interest by bringing out the horror with which Ph. regards the idea of returning to Troy.



## ΕΜΠΟΡΟΣ.

Ἀχιλλέως παῖ, τόνδε τὸν ξυνέμπορον,  
 ὃς ἦν νεὸς σῆς σὺν δυοῖν ἄλλοις φύλαξ,  
 ἐκέλευσ' ἐμοί σε ποῦ κυρῶν εἴης φράσαι,  
 ἐπεὶ περ ἀντέκυσσα, δοξάζων μὲν οὐ, 545  
 τύχῃ δέ πως πρὸς ταῦτόν ὀρμισθεὶς πέδον.  
 πλέων γὰρ ὡς ναύκληρος οὐ πολλῶ στόλῳ  
 ἀπ' Ἰλίου πρὸς οἶκον ἐς τὴν εὐβοτρυν  
 Πιεπάρηθον, ὡς ἤκουσα τοὺς ναύτας ὅτι  
 σοὶ πάντες εἶεν \*συννεναυστοληκότες, 550  
 ἔδοξε μοι μὴ σῖγα, πρὶν φράσαιμί σοι,  
 τὸν πλοῦν ποείσθαι, προστυχόντι τῶν ἴσων.  
 οὐδὲν σὺ που κάτοισθα τῶν σαντοῦ πέρι,  
 ἃ τοῖσιν Ἀργείοισιν ἀμφὶ σοῦ νέα  
 βουλευμάτ' ἐστί, κού μόνον βουλευμάτα, 555  
 ἀλλ' ἔργα δρώμεν', οὐκέτ' ἔξαργούμενα.

546 δέ πως] Blaydes conj. δέ τῷ.—ταῦτόν] The 1st hand in L wrote αὐτόν, to which τ has been prefixed by S. 547 πλέων] Reiske conj. πλέω, and in 549 ὡς δ' ἤκουσα. 548 ἀπ' L: ἐξ τ. 550 συννεναυστοληκότες Dobree: οἱ νεναυστοληκότες MSS. 552 προστυχόντι] Cavallin conj. προστυχόντα: Brunck, προστυχών τι: Hartung, προστυχεῖν τε: Heath, προστυχόν τι, changing ἴσων to ἴσως, and taking τῶν as relat. with οὐδὲν ('a thing that happens to have come to

ξυνέμπορον, fellow-traveller, as *Tr.* 318, etc.

544 φράσαι σε, ποῦ κ.τ.λ.: for the constr., cp. n. on 443 f., *ad fin.*—κυρῶν εἴης: cp. *O. T.* 1285 οὐδὲν ἐστ' ἀπόν.

546 ξ. δοξάζων μὲν οὐ: cp. *Ant.* 255 τυμβήρης μὲν οὐ, n.—ὀρμισθεὶς: the same constr. with the pass. in *Xen. H.* 1. 4 § 18, πρὸς τὴν γῆν ὀρμισθεὶς, = ὀρμισας τὴν ναῦν, or ὀρμισάμενος, having brought one's ship to anchor. ταῦτόν...πέδον, the same land (Lemnos); not, strictly, the same 'spot.'

547 οὐ πολλῶ στόλῳ, with no large company (*i.e.* with one ship, and only a small crew to handle it): as *Tr.* 496 σὺν πολλῶ στόλῳ = 'with a numerous train.' If στόλῳ were taken as 'fleet,' the phrase could hardly be a mere equivalent for μᾶ νηί, but would suggest at least a plurality of vessels.

548 ξ. Πιεπάρηθον (now called Σκόπελος), a small island near the Thessalian coast, about 12 miles E. of the south end of Magnesia. The island of Sciathus lies

between it and the mainland; Euboea is only 20 miles distant to the S.W., and Scyros about 40 to the S.E. The name is well-chosen, then, to make Philoctetes feel that he is listening to a neighbour of his old home. Peparethus, though not more than some 12 miles in length, with a greatest width of 5 or 6, contained three towns. Its famous wine is ranked by Aristophanes with those of Pramnus, Chios and Thasos (*fr.* 301). The author of [Dem.] or. 35 § 35 names Peparethus, along with Cos, Thasos and Mendè, as a seat of the wine-trade with the Euxine. An Alexandrian physician, Apollodorus, recommended the wine of Peparethus before all others, adding that its repute would be still higher, did it not require six years to attain perfection (*Plin. H. N.* 14. 9). The epithet εὐβοτρυν here is peculiarly fitting, since Pliny speaks of the island as *quondam Euboicum dictam* (*ib.* 4. 23). And so Heracleides Ponticus *fr.* 13 says of it, αὐτὴ ἡ νῆσος εὐβοῖός ἐστι καὶ εὐθενδρος.

## MERCHANT.

Son of Achilles, I asked my companion here,—who, with two others, was guarding thy ship,—to tell me where thou mightest be,—since I have fallen in with thee, when I did not expect it, by the chance of coming to anchor off the same coast. Sailing, in trader's wise, with no great company, homeward bound from Ilium to Peparethus with its cluster-laden vines,—when I heard that the sailors were all of thy crew, I resolved not to go on my voyage in silence, without first giving thee my news, and reaping guerdon due. Thou knowest nothing, I suspect, of thine own affairs—the new designs that the Greeks have regarding thee,—nay, not designs merely, but deeds in progress, and no longer tarrying.

my knowledge,—one of the facts which thou, perchance, knowest not'). Musgrave approved this, only keeping *προστυχόντι* as='since I have chanced upon thee.'—*τῶν ἰσων*] In L made from *τὸν ἰσων* by S. 554 *σοῦ νέα* Auratus: *ἀμφὶ σ' οὐνεκα* L, and so (or *ἀμφὶ σοῦ νεκα*) most other MSS.: *ἀμφὶς ἐνεκα* Γ, with γρ. *ἀμφὶς δὲν* [i.e. *ἀμφὶ σοῦ*] ἀντὶ τοῦ περὶ σοῦ. The fact that *ἀμφὶ σοῦ ἐνεκα* (or *οὐνεκα*) could thus pass muster as a pleonasm deserves notice. 555 *ἐστὶ*] *ἔστι* L, and so Blaydes.

It also produced good olives (Ov. *Met.* 7. 470).—In the *Iliad* the Greeks at Troy import wine from Lemnos (7. 467) and from Thrace (9. 72).

*ἦκουσα τοῖς ναύταις ὅτι*: cp. *Αἰ.* 1141 *σὸ δ' ἀντακούσει τοῦτον ὡς τεθέσται*: Xen. *M.* 4. 2. 23 *τὸν Δαίδαλον οὐκ ἀκήκοας, ὅτι ἡναγκάζετο δουλεύειν*;—*πάντες*: and therefore he could not have been anticipated in bringing the news.—Dobree's conjecture, *συννενανυστοληκότες*, has been generally accepted by recent edd. If the MS. *οἱ νενανυστοληκότες* is retained, then *σοι* is possess. pron.: 'that all those who had made the voyage were thy men.' The objection to this is the want of point in the participle.

551 ε. *ἔδοξέ μοι κ.τ.λ.* The constr. of *προστυχόντι* is made somewhat awkward by the negative before *ποιέσθαι*. 'I decided to sail, not in silence, or before I had told thee, (but only when, having told thee,) I had received a due reward.' It would have been clearer to have written either: (1) *ἔδοξέ μοι φράσαντι τὸν πλοῦν ποίεσθαι, προστυχόντι τῶν ἰσων*: or (2) *ἔδοξέ μοι μὴ σίγα τὸν πλοῦν ποίεσθαι, πρὶν φράσαιμι καὶ προστύχοιμι τῶν ἰσων*. The justification of the actual form is that *μὴ σίγα, πρὶν φράσαιμι*, is felt as a more emphatic equivalent for a simple *φράσαντι*. For the dat. *προστυχόντι* (instead of an acc.) with the inf., cp.

Xen. *An.* 2. 1 § 2 *ἔδοξεν οὖν αὐτοῖς συσκευασαμένοις...προϊέναι*. The acc. is, however, more usual, as *ib.* 3. 2. 1 *ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας*, since it excludes a possible ambiguity: cp. *An.* 838 n.—The use of *προστυχόντι* ('having obtained, met with') is like that in *El.* 1463 *ἐμοῦ κολαστοῦ προστυχών*.—*τῶν ἰσων*: by *τὰ ἴσα* is meant a reasonable recompense for his trouble. This sense of *ἴσος* (*aequus*) is virtually the same as in such phrases as *ἐπὶ τοῖς ἴσοις καὶ ὁμοίοις* (Thuc. 5. 79), etc. Similarly the messengers in *O. T.* 1005 and *T.* 190 expressly say that they have come in the hope of being rewarded.—Others join *προστυχόντι* with *σοι*, 'when thou shouldst have received (the information) due.' Nauck understands, 'since I have met with the same fortune as thine'—i.e., have put in at the same coast. (Cp. *El.* 1168 *ξὺν σοὶ μετέχων τῶν ἰσων*.)

554 *ἀ τοῖσιν κ.τ.λ.* The antecedent to *ἀ* is not *τῶν σαντοῦ* in 553: rather the relative clause is expegegetic. 'Thou knowest nothing of thine own affairs,—i.e., of those new counsels (sc. *περὶ τούτων*) which,' etc.—*νέα*, in addition to the former wrong (60).

555 *οὐκέτ' ἔπαργόμενα*, deeds which are no longer allowed to remain *ἀργαί*, i.e., in which the doers are not slack.

- NE. ἀλλ' ἡ χάρις μὲν τῆς προμηθείας, ξένη,  
εἰ μὴ κακὸς πέφυκα, προσφιλὴς μενεῖ·  
φράσον δ' ἄπερ γ' ἔλεξας, ὥς μάθω τί μοι  
νεώτερον βούλευμ' ἀπ' Ἀργείων ἔχεις. 560
- EM. φροῦδοι διώκοντές σε ναυτικῶ στόλῳ  
Φοῖνιξ ὁ πρέσβυς οἷ τε Θησέως κόροιο.
- NE. ὥς ἐκ βίας μ' ἄξοντες ἢ λόγους πάλιν;  
EM. οὐκ οἶδ'. ἀκούσας δ' ἄγγελος πάρειμί σοι.
- NE. ἦ ταῦτα δὴ Φοῖνιξ τε χοὶ ξυνναβάται 565  
οὕτω καθ' ὅρμην δρῶσιν Ἀτρειδῶν χάριν;  
EM. ὥς ταῦτ' ἐπίστω δρώμεν', οὐ μέλλοντ' ἔτι.
- NE. πῶς οὖν Ὀδυσσεὺς πρὸς τὰδ' οὐκ αὐτάγγελος

557 τῆς] Seyffert conj. σῆς.

558 πέφυκα, προσφιλῆς] Desiring ἀσφαλῆς, Burges conj. πέφυκ' ἀπ' ('consummately'): Blaydes, πέφυκά γ': Mekler, πέφυχ' δδ'. 559 ἄπερ γ' ἔλεξας A: ἄπερ ἔλεξας L, with most of the other MSS.—Hartung conj. ἄπερ προηλεξας: Herwerden, ἄπερ λέλακας: Wecklein, ἄπερ ὑπέδειξας: Seyffert, ἀγ' ἄπερ ἔλεξας: Weil, ὅποι' ἔλεξας: Nauck, ὅπως ἔλεξας. 560 ἔχεις]

After the *βουλευματα* had become *ἔργα*, by the taking of the first steps, the action might still have been sluggish. But these *ἔργα* are *δρώμενα*,—advancing towards completion. So Plut. *Mor.* 2 E γῆ... *ἐξαργυθεῖσα*, land which has been allowed to lie fallow. Arist. uses the pf. act. *ἐξηργηκέναι* as = 'to have become torpid' (*Elk. N.* 1. 8: *Pol.* 5. 10). Cp. *O. T.* 287 ἀλλ' οὐκ ἐν ἀργαῖς οὐδὲ τοῦτ' ἐπραξάμην.

557 ε. ἀλλ', 'well': cp. 232, 336.—*ἡ χάρις...τῆς προμηθείας*, the favour of (conferred by) thy forethought; cp. *O. T.* 764 φέρειν...*χάριν*, *Tr.* 1217 πρόσνευμαι δέ μοι | *χάριν βραχείαν*. *προμηθείας*, the poet. form (cp. *Ant.* 943 n.); for the sense, ('kind thought for one,') cp. *O. C.* 332 σῆ, πάτερ, προμηθεῖα.—*εἰ μὴ κακὸς πέφυκα*: Xen. *Cyr.* 5. 1. 21 *χάριν τούτων ἐγὼ ὑμῖν ἔχω μὲν, εἰ μὴ ἀδικῶ*.—*προσφιλῆς*, *grata*, well-pleasing,—gratefully remembered. Aesch. *Theb.* 580 *ἡ τοῖσιν ἔργον καὶ θεοῖσι προσφιλές*. The difficulty felt as to *προσφιλῆς* (see crit. n.) has arisen from the assumption that *χάρις* here = 'gratitude.'

559 ἄπερ γ'. It is not surprising that *γε* should have been suspected here, since L has *ἄπερ ἔλεξας*. But the emendations which have been suggested (see cr. n.) are improbable. If any were to be made, I should rather suggest *ἄπερ κάλεξας*.

L seems, however, to have lost *γε* in some other places (cp. 105 n.): and here the particle appears defensible, if regard is had to the tone of the passage. Neoptolemus, mindful of his part, receives the (supposed) stranger's announcement with politeness, but without manifesting much concern. 'I am really very much obliged to you for the trouble which you have taken. But perhaps you would kindly say what, precisely, it is to which you allude.' So *ἄπερ γ'* = 'just those things which,—the *γε* merely adding a slight emphasis to *ἄπερ*.

560 νεώτερον, not simply *νέον* (554); but 'startling,'—ominous of some new wrong: cp. Thuc. 4. 51 *μηδὲν περὶ σφᾶς νεώτερον βουλευσέιν*.—*ἀπ' Ἀργείων* with *βούλευμα*, not with *ἔχεις*,—a plot on their part: for this *ἀπό*, cp. *O. C.* 293.—*ἔχεις* with *μοι*, 'hast for me,' i.e., announce to me. Cp. *Ant.* 9 n.

562 Φοῖνιξ: cp. 344.—*οἷ τε Θησέως κόροιο*: Demophon, the ruler of Athens who figures in Eur. *Heracleidae*,—and his brother Acamas, who in the same play is a mute person at his side (v. 119). These *Θησείδα*, δῖω Ἀθηνῶν (Eur. *Hec.* 125), are plausibly represented as foes of Neoptolemus, since their father Theseus was treacherously slain in Scyros by Lycomedes (Paus. 1. 17. 6). Arctinus of Miletus (c. 776 B.C.), the author of the

NE. Truly, Sir, the grace shown me by thy forethought, if I be not unworthy, shall live in my grateful thoughts. But tell me just what it is whereof thou hast spoken,—that I may learn what strange design on the part of the Greeks thou announcest to me.

ME. Pursuers have started in quest of thee with ships,—the aged Phoenix and the sons of Theseus.

NE. To bring me back by force, or by fair words?

ME. I know not; but I have come to tell thee what I have heard.

NE. Can Phoenix and his comrades be showing such zeal on such an errand, to please the Atreidae?

ME. The errand is being done, I can assure thee,—and without delay.

NE. Why, then, was not Odysseus ready to sail for this

φέρεις Γ. 562 φοῦνιξ from φοῦνιξ L. 563 λόγοις] Nauck conj. δόλοις. 566 καθ' ὁρμήν] Nauck conj. καθ' ἡμῶν. 567 ὡς ταῦτ' ἐπίστω δρώμεν'] Nauck conj. σὺ for ὡς: Blaydes, ὡς δρώμεν' ἴσθι ταῦτ', or ταῦτ' ἐπετίστω δρώμεν'.

Ἰλίου Πέρις, made Neoptolemus the hero of his epic, and introduced the two sons of Theseus in the episode of the wooden horse. On the Acropolis of Athens Pausanias saw the δούρειος ἵππος commemorated in bronze. 'Menestheus and Teucer,' he adds, 'are peeping out of it,—and the sons of Theseus' (I. 23. 8).—These Theseidae do not appear in *Il.* or *Od.*; nor does their father, except where Nestor speaks of having known him (*Il.* I. 265), and in a doubtful verse of the *νέκυια* (*Od.* II. 631).

563 ἐκ βίας: cp. 945.—λόγοις is changed by Nauck to δόλοις, because the antithesis between force and persuasion is not suitable here; 'since Neoptolemus must assume a hostile intention in the *διώκοντες*.' But why should he not suppose that the Atreidae, finding him indispensable, wish to entice him back by smooth λόγοι? (Cp. 629 λόγοισι μαλθακοῖς.) In v. 102 τί δ' ἐν δόλῳ δεῖ μάλλον ἢ πείσαντ' ἀγεῖν; the antithesis is between a false story and persuasion by honest argument. But λόγος (whether true or false), as a means of prevailing, can also be contrasted with force, as in 593 f., ἢ λόγῳ | πείσαντες ἄξεν, ἢ πρὸς ἰσχύος κράτος. And that is the antithesis meant here.

566 καθ' ὁρμήν, impetuously, like

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κατὰ σπουδὴν (*Thuc.* I. 93): cp. ἀπὸ μᾶς ὁρμῆς (*id.* 7. 71).

567 ὡς ταῦτ' ἐπίστω δρώμεν'. Where ὡς occurs in such phrases with an imperative, it regularly belongs to the partic.: cp. 253 ὡς μηδὲν εἰδὼτ' ἴσθι μ' (n.). But here ὡς ταῦτα...δρώμενα could not strictly stand for ὡς δρώμενα...ταῦτα. The suspicions which the text has excited are, so far, natural. Yet I think that it is sound. The irregularity seems to have arisen from the fact that ὡς, prefixed to an assurance, could either (a) belong to a partic. (as in 253, 415, etc.), or (b) introduce the whole sentence, as 117 ὡς τοῦτό γ' ἔρξας δύο φέρεῖ δωρήματα. Thus the Attic ear had become accustomed to ὡς as the first word of such an assurance in either type. And so ὡς could be given that place in a sentence of type (a), even though the partic. did not immediately follow. That is, I do not suppose that ὡς ταῦτ' ἐπίστω δρώμενα is for ὡς δρώμεν' ἐπίστω ταῦτα: but rather that, instead of saying simply ταῦτ' ἐπίστω δρώμενα, he can prefix ὡς, because the associations of type (b) had blunted the feeling for what was essential in type (a),—viz., that the partic. (or partic. with μὴ) should immediately follow ὡς.

568 πρὸς τὰδ'. After οὖν, it is

- πλείν ἦν ἐτοῖμος; ἡ φόβος τις εἰργέ νιν;  
 EM. κείνός γ' ἐπ' ἄλλον ἄνδρ' ὁ Τυδέως τε παῖς 570  
 ἔστελλον, ἡνίκ' ἐξαηγομένη ἐγώ.  
 NE. πρὸς ποῖον \*αὖ τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει;  
 EM. ἦν δὴ τις—ἀλλὰ τόνδε μοι πρῶτον φράσον  
 τίς ἐστίν· ἂν λέγῃς δὲ μὴ φώνει μέγα.  
 NE. ὄθ' ἔσθ' ὁ κλεινός σοι Φιλοκτήτης, ξένη. 575  
 EM. μὴ νύν μ' ἔρη τὰ πλείον', ἀλλ' ὅσον τάχος.  
 ἔκπλει σεαυτὸν ξυλλαβὼν ἐκ τῆσδε γῆς.  
 ΦΙ. τί φησίν, ὦ παῖ; τί με κατὰ σκότον ποτὲ  
 διεμπολᾷ λόγοισι πρὸς σ' ὁ ναυβάτης;  
 NE. οὐκ οἶδά πω τί φησί· δεῖ δ' αὐτὸν λέγειν 580  
 εἰς φῶς ὁ λέξει, πρὸς σὲ κάμῃ τούσδε τε.  
 EM. ὦ σπέρμ' Ἀχιλλέως, μὴ με διαβάλης στρατῷ  
 λέγονθ' ἂ μὴ δεῖ· πόλλ' ἐγὼ κείνων ὕπο  
 δρῶν ἀντιπάσχω χρηστά \*θ', οἷ' ἀνὴρ πένης.

569 εἰργε] εἰργε L (made from εἰργε?).

570 κείνός γ'] Benedict conj. κείνός τ'.

571 ἐγώ B: ἔσω L, A, etc.

572 πρὸς ποῖον ἂν τόνδ' mss. Dobree's conjecture of αὖ for ἂν is adopted by Dindorf, Blaydes, Nauck, Wecklein, Cavallin.—Disсен and (independently) Wecklein also conj. οὐν.—οὐδυσσεὺς] In L the 1st hand wrote οδυσσεὺς: υ (very small) was then inserted after δ either by that hand itself, or by S.

slightly better to take these words as = 'for this purpose' (O. T. 766 πρὸς τί;), rather than as = 'in view of these facts' (= πρὸς ταῦτα, O. T. 426).—αὐτάγ- γελος, carrying his own message: O. C. 333.

570 ε. κείνός γ': the γε throws a slight stress on the pron., 'oh, he': cp. 424.—ὁ Τυδέως παῖς, Diomedes, who, in the *Philoctetes* of Eur., accompanied Odysseus to Lemnos (see Introd.).—ἔστελλον=ἐστέλλοντο: cp. 640: Her. 4. 147 ἔστελλε ἐς ἀποικίην.

572 πρὸς ποῖον αὖ τόνδ'...ἐπλει; 'who was this other person in quest of whom Odysseus himself was sailing?' αὖ is oft. thus used after interrogatives: cp. *Ani.* 7 τί τοῦτ' αὖ φασὶ πανδήμῳ πόλει | κήρυγμα θεῖναι...; (For πρὸς ποῖον...τόνδε as = ποῖος ἦν δδε, πρὸς δν, cp. 441.) Not 'was sailing again' (with ref. to his former voyage to Scyros, 343). If αὖ is a true correction here (as it has been deemed by almost all recent edd.), the corruption ἂν in the mss. is the reverse of that which has probably occurred in O. C. 1418 (n.).

If ἂν is kept, it must be explained in

one of two ways. (1) Taking ἂν with ἐπλει: 'who is this, for whom *he would have been sailing?*' (= 'presumably sailed'). Cp. *Od.* 4. 546 ἡ κεν Ὀρέστης | κτεῖνεν, 'or Orestes would have slain him,' = 'or, it may be, O. slew him.' (2) Taking ἂν with ποῖον τόνδε, as if *δντα* were understood: 'Who might this man be, for whom he sailed?' On this view, ἂν does not affect ἐπλει, and πρὸς ποῖον ἂν τόνδε = ποῖος δδε ἂν εἴη, πρὸς δν ἐπλει. This is possible: though here πρὸς ποῖον ἂν τόνδε would more naturally suggest ποῖος δδε ἂν ἦν.

575 σοι, ethic dat.: cp. 261.

576 ε. τὰ πλείον', the further details which N. might naturally wish to learn: cp. O. C. 36 πρὶν νυν τὰ πλείον' ἱστορεῖν (n.).—σεαυτὸν ξυλλαβῶν, a phrase of colloquial tone (cp. Shakspr., 'be packing'): Ar. *Av.* 1469 ἀπλωμεν ἡμεῖς συλλαβόντες τὰ πτερά, and n. on O. T. 971: *Ani.* 444 σὺ μὲν κομίζοις ἂν σεαυτὸν ᾗ θέλεις.

578 ε. τί με...διεμπολᾷ...πρὸς σε; what bargain is he making with thee concerning me? From the words ἀλλά

purpose, and to bring the message himself? Or did some fear restrain him?

ME. Oh, he and the son of Tydeus were setting forth in pursuit of another man, as I was leaving port.

NE. Who was this other in quest of whom Odysseus himself was sailing?

ME. There was a man... But tell me first who that is yonder,—and whatever thou sayest, speak not loud.

NE. Sir, thou seest the renowned Philoctetes.

ME. Ask me no more, then, but convey thyself with all speed out of this land.

PH. What is he saying, my son? Why is the sailor trafficking with thee about me in these dark whispers?

NE. I know not his meaning yet; but, whatever he would say, he must say openly to thee and me and these.

ME. Seed of Achilles, do not accuse me to the army of saying what I should not; I receive many benefits from them for my services,—as a poor man may.

574 *ἀν* Brunck (writing *ἀν*): *ἀν* MSS. (in L *ἀν*). The same error occurs in *O. T.* 281. 576 *μή νυν* | *μή νυν* L. 577 *ἐκπλεῖ σεαυτὸν*] Paley conj. *ἐκπλευσον αὐτὸν*. 578 *τί με*] Seyffert reads *τί δέ*, and so Cavallin. Nauck conj. *τίσι* (with *λόγους με* in 579). 579 *πρὸς σ'*] In L the 1st hand wrote *πρὸς σ'*: S inserted another *σ* after *δ*. 580 *ε* Nauck places in the text his conjectures *οἷδ' ἐγὼ* for *οἶδά πω*, and *σαφῶς* for *εἰς φῶς*. He further suggests *χρήζει* for *λέξει*. 582 *διαβάλλης* r: *διαβάλλης* (sic) L. 584 *χρηστά θ'* Dobree, and so most recent edd.:

*τόνδε* in 573 onwards, the pretended *ἔμπορος* has spoken to N. in lower tones; while N. has taken care to pronounce v. 575 loud enough for Ph. to hear. The object of this by-play is to quicken Ph.'s interest in the coming story (603 ff.), and his anxiety to leave Lemnos. Seyffert's change of *τί με* into *τί δέ* is no improvement. It is natural that Ph., the *ἀνὴρ ὑπόπτῃς* (136), should suspect some design against himself. The *ἔμπορος* had suddenly assumed an air of mystery; and, on learning Ph.'s name, had urged N. to save *himself* (*σεαυτὸν συλλαβών*). The *διά* in *διεμπολῶ* expresses traffic: cp. fr. 521. 7 (a woman bewailing the lot of her sex), *ὠθοῦμεθ' ἔξω καὶ διεμπολῶμεθα* (as by a bargain between suitor and parents).—Cp. 978: *Ant.* 1036.

581 *εἰς φῶς*, opp. to *κατὰ σκότον* (578): cp. 1353: *Εἰ*. 639 *οὐδὲ πᾶν ἀναπύσαι πρέπει* | *πρὸς φῶς*: *O. T.* 1229 *εἰς τὸ φῶς φανεί*: fr. 832 *πάντ' ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει*. Yet Nauck has ejected *εἰς φῶς* from the text, and con-

jecturally substituted *σαφῶς*. He wishes also to replace *λέξει* by *χρήζει*. But for the fut. cp. *O. C.* 114 *ὥς ἂν ἐκμάθω | τίνες λόγους ἐροῦσιν*. So here *λέξει* = *μέλλει λέξει*.—For *καί...τι* cp. 421.

582 *ε*. *σπέρμ'*: cp. 364.—*στρατῶ*: the dat. as Eur. *Hec.* 863 *Ἀχαιοὺς εἰ διαβληθήσομαι*, etc. In prose usu. *πρὸς τινα* or *εἰς τινα*: also *παρὰ τινα*, or *ἐν τισι*.—*ε* *μή δέ*, *quae non oporteat* (generic *μή*).—*δρῶν ἀντιπάσχω*: the emphasis is here rather on the verb than on the partic.: 'I receive many benefits from them, in return for my services.' The schol. has: *ἐπ' ἐκείνων εὐεργετούμενος ἀντενεργετῶ αὐτοῖς, ὡς δύναται πένης εὐεργετῆν, δηλονότι ὑπηρετῆν*. This makes *δρῶν* more prominent than *ἀντιπάσχω*,—evidently because the schol. thought that *οἱ ἀνὴρ πένης* referred only to *δρῶν*,—'so far as a poor man can confer benefits.' But that clause refers to *ἀντιπάσχω* also: the benefits which he received were important for such as he was. Cp. *O. T.* 763 *ἀξιος...οἱ ἀνὴρ* |

- NE. ἐγὼ εἰμ' Ἀτρεΐδαις δυσμενής· οὗτος δέ μοι 585  
 φίλος μέγιστος, οὐνεκ' Ἀτρεΐδας στυγεῖ.  
 δεῖ δὴ σ', ἐμοιγ' ἐλθόντα προσφιλῆ, \*λόγων  
 κρύψαι πρὸς ἡμᾶς μηδέν' ὦν ἀκήκοας.  
 EM. ὄρα τί ποιεῖς, παῖ. NE. σκοπῶ καγὼ πάλαι.  
 EM. σέ θήσομαι τῶνδ' αἴτιον. NE. ποιοῦ λέγων. 590  
 EM. λέγω. 'πὶ τοῦτον ἄνδρε τῶδ' ὥπερ κλύεις,  
 ὁ Τυδέως παῖς ἦ τ' Ὀδυσσέως βία,  
 διώμοτοι πλέουσιν ἦ μὴν ἦ λόγῳ  
 πείσαντες ἄξιεν, ἦ πρὸς ἰσχύος κράτος.  
 καὶ ταῦτ' Ἀχαιοὶ πάντες ἤκουον σαφῶς 595  
 Ὀδυσσέως λέγοντος· οὗτος γὰρ πλέον  
 τὸ θάρσος εἶχε θατέρου δράσειν τάδε.  
 NE. τίνας δ' Ἀτρεΐδαι τοῦδ' ἄγαν οὕτω χρόνῳ  
 τοσφδ' ἐπεστρέφοντο πράγματος χάριν,

χρηστά γ' MSS. 585 ἐγὼ εἰμ' L 1st hand, altered by S to ἐγὼ 'μ'. Most of the other MSS. have ἐγὼ εἰμ' (as A), or ἐγὼ 'μ' (as B): ἐγὼ μὲν Γ. Nauck conj. ἐγωγ'. 587 προσφιλῆ, \*λόγων] προσφιλῆ λόγων L, etc.: προσφιλῆ λόγῳ in Harl. (15th cent.), which Burges adopts in his text, is an isolated v. l. For λόγων Burges conj. λόγων, received by Nauck, Wecklein, Mekler. 588 After ἡμᾶς two letters (δδ?) have been erased in L.—μηδέν' MSS.: Linwood conj. μηδέν, and so Blaydes. 590 ποιοῦ]

δοῦλος ('for a slave'), and *id.* 1118 πιστὸς ὡς νομεὺς ἀνὴρ.—χρηστά θ': πολλὰ (or πολλὰ τε) καὶ χρηστά is commoner than πολλὰ χρηστά τε (though cp. Aesch. *Theb.* 338 πολλὰ γάρ, εἴτε πτόλις δαμασθῆ, | ἐτή, δυστυχῆ τε πράσσει): and on the other hand we find πολλὰ...καλά (fr. 79), πολλὰ...σοφά (fr. 99), etc. Still, χρηστά θ' seems more probable here than χρηστά γ'.

585 ε. ἐγὼ εἰμ'. This synizesis is extremely rare, though that of ω and ου is less so (*O. T.* 332 ἐγὼ οὐτ', n.). Indeed there is no other certain instance in Tragedy; for in Eur. *El.* 1332 οὐδ' ἐγὼ εἰς σὺν βλέφαρον πελάσω ought not to be compared. There οὐδ' ἐγὼ is a dactyl, by epic hiatus, as in *Il.* 1. 29 τὴν δ' ἐγὼ οὐ λῶσω. In Comedy we have Ar. *Vesp.* 1224 ἐγὼ εἰσομαι, where Burges reads ταχ' εἰσομαι.—φίλος μέγιστος: cp. *Al.* 1331 φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.

587 ε. λόγων appears slightly prefer-

able to the MS. λόγῳ here: and either would have been written ΛΟΓΩΝ in the poet's time. ὦν is most simply taken as=τούτων οὐς: though, if λόγῳ were retained, it might also represent (περὶ) τούτων δ.

588 ὄρα κ.τ.λ. Some take this verse as an exchange of veiled hints between the accomplices. But why should the ἔμπορος fear that N. was likely to trip in his part? Rather it is merely a piece of acting, like the feigned 'aside' in 573, and with the same object—viz., to impress Philoctetes.—πάλαι, referring back merely to the moment at which he began to press his question,—i.e., to 580: cp. *O. T.* 1161 n.—For the ἀντιλαβή, marking excitement, cp. 54, 466.

590 ποιοῦ, instead of τιθου. Cp. *O. T.* 54 ὡς εἴπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς, n.—λέγων: cp. *O. C.* 1038 (n.) χωρῶν ἀπειλεῖ νῦν, threaten (if you will)—but set out. So here, 'hold me responsible if thou wilt—but answer.'

NE. I am the foe of the Atreidae, and this man is my best friend, because he hates them. Since, then, thou hast come with a kindly purpose towards me, thou must not keep from us any part of the tidings that thou hast heard.

ME. See what thou doest, my son. NE. I am well aware.

ME. I will hold thee accountable. NE. Do so, but speak.

ME. I obey. 'Tis in quest of this man that those two are sailing whom I named to thee,—the son of Tydeus and mighty Odysseus,—sworn to bring him, either by winning words or by constraining force. And all the Achaeans heard this plainly from Odysseus,—for his confidence of success was higher than his comrade's.

NE. And wherefore, after so long a time, did the Atreidae turn their thoughts so eagerly towards this man,

Wecklein (*Ars* p. 61) conj. *θοῦ τοι*: Reiske, *πελθου* or *πιθοῦ*. 591 *ὥπερ* L: *ὡςπερ* r. 592 Herwerden would delete this v., because the names have been given already (570). 593 *ἢ* L. For *ἢ μὴν ἢ* Elmsley conj. *ἢ μὴν νυν*. 594 *πέλσαντες* *πέλσαντε* γ' B, and so Brunck. Burges conj. *πέλσαντ' ἀπάξειν*. 595 *εἰ* οὐτω L 1st hand, but the *εἰ* has been erased.—Nauck would reject the words from 'Ατρεΐδαι τοσφδ' inclusive.

591 *λέγω*. So *Tr.* 1130 *λέγω τέθνηκεν* κ.τ.λ.: *Ani.* 245 (where the reluctant speaker is at last brought to the point) *καὶ δὲ λέγω σοι*.—*πὶ τοῦτον*. Such aphaeresis after a stop is rare: but cp. *Eur. I. A.* 719 *μέλλω πὶ ταύτῃ καὶ καθέσταμεν τύχη*: [*Eur.*] *Rhes.* 157 *ἤξω πὶ τοῖς τὸνδ' ὑφίσταμαι πόνον*: *Ar. Nub.* 1354 *ἐγὼ φράσω*. *ῥπειδὴ γὰρ κ.τ.λ.*—*τοῦτον*, this man here, (= *τόνδε*), Philoctetes.

592 Although Odysseus and Diomedes had been named in 570, it is obviously natural that their names should be repeated in this more explicit statement.

593 *διώμωτοι*. The adj., not found elsewhere, answers to *διόμνυμι* (*Tr.* 255) or *διόμνυμαι* (*ib.* 378, *As.* 1233) as = 'to swear solemnly.'—*ἢ μὴν*, prefacing an oath, as *Tr.* 256 (*διώμωσεν*) *ἢ μὴν*...*δουλώσει*: *ib.* 1185 *δμνν*...| *ἢ μὴν τί δράσει*; The formula occurs first in *Il.* 1. 76 *δμοσσον* | *ἢ μὴν* (Ion. for *μὴν*) *μοι ἀρήξει*. It is used also in threats, *O. C.* 816 *ἢ μὴν*...*λυπηθεὶς ἔσει* (n.).

594 *πέλσαντες* κ.τ.λ.: cp. 102.—*πρὸς ἰσχύος κράτος*. *ἰσχύς* is the physical strength at the disposal of the captors; *κράτος*, the mastery which this strength will give them. Thus the gen. defines the source of the *κράτος*. Cp. *Aesch.*

*P. V.* 212 *ὡς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερόν* | *χρεῖν, δδλν δὲ τοῦς ὑπερσχόντας κρατεῖν*: where *κατ' ἰσχὺν* expresses the available strength, and *πρὸς τὸ καρτερόν* the triumphant exertion of it. (As to *πρὸς ἰσχύος χάριν* in *Eur. Med.* 538, see on *Ani.* 30.) For *πρὸς* cp. 90 n.

595 *εἰ πλέον*, predicate: cp. 352, 601.—*θατέρου* = *ἢ ὁ ἕτερος*: cp. *O. C.* 568 *πλέον*...*σοῦ* = *πλέον ἢ σοί* (n.).

596 *εἰ τίνας...πράγματος χάριν*; cp. *O. T.* 698 *δοῦν ποτὲ* | *...πράγματος*.—*χρόνῳ τοσφδε* = *διὰ χρόνου τοσούτου*, after so long a time: cp. 722: *El.* 1273 *ὡς χρόνῳ μακρῷ φιλότατα* | *δδδν ἐπαξιώσας*...*φανῆναι*.—*ἐπιστρέφοντο*, bethought them (impf.) of caring for: *Dem. or.* 10 § 9 *οὐδὲν ἐφροντίσατε οὐδ' ἐπιστράφητε οὐδὲν τούτων*. Cp. *O. T.* 134 *πρὸ τοῦ θανόντος τήνδ' ἐθεσθ' ἐπιστροφῆν*.—*ἀγαν οὕτω*, with *ἐπιστρέφοντο*: *El.* 884 *ὡδε πιστεύεις ἀγαν*.

The order of the words is remarkable, not only because *τίνας* is so far from *πράγματος*, but also because it is closely followed by *τοῦδ'*, so that, when the ear caught the first words, the sense expected might naturally be, 'Who was for this man for whom' etc. (cp. 441). The motive has been the wish to emphasise the pron. referring to Philoctetes (*τοῦδ'*).



- δὺν \*γ' εἶχον ἤδη χρόνιον ἐκβεβληκότες; 600  
 τίς ὁ πόθος αὐτοὺς ἵκετ', ἢ θεῶν βία  
 καὶ νέμεσις, οἵπερ ἔργ' ἀμύνουσιν κακά;  
 EM. ἐγὼ σε τοῦτ', ἴσως γὰρ οὐκ ἀκήκοας,  
 πᾶν ἐκδιδάξω. μάντις ἦν τις εὐγενής,  
 Πριάμου μὲν υἱός, ὄνομα δ' ὠνομάζετο 605  
 Ἑλένος, δὺν οὗτος νυκτὸς ἐξελθὼν μόνος,  
 ὁ πάντ' ἀκούων αἰσχροῖα καὶ λωβήτ' ἔπη  
 δόλιος Ὀδυσσεὺς εἶλε· δέσμιόν τ' ἄγων  
 ἔδειξ' Ἀχαιοῖς ἐς μέσον, θήραν καλὴν·  
 ὃς δὴ τὰ τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισεν, 610  
 καὶ τὰπὶ Τροίᾳ πέργαμ' ὥς οὐ μὴ ποτε  
 πέρσοιεν, εἰ μὴ τόνδε πείσαντες λόγῳ  
 ἄγωντο νήσου τῆσδ' ἐφ' ἧς ναίει τὰ νῦν.

600 δὺν γ' Heath and Erfurdt: δὺν τ' mss.

601 βία] Above this word L has the gl. φθόνος. Nauck conj. διὰ: Pallis, the same, or βλάβη: Mekler, ἀρά.

602 οἵπερ] ἤπερ (for ἤπερ?) Harl.—Pallis conj. αἵπερ. 607 λωβήτ' λωβήτ' L,

with a further dot on the τ. Dindorf (ed. 1860) treats this dot as the accent, written over τ instead of η: but η is accented (η).

608 δέσμιόν τ' L, and most mss.: δέσμιον δ' A, Harl. 609 ἐς μέσον] Blaydes conj. ἐν μέσοις

A somewhat similar instance is *Ant.* 944 *ἔτλα καὶ Δανάας οὐράνιον φῶς | ἀλλάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς.*

600 εἶχον...ἐκβεβληκότες: cp. *El.* 590 *ἐκβαλοῦσ' ἔχεις.* The perf. part. (*O.* 7. 701) is much rarer than the aor. part. in mere periphrasis. When joined to the perf. partic., *ἔχω* has usu. a separate force; as *Xen. An.* 1. 3. 14 *πολλὰ χρήματα ἔχομεν ἀνηρπακότες* ('have carried off, and hold'). So *ib.* 4. 7. 1 *ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα ἀνακεκομισμένοι* (had carried up, and kept).—*χρόνιον* (masc.): *O. C.* 441 n.

601 εἰ τίς ὁ πόθος: cp. *O. C.* 305 *τίς ὁ πολύπονος ἄγει;* (n.)—*ἵκετ'*: *Il.* 1. 240 *ἢ ποτ' Ἀχιλλῆος ποθὴ ἵζεται υἱας Ἀχαιῶν.*—*θεῶν βία*, constraint imposed by the gods; an unusual phrase, but suitable here, where spontaneous yearning (*πόθος*) is opposed to the external pressure of destiny. Cp. fr. adesp. 424 *οὐ γὰρ πρὸ μοίρας ἡ τύχη βιάζεται* (i.e., one does not die before one's appointed time). *Ant.* 1140 *βίαιας...νόσου.—νέμεσις*: cp. 518.—*ἀμύνουσιν*, requite, punish: *O. C.* 1128.

608 ὄνομα δ' ὠνομάζετο: *Eur. Ion* 800 *ὄνομα δὲ ποῖον αὐτὸν ὀνομάζει πατήρ;*

Symmetry with *Πριάμου μὲν υἱός* required *ὀνομαζόμενος*: cp. 215 n. (*βοᾷ* for *βοῶν*).

608 Ἑλένος,—distinguished as *Πριάμῃδης* from Helenus son of Oenops, a Greek hero slain by Hector (*Il.* 5. 707),—figures in the *Iliad* as at once a seer and a warrior. He gives counsel at critical moments to his brother Hector (*Il.* 6. 76, 7. 44); with his brother Deiphobus, he leads a third of the Trojan host in the attack on the Greek camp (*Il.* 12. 94). The story of his capture by Odysseus does not belong to the *Iliad*, but was probably included in the *Ἰλιάς Μικρά* of Lesches (c. 700 B.C.),—the epic which contained the return of Philoctetes to Troy (see *Introd.*). Ovid associates this exploit with two other similar feats of Odysseus,—the capture of the horses of Rhesus, when their master, and the Trojan spy Dolon, were slain (*Il.* 10),—and the theft of the Palladium: *Met.* 13. 99 *Comferat his Ithacus Rhesum imbellemque Dolona, | Priamidemque Helenum rapta cum Pallade captum.* In *Verg. Aen.* 3. 346 ff., Helenus, then settled in Epeirus, prophesies to Aeneas.

The statement of the *ἔμπορος* is only part of the truth. Helenus had indeed

whom long since they had cast forth? What was the yearning that came to them,—what compulsion, or what vengeance, from gods who requite evil deeds?

ME. I can expound all that to thee,—since it seems that thou hast not heard it. There was a seer of noble birth, a son of Priam,—by name Helenus; whom this man, going forth by night,—this guileful Odysseus, of whom all shameful and dishonouring words are spoken,—made his prisoner; and, leading him in bonds, showed him publicly to the Achaeans, a goodly prize: who then prophesied to them whatso else they asked, and that they should never sack the towers of Troy, unless by winning words they should bring this man from the island whereon he now dwells.

(cp. 630). 610 ἐθέσπισεν Triclinius: ἐθέσπισε L, A, etc. 611 εἰς ὡς οὐ μή] ὡς οὐ δὴ Harl.—πέρσειεν L and most MSS.: πέρσειεν r.—Elmsley conj. ὡς οὐ μήποτε | πέρσειαν: Blaydes, ὡς οὐκ ἂν ποτε | πέρσειεν. Nauck would prefer to read (taking δὴ from the Harleian MS.) ὡς οὐ δὴ ποτε | πέρσειεν.—Mekler conj. ὡς οὐ μή ποτε | ἔλπειν. 618 ἄγουντο MSS. Blaydes reads ἀγάγουντο: he also conj. ἄξουνο.

been captured, and had said that Troy could not be taken without Philoctetes. But he had also said that Troy was destined to be taken that summer,—as if he knew that fate had decreed the return of Philoctetes,—who was then to be healed by the Asclepiadae, and to share with Neoptolemus the glory of the victory (1329—1342). Odysseus, however, believed that Philoctetes would not listen to persuasion, but must be brought back by a stratagem (103). And so the object of the *εμπορος* in referring to Helenus is merely to convince Philoctetes that Odysseus is coming, in order that the sufferer may become still more anxious to depart with Neoptolemus for Greece, as he supposes.

607. ἀκούων, with ref. to general repute, as 1313.—*λωβητὰ ἔπη*, insulting, contumelious words: for the act. sense, cp. 77. 538 *λωβητὸν ἐμπόλημα*, a bargain that ruins one.

609 εἰς μέσον with ἰδεῖς, rather than with *δέσμιον*...*ἄγων*: cp. Pind. fr. 42 *καλὸν μὲν ὦν μοῖραν τε τερπνῶν εἰς μέσον χρὴ παντὶ λαῶ | δεικνύναι*.

610 τὰ τ' ἄλλα...*πάντα*, including the command to bring Neopt. from Scyros (cp. 346). This phrase serves to emphasise the statement introduced by *καί*: cp. *Ἀπὲ. 506 ἄλλ' ἢ τυραννὶς πολλὰ τ' ἄλλ' εὐδαιμονεῖ, | κἀξεσται αὐτῇ κ.τ.λ.*

611 εἰ τὰπὶ Τροίῃ πέργαμ': cp. 353

n.—*οὐ μή ποτε πέρσειεν*. Helenus said, *οὐ μὴ πέρσειτε*. It is certain that *οὐ μὴ* was used with the 1st or 3rd pers. of the fut. indic. in strong denial,—having then the same force as *οὐ μὴ* with the subjunctive, which was the commoner construction. There is no need, then, for changing *οὐ μὴ πέρσειεν* into *οὐ μὴ πέρσειαν* (as though he had said *οὐ μὴ πέρσητε*). In oratio obliqua after a secondary tense this fut. indic. with *οὐ μὴ* could be retained (as if here we had *πέρσουσιν*): or it could be represented by a fut. inf. (as if we had *ἔφη αὐτοῖς οὐ μήποτε πέρσειν*). See the examples in n. on *O. C.* 177.—*οὐ δὴποτε πέρσειον* would be a weaker reading.

618 ἄγουντο: he said, *ἐὰν μὴ ἄγησθε*, if ye shall not bring. Blaydes places his conjecture *ἀγάγουντο* in the text, and also suggests *ἄξουνο*. Either would serve; but *ἄγουντο* is right also. In a conditional sentence, the pres. subj. can have either of two meanings: (1) *ἐὰν ἄγησθε, καλῶς ἔξει*,—‘if ye shall bring, it will be well’—a particular supposition referring to the future: or (2) *ἐὰν ἄγησθε, καλῶς ἔχει*,—‘if ye (ever) bring, it is (always) well,’—a general supposition referring to the present. Here, of course, *ἄγουντο* represents (1). Cp. Xen. *Cyr.* 3. 1. 13 *ἦν μὲν πόλεμον αἰρήσθε, μηκέτι ἦκετε δεῦρο ἀνευ ὀπλων... ἦν δὲ εἰρήνης δοκῆτε δεῖσθαι, ἀνευ ὀπλων ἦκετε: ἰδ.*

- καὶ ταῦθ' ὅπως ἤκουσ' ὁ Λαέρτου τόκος  
τὸν μάντιν εἰπόντ', εὐθέως ὑπέσχετο 615  
τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων·  
οἶοιτο μὲν μάλισθ' ἐκούσιον λαβών,  
εἰ μὴ θέλοι δ', ἄκοντα· καὶ τούτων κάρα  
τέμνειν ἐφέϊτο τῷ θέλοντι μὴ τυχών.  
ἤκουσας, ὦ παῖ, πάντα· τὸ σπεύδειν δέ σοι 620  
καὐτῷ παραινῶ κεῖ τινος κήδει πέρι.  
ΦΙ. οἷμοι τάλας· ἧ κείνος, ἧ πᾶσα βλάβη,  
ἔμ' εἰς Ἀχαιοὺς ὤμοσεν πείσας στελεῖν;  
πεισθήσομαι γὰρ ὧδε καὶ Ἄϊδον θανάων  
πρὸς φῶς ἀνελθεῖν, ὥσπερ οὐκείνου πατὴρ. 625  
ΕΜ. οὐκ οἶδ' ἐγὼ ταῦτ'· ἀλλ' ἐγὼ μὲν εἴμ' ἐπὶ  
ναῦν, σφῶν δ' ὅπως ἄριστα συμφέροι θεός.  
ΦΙ. οὐκουν τὰδ', ὦ παῖ, δεινά, τὸν Λαερτίου  
ἔμ' ἐλπίσαι ποτ' ἂν λόγοισι μαλθακοῖς  
δεῖξαι νεῶς ἄγοντ' ἐν Ἀργείοις μέσοις; 630  
οὐ· θάσσουν ἂν τῆς πλείστον ἐχθίστης ἐμοὶ

614 ἤκουσ' 1: ἤκουσεν L.—τόκος L, A, and most MSS.: γόνος B, R, Lc.

615 εἰπόντ' from εἰπόνθ' in L.

θέλοντι τῶνδε μὴ τυχών.

618 1 Nauck conj. καὶ κατατομεῖν | ἐφέϊτο τῷ

621 κήδει L.—F. W. Schmidt conj. κήδοι' ἐτι.

5. 3. 27 ἐὰν οὖν ἦσι νῦν, τότε ἔσει οἶκος;  
For similar instances of this pres. subj.  
(referring to the future) represented by  
the optative in oratio obliqua, cp. Dem.  
or. 18 § 148 εἰ μὲν τοῖνυν τοῦτο...τῶν  
ἐκείνου συμμάχων εἰσηγητοῖς τις (represent-  
ing ἐὰν εἰσηγηταὶ τις), ὑπόψεσθαι τὸ  
πράγμα ἐνόμιζε (πάντας). Xen. Anab. 6.  
1. 25 ἐδόκει δὴλον εἶναι ὅτι αἰρήσονται  
αὐτόν, εἰ τις ἐπιψηφίξοι (=ἐὰν τις ἐπι-  
ψηφίξῃ).—νήσου, gen. after a verb of  
motion: 630, El. 324 δόμων...ἐντάφια...  
φέρουσιν: O. T. 142 n.

617 The words οἶοιτο μὲν μάλιστα  
are parenthetical, just as if we had εἰκό-  
τως μὲν ἐκούσιον λαβών: and the optat. is  
used as if εἶπεν ὅτι δηλώσει had preceded.  
Cp. Lys. or. 13 § 19 λέγει ὅτι, ἐὰν αὐτὸν  
ἐλησθε περὶ τῆς εἰρήνης προσβευτὴν αὐτο-  
κράτορα, ποιήσῃ [irreg. for ποιήσει or  
-σοι] ὥστε μήτε τῶν τευχῶν διελεῖν μήτε  
ἄλλο τὴν πόλιν ἐλαττώσαι μηδέν· οἶοιτο  
δὲ καὶ ἄλλο τι ἀγαθόν...εὐρήσεσθαι. Simi-  
larly a clause with γάρ can take the  
optat. in oratio obliqua: Xen. H. 7. 1.  
23 λέγων ὡς μόνοις μὲν αὐτοῖς πατρὶς

Πελοπόννησος εἴη, μόνοι γὰρ αὐτόχθονες  
ἐν αὐτῇ οἰκοῖεν.—μάλιστα with οἶοιτο,  
indicating what he thought most likely:  
cp. El. 932 οἶμαι μάλιστ' ἔγωγε, and O. C.  
1298 n.

618 1 τούτων with μὴ τυχών (=εἰ  
μὴ τύχοι): the place of the pron. is  
emphatic; cp. 598 n.—κάρα τέμνειν=  
κεφαλὴν ἀποτέμνειν (or poet. κατατομεῖν).  
The Homeric Odysseus twice uses this  
expression; Il. 2. 259 μηκέτ' ἔπειτ' Ὀδυ-  
σῆϊ κάρη ὁμοῖσιν ἐπέη—if he does not  
chastise Thersites; and Od. 16. 102 αὐτίκ'  
ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριοις φῶς  
—if he should not punish the suitors.—  
ἐφέϊτο, usu. 'commanded' or 'enjoined';  
here rather, 'gave leave.' [In Xen. An.  
6. 6. 31 ἡ στρατιὰ σοι ὑφέϊτο δ τι ἐβούλου  
τοιῆσαι, ἐφέϊτο is only a doubtful v. l.]

620 1 τὸ σπεύδειν: for the super-  
fluous art., cp. O. C. 47 (τοῦξανιστάναι)  
n.—σοι καὶ τῷ: the καί='both,' yet can  
follow σοι because the thought is, 'I re-  
commend haste to you, both in your own  
interest and in that of your friends.'—  
πέρι: a very rare addition to the gen.

And the son of Laertes, when he heard the seer speak thus, straightway promised that he would bring this man and show him to the Achaeans,—most likely, he thought, as a willing captive,—but, if reluctant, then by force; adding that, should he fail in this, whoso wished might have his head.—Thou hast heard all, my son; and I commend speed to thee, and to any man for whom thou carest.

PH. Hapless that I am! Hath he, that utter pest, sworn to bring me by persuasion to the Achaeans? As soon shall I be persuaded, when I am dead, to come up from Hades to the light, as his father came!

ME. I know nothing about that:—but I must go to ship, and may Heaven be with you both for all good.

[Exit Merchant.]

PH. Now is not this wondrous, my son, that the offspring of Laertes should have hoped, by means of soft words, to lead me forth from his ship and show me amidst the Greeks? No! sooner would I hearken to that deadliest of my foes,

622 ἢ ἢ L.

625 πρὸς φῶς ἀναλθεῖν] Nauck writes *eis* φῶς ἂν ἐλθεῖν.

630 ἀγοντ' from ἀγονθ' L. 631 οὐ] οὐ' 1st hand in L: S added the accent, but in front of the breathing. Seyffert, from the margin of Turnebus, gives οὐ

with κήδομαι: as a general rule, however, verbs of 'caring' can take either the simple gen. or gen. with prep. (as φρον-τίζω, μέλει, etc.).

622 ἢ πᾶσα βλάβη, that utter pest. In this phrase πᾶσα is justified by the figurative application; i.e., when a man is called a βλάβη, instead of saying ὁ πᾶς βλάβη ὢν, he who is altogether a bane, we can say ἡ πᾶσα βλάβη, the bane which is altogether such. The tendency is the same which appears, e.g., in λέγει...εἶναι ταύτην (instead of τοῦτο) ὁρθότητα ὁνόματος (Plat. *Crat.* 443 ε: O. C. 88 n.).—So Aegisthus is ὁ πᾶντ' ἀναλκίς οἶτος, ἡ πᾶσα βλάβη, *El.* 301. Cp. 927 πᾶν δαίμα.

624 ε. πεισθήσομαι. No entreaties can recall the dead to the upper world; and no entreaties will recall him to Troy. We need not object to πεισθήσομαι that a Greek would think of the departed as glad to revisit the sunlight. The point is that the dead are deaf to the voice that would bring them back.—γὰρ implies the suppressed thought, οὐτοι στελεῖ.—631 = 'at this rate' (= 'if I go to Troy'): so oft. οὕτω.—πρὸς φῶς ἀναλθεῖν. Nauck writes ἂν ἐλθεῖν, taking the sense to be: 'I shall be made to believe that I could return,' = ὅτι ἐλθοίμι ἂν. But (a) ἀνελ-

θεῖν is confirmed by the context: cp. *Ar. Pax* 445 *eis* φῶς ἀναλθεῖν, etc.: and (b) it gives a more direct and forcible sense.—οὐκείνου πατὴρ, Sisyphus. The scholiast gives the story as it was told (probably) by the logographer Pherecydes (*Flor.* 470 B.C.?), who is quoted in ref. to Sisyphus by the schol. on *Il.* 6. 153. Sisyphus had directed his wife to leave him unburied. On reaching the shades, he denounced her impiety to Pluto, and obtained leave to go back and punish her. Having thus returned to earth, he stayed there,—εἰς (adds the scholiast) μετ' ἀνάγκης κατήλθεν. Theognis (v. 702) is the earliest witness:—Σισύφον Δαλιδεω, | ὅς τε καὶ ἐξ 'Αἰδεω πολυδύρεσσιν ἀνῆλθεν, | πελοῖας Περσεφόνην αἰμυλλοῖσι λόγοις.

627 συμφέροι, be your helper: a sense derived from the idea of sharing a burden: *El.* 946 ξυνοίσω πᾶν ὅσον περ ἂν σθένω. Not, 'be in accord with you' (*conspiret*, *Herm.*: *Ar. Lys.* 166 ἀνὴρ, ἐὰν μὴ τῇ γυναικὶ συμφέρῃ).

628 τάδε: for the plur. cp. 524 n.

629 ε. ἂν with δαίταί.—νεὸς ἀγοντ', leading him ashore from his ship: cp. 613 n.

631 οὐ' is clearly right: cp. 993, 997, *Tr.* 415. Welcker's οὐ (= 'whereas') is

- κλύοιμ' ἐχίδνης, ἥ μ' ἔθηκεν ὧδ' ἄπουν.  
 ἀλλ' ἔστ' ἐκείνῳ πάντα λεκτά, πάντα δὲ  
 τολμητά· καὶ νῦν οἶδ' ὀθούνεχ' ἵζεται.  
 ἀλλ', ὦ τέκνον, χωρῶμεν, ὥς ἡμᾶς πολὺν  
 πέλαγος ὀρίζη τῆς Ὀδυσσέως νεώς.  
 ἴωμεν· ἥ τοι καίριος σπουδὴ πόνου  
 λήξαντος ὕπνον κἀνάπαυλιν ἤγαγεν. 635
- NE. οὐκοῦν ἐπειδὰν πνεῦμα τοῦκ πρῶρας ἀνῆ,  
 τότε στελοῦμεν· νῦν γὰρ ἀντιστατέϊ. 640
- ΦΙ. αἰεὶ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς κακά.  
 NE. οὐκ, ἀλλὰ κἀκείνοισι ταῦτ' ἐναντία.  
 ΦΙ. οὐκ ἔστι λησταῖς πνεῦμ' ἐναντιούμενον,  
 ὅταν παρῇ κλέψαι τε χάρπάσαι βία.  
 NE. ἀλλ' εἰ δοκεῖ, χωρῶμεν, ἐνδοθεν λαβὼν 645  
 ὅτου σε χρεῖα καὶ πύθος μάλιστ' ἔχει.  
 ΦΙ. ἀλλ' ἔστιν ὧν δεῖ, καίπερ οὐ πολλῶν ἄπο.  
 NE. τί τοῦθ' ὃ μὴ νεὼς γε τῆς ἐμῆς \*ἐπι;  
 ΦΙ. φύλλον τί μοι πάρεστιν, ᾧ μάλιστ' αἰεὶ  
 κοιμῶ τὸδ' ἔλκος, ὥστε πραῦνεν πάνυ. 650

θᾶσσον...; Welcker conj. οὐ θᾶσσον, and so Dind., Wunder, Hartung, Blaydes, Wecklein.—Schneidewin conj. ἡ θᾶσσον. 636 πάντα δέ] Wakefield conj. πάντα τε. 636 ὀρίζη Reiske, Brunck: ὀρίξει MSS. (χωρίξει Ha.l.): marg. gl. in L, διώττησιν.—Buttmann retained ὥς (as = 'since') ὀρίξει: Hermann gave ἔως... ὀρίξει. 637 ζ. Hermann would assign these two vv. to the Chorus. Blaydes follows Bergk in rejecting them. 639 τοῦκ γ: τοῦ L.—Δνῆ Pierson: ἀνι L, with gl. παρῇ: ἀγῇ A (with gl. πέση, θραυσθῇ, showing that the annotator took it from ἐάγην, 'be broken,' i.e. 'fall'!). 642 οὐκ' ἀλλὰ (sic) L.—Seyffert reads, οὐκ αὐτὰ...; Meineke, οὐκ ἄρα...; (and so Cavallin): Wecklein (*Ars* p. 40)

much weaker: so, too, is ἡ θᾶσσον, or οὐ θᾶσσον...ἄπουν;—πλείστον ἐχθίστης: cp. O. C. 743 πλείστον... | κάκιστος, n.

632 ἄπουν, deprived of the use of one's feet, χωλόν: cp. Arist. *Metaphys.* 4. 22 λέγεται...ἄπουν καὶ τῷ μὴ ἔχειν ὅπως πόδας καὶ τῷ φαύλους.

636 πάντα λεκτά, κ.τ.λ. For the omission of μέν in the epanaphora cp. 779: *Ant.* 806 n.

636 ζ. ὥς...ὀρίζη. The MS. ὀρίξει cannot be defended here, either with ὥς as = 'since,' or with the conjecture ἔως as = 'while yet.' The words clearly express the eagerness of Ph. to put a space of sea between himself and his pursuer. And he has no reason to believe that his pursuer is still distant.

639 ζ. τοῦκ πρῶρας: cp. 1451 κατὰ πρύμναν.—ἀνῆ, as in 764: and so 705 ἐξανεῖη. Cp. Her. 2. 113 οὐ γὰρ ἀνίει (pres.) τὰ πνεύματα.—στελοῦμεν: 571 n.

642 οὐκ, ἀλλὰ κ.τ.λ. The tone of this idiomatic phrase would be nearly rendered (here, at least) by 'nay, but.' The οὐκ refers to αἰεὶ καλὸς πλοῦς κ.τ.λ.: 'This is *not* a case of flight from imminent peril; but (on the contrary) our pursuers also are being delayed.' Cp. Plat. *Euthyd.* 277 A ἄρα σὺ οὐ μανθάνεις; ...οὐκ, ἀλλ', ἡ δ' ἐστὶ μανθάνω.—I do not think, then, that any alteration is necessary. Of the conjectures (see cr. n.) Doederlein's οἷδ' is perhaps the best. O. Heine's ἀλλ' οὐχί...; is also possible. 646 ἀλλ', followed by ἀλλ' in 647:

the viper which made me the cripple that I am! But there is nothing that *he* would not say, or dare; and now I know that he will be here. Come, my son, let us be moving, that a wide sea may part us from the ship of Odysseus. Let us go: good speed in good season brings sleep and rest, when toil is o'er.

NE. We will sail, then, as soon as the head-wind falls; at present it is adverse.

PH. 'Tis ever fair sailing, when thou fleest from evil.

NE. Nay, but this weather is against them also.

PH. No wind comes amiss to pirates, when there is a chance to steal, or to rob by force.

NE. Well, let us be going, if thou wilt,—when thou hast taken from within whatever thou needest or desirest most.

PH. Aye, there are some things that I need,—though the choice is not large.

NE. What is there that will not be found on board my ship?

PH. I keep by me a certain herb, wherewith I can always best assuage this wound, till it is wholly soothed.

οὐκ ἄρ' ἄμα...; O. Heine, ἀλλ' οὐχί...; Schneidewin (formerly), ἀλλ' ἐστὶ...: Doederlein, οἷδ' ἀλλὰ (and so Nauck): Mekler, εἰ γ' ἀλλὰ.—Paley would justify οὐκ by a transposition, arranging the vv. thus: 643, 644, 642, 641. 644 κλέψαι τε] Bergk conj. κλέψαι τι. 645 λαβών] Dobree conj. λαβόνθ', and so Hartung. 647 ἄπο] Reiske conj. ἄγαν: Burges, οὐ πολλῶν γε, παῖ. 648 τί τοῦθ'] Blaydes conj. τί δ' ἐσθ'.—ἐνι MSS.: ἐπι is conject. by London ed. (1747), Heath, Wakefield, etc.: ἄπο by Hartung. 649 μάλιστ' δεῖ] Hense conj. μάλιστα, παῖ: Tournier, τάχιστ' δεῖ. 650 πᾶν] πόνου R (16th cent.), which Hartung adopts. Reiske conj. πόνον: Wecklein, πίδα: Nauck, πάλω: Hense, πολύ: Meineke, ταχύ.

n. on 514 f.—χωρῶμεν...λαβών. The subject to the plur. verb being ἐγὼ καὶ σὺ, the sing. partic. agrees with σὺ,—a constr. harsher in form than in reality. Cp. Ar. *Av.* 202 δευρὶ γὰρ ἐσβὰς... | ἐπειτ' ἀνεγείρας τὴν ἐμὴν ἀηδόνα, | καλοῦμεν αὐτούς. Aesch. *Euipi.* 141 ἀνίστω, κάπο-λακτίσας ὅπνον | ἰδῶμεθ'. Eur. *Med.* 564 καὶ ξυναρτήσας γένος | εὐδαιμονοῦμεν (so Elms., for -οίην). Dem. or. 14 § 15 ἀπεβλέψατε πρὸς ἀλλήλους, ὡς αὐτοὶ μὲν ἕκαστος οὐ ποιήσων.—Dobree's conjecture, λαβόνθ', was suggested by O. C. 1164, where the MSS. give μολόντ' at the end of the v.: but that should prob. be μόνον.

647 καίπερ οὐ πολλῶν ἄπο: and so it will not take long to choose them out. For the use of the prep., cp. Thuc. 1. 110 ὀλίγοι ἀπὸ πολλῶν.

648 νεὺς γε τῆς ἐμῆς ἐπι. The correction of the MS. ἐνι to ἐπι is necessary and certain. Of ἐνι (= ἐνεστί) only three

explanations are possible. (1) Some hold that the gen. νεὺς depends on the idea of ἐσσω or ἐνδον implied in ἐνι: 'is contained in my ship.' Cp. *As.* 1274 ἐρκεῶν... ἐγκεκλημένους: Eur. *Ph.* 451 τὸνδ' εἰσε-δέξω τειχέων. But there the notion 'within' is implied far more clearly than by ἐνι here. (2) Or νεὺς is an absolute local gen., 'in the ship'; cp. *El.* 900 ἐσχάτης δ' ὁρῶ πυρᾶς...βόστρυχον. (3) Others take ἐνι with λαβέω supplied from λαβών in 645: 'what is there which it is not possible to obtain from my ship?' No one of these views is tenable.

650 πᾶν is fitting enough, where he is dwelling on the value of the herb to him; and it certainly is not weaker than the substitutes which have been proposed for it (see cr. n.). Meineke (*Analectica Soph.* p. 317) makes the arbitrary assumption that πᾶν was not used by Soph. in dialogue; though it is certainly used by him in anapaests (O. C. 144).

- NE. ἀλλ' ἔκφερ' αὐτό. τί γὰρ ἔτ' ἀλλ' ἐρᾶς λαβεῖν;  
 ΦΙ. εἰ μοί τι τόξων τῶνδ' ἀπημελημένον  
 παρερρύνηκεν, ὥς λίπω μὴ τῷ λαβεῖν.  
 NE. ἡ ταῦτα γὰρ τὰ κλεινὰ τόξ' ἃ νῦν ἔχεις;  
 ΦΙ. ταῦτ', οὐ γὰρ ἀλλ' ἔστ', ἀλλ' ἃ βαστάζω χεροῖν. 655  
 NE. ἄρ' ἔστιν ὥστε καγγύθεν θέαν λαβεῖν,  
 καὶ βαστάσαι με προσκύσαι θ' ὥσπερ θεόν;  
 ΦΙ. σοί γ', ὦ τέκνον, καὶ τοῦτο κάλλο τῶν ἐμῶν  
 ὁποῖον ἂν σοι ξυμφέρῃ γενήσεται.  
 NE. καὶ μὴν ἐρῶ γε· τὸν δ' ἔρωθ' οὕτως ἔχω· 660  
 εἰ μοι θέμις, θέλομι' ἂν· εἰ δὲ μὴ, πάρες.  
 ΦΙ. ὅσ' αἶα τε φωνεῖς ἔστι τ', ὦ τέκνον, θέμις,  
 ὅς γ' ἡλίον τόδ' εἰσορᾶν ἐμοὶ φάος  
 μόνος δέδωκας, ὅς χθόν' Οἰταίαν ἰδεῖν,  
 ὅς πατέρα πρέσβυν, ὅς φίλους, ὅς τῶν ἐμῶν 665  
 ἐχθρῶν μ' ἐνερθεν ὄντ' ἀνέστησας πέρα.

654 τόξ' αἶ] τόξα Ald., with A.

655 ταῦτ' οὐ γὰρ ἀλλ' (sic, not ἀλλ') ἔσθ' ἃ βαστάζω χεροῖν L. Two modes of completing the v. appear in other MSS.: (1) A, οὐ γὰρ ἀλλὰ γ' ἔσθ': (2) Γ, ἀλλ' ἔσθ' ἀλλ'.—Hartung conj. ταῦτ', οὐ γὰρ ἔστιν ἀλλ': Hense, ταῦτ', οὐ γὰρ ἀλλ' ἔτ' ἔσθ': Mekler, ταῦτ', οὐ γὰρ ἀλλ', ἐξισθ'.

651 τί γὰρ ἔτ': 'Now what else...?' —γὰρ introduces the question, as oft., when a speaker turns to a new point: cp. 1405: Αἶ. 101 εἰεν· τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου, | ποῦ σοι τύχης ἔστηκεν;

652 εἰ μοί τι τόξων ('I fain would fetch) any of these arrows that may have been overlooked and may have slipped away from me.' The vaguer interpretation, 'any appurtenance of this bow,' is not the best here. Philoctetes, who has been afield in quest of game, carries his bow and his quiver (cp. 291 n.); but he is afraid that one or more of the arrows may have been accidentally left behind in the cave. τόξα, in poetry, can mean either (1) bow, (2) bow and arrows, or (3) arrows. For sense (2), cp. *Il.* 21. 502: Leto picks up the arrows which had dropped from the quiver of Artemis (492 ταχέες δ' ἐκπιπτον δίστολ):—συναίνυτο καμπύλα τόξα | πεπτῶτ' ἀλλυδὶς ἀλλὰ μετὰ στροφάλεγγι κονίης (where καμπύλα is the epithet of the bow only). For (3), Eur. *Ion* 524 εἰσω τόξα πνευμόνων λαβεῖν.—ἀπημελημένον, a rare compound, of which this perf. partic. occurs in Her. 3. 129.—παρερρύνηκεν, has slipped aside (as

by dropping from the quiver); not, 'has slipped from my memory.' Cp. Xen. *An.* 4. 4 ἀλευνὸν ἦν ἡ χιὼν ἐπιπεπτωκυῖα, ὅτῳ μὴ παρερρύνει (slip off). Plato has the word in a fig. sense, *Legg.* 781 A πολλὰ ὑμῖν παρέρρει, πολὺ ἀμεινον ἂν ἔχοντα εἰ νόμων ἔτυχεν ἡ τὰ νῦν (escaped your care).—ὥς λίπω μὴ=ὥς μὴ λ.: cp. 67 n.: λαβεῖν: cp. 81.

655 οὐ γὰρ ἀλλ' ἔστ', ἀλλ' ἃ κ.τ.λ. L's reading, οὐ γὰρ ἀλλ' (sic) ἔσθ' ἃ clearly points to the reading in the text, since ἀλλ' might easily have been omitted by a scribe who mistook it for a repetition of ἀλλ'. And Γ confirms this. For ἀλλος closely followed by ἀλλά, Seyffert cp. *Od.* 8. 311 ἀτὰρ οὐ τι μοι αἴτιος ἄλλος, | ἀλλὰ ταχέε δῶω (cp. *ib.* 11. 558). Remark that this reading is further corroborated by the form of the statement. It is peculiarly Sophoclean to have three clauses, in which the second is opposed to the first, and the third repeats the sense of the first,—as here ἃ βαστάζω=ταῦτ': see on *Ani.* 465.—A's reading ἀλλὰ γ' ἔσθ' ἃ is weaker, and also less likely to have generated L's.

655 εἰ ὅστις after ἔστιν, as sometimes

NE. Fetch it, then. Now, what else wouldst thou take?

PH. Any of these arrows that may have been forgotten, and may have slipped away from me,—lest I leave it to be another's prize.

NE. Is that indeed the famous bow which thou art holding?

PH. This, and no other, that I carry in my hand.

NE. Is it lawful for me to have a nearer view of it,—to handle it and to salute it as a god?

PH. To thee, my son, this shall be granted, and anything else in my power that is for thy good.

NE. I certainly long to touch it,—but my longing is on this wise;—if it be lawful, I should be glad; if not, think no more of it.

PH. Thy words are reverent, and thy wish, my son, is lawful; for thou alone hast given to mine eyes the light of life,—the hope to see the Oetean land,—to see mine aged father and my friends,—thou who, when I lay beneath the feet of my foes, hast lifted me beyond their reach.

656 ἀρ'] ἀρ' L. 657 με] Blaydes gives σφε. 658 ἐνυμέρη] συμφέρον Γ.

661 εἰ μοι] Reiske conj. εἰ μὲν.—πάρες] Nauck and Blaydes conj. οὐ θέλω.

662 τόδ' r: τότ' L. 663 πέρας L. Burges conj. μ' ὑπερ: Blaydes, the same, or πάλιν, or χερί: Cavallin, κάρα.

after δυνατόν, ἐθέλω, δέομαι, πείθω, etc.: cp. O. C. 969 n.—θεόν. So the Arcadian Parthenopaeus swears by his spear-head (αἰχμή), ἣν ἔχει μάλλον θεοῦ | σέβειν πεποιθώς (Aesch. *Thib.* 529). Idas, one of the Argonauts, says, οὐδ' ἐμ' ὀφέλλει | Ζεὺς τόσον, ὁσσάτιόν περ ἐμὸν δόρυ (Apoll. Rhod. i. 468). Mezentius: *Dextra mihi deus et telum, quod missile libro, | Nunc adisint* (Verg. *Aen.* 10. 773). Capaneus: *Ades O mihi dextera tantum: | Tu praesens bellis et inevitabile numen: | Te voco, te solam, superum contemptor, adoro* (Statius 9. 548). Here, however, Neoptolemus regards the bow as a 'god,' not so much because it is invincible, as because it had belonged to Heracles.—For the fig. use of θεός, cp. O. T. 27 n.

660 ἐνυμέρη cannot mean, 'what is pleasing to you' (as Nauck takes it, 'was genem ist'), but only, 'what is profitable for you.' The latter sense, however, is quite consistent with ἐρῶ in 660.

660 ε. καὶ μὴν...γε: *Ani.* 221 n.—πάρες, 'let it go,' 'think no more about it.' There is no real ground for thinking this word corrupt. παρίεναι can mean *omitere* no less than *concedere*. Cp.

*Ani.* 1193 κοῦδὲν παρήσω...ἔπος. Plat. *Legg.* 754 A μὴ τοίνυν γινώσκοντές γε παρώμεν αὐτὸ ἀρρηγον. Pind. *P.* i. 86 μὴ παρίει καλά.

662 δσα...θέμης: cp. *El.* 432 οὐ γάρ σοι θέμης | οὐδ' ὅσιον (n.).

663 ε. δς γ', as 1215, O. T. 35, etc. The relative, with this causal force, refers to an antecedent (sol) which is understood: O. C. 263 n.—φάος, life, in place of imminent death.—δέδωκας, followed by an aor. (666): cp. 928 f.—χθόν' *Ολ-τάλαν*: 490 n.—The repetition of the pron. δς has much the same rhetorical effect as the repetition of the verb (δέδω-κας) would have with us.

664 ἀνίστησας πέρα. If πέρα is genuine, the sense is:—'When I was under the feet of my foes, thou hast lifted me up, (placing me) *beyond their reach*.' πέρα could be either prep. with ἐχθρῶν, or adv.: the former is best for contrast with ἐνερθεν. While suffering in Lemnos, Ph. was ἐνερθεν τῶν ἐχθρῶν. If he is restored to his home in Greece (and he assumes that this is certain), then they can touch him no more. Thus πέρα blends the thought of conveyance across



2 τὸν πελάταν λέκτρων ποτὲ τῶν Διὸς  
 3 κατὰ δρομάδ' ἄμπυκα δέσμιον ὡς ἔβαλεν παγκρατῆς  
     Κρόνου παῖς· 680  
 4 ἄλλον δ' οὕτιν' ἔγωγ' οἶδα κλύων οὐδ' ἐσιδὼν μοίρα  
 5 τοῦδ' ἐχθίονι συντυχόντα  
 6 θνατῶν, ὅς οὐτ' ἔρξας τιν', \*οὐ τι νοσφίσας,  
 7 ἀλλ' ἴσος \*ὦν ἴσοις ἀνὴρ, 685

678 ποτὲ τῶν Διὸς] ποτὲ διὸς MSS.: Triclinius inserted τοῦ (and so Buttmann): Porson (on Eur. *Phoen.* 145), τῶν. 679 2. Ἴξιονα κατ' ἄμπυκα δὴ | δρομάδα δέσμιον ὡς | ἐλαβ' ὁ παγκρατῆς κρόνου παῖς· L. So the other MSS., except that, for κατ' ἄμπυκα, Harl. has κάμπυκα: for ἐλαβ', Vat. has ἔβαλεν: and T (with Triclinius) omits δὴ. For the conjectures see comment. and Appendix. 682 ἐσιδὼν] The 1st hand in L wrote ἐσιδων: the corrector has made ἐσιδον by erasing the second limb of ω.—μοίραι made from μοίραι in L, with gl. τύχη above. 684 δὲ οὐτ' ἔρξας τιν'

πρόσθεν ἐξήκουσα κληδόνος βοήν. Above, in 378 and 472, this compound was merely a strengthened ἀκούω.—δῶνπα 8' οὐ μάλα. Cp. Xen. *Hieron* 1. 12 οἱ δὲ τύραννοι οὐ μάλα (negatively) ἀμφὶ θεωρίας ἔχουσιν. The emphasis contrasts the sufferings known only by hearsay with those which have just been so vividly placed before their eyes.

677 2. τὸν πελάταν. Ixion treacherously murdered his father-in-law, Δηϊονεύς, and, when no mortal would minister the rites of purification to him, was cleansed of his crime by Zeus. He requited this grace by attempting the bed of Hera; and Zeus then commanded Hermes to bind him on a wheel of fire in the lower world.

The comparison with Ixion is the more forcible here, since reference has just been made to the gratitude shown by Philoctetes (672). Ixion was the great example of ingratitude. Cp. Pind. *P.* 2. 21 θεῶν δ' ἐφετμαῖς Ἴξιονα φαντὶ ταῦτα βροτοῖς | λέγειν ἐν πτερβεντι τροχῷ | παντὶ κυλινδόμενον· | τὸν εὐεργέταν ἀγαναῖς ἀμοιβαῖς ἐποιοχόμενους τίνεσθαι.

Λέκτρων...τῶν Διὸς: cp. 1406 βέλεσι τοῖς Ἡρακλέους. Buttmann preferred the Triclinian τοῦ Διὸς,—which is admissible (cp. *Ani.* 10 n.),—as emphasising the proper name; but τῶν is clearly right.

679 2. κατὰ δρομάδ' ἄμπυκα...Κρόνου παῖς. As given in the MSS. (see cr. n.), these verses are longer than the corresponding vv. of the antistrophe, 693 f., παρ' ὃ στόνον...αἰματηρόν. If both Ἴξιονα

and δέσμιον are to be kept here, the antistrophic verses must be expanded. But those verses appear to be sound as they stand. The question is, then, whether Ἴξιονα or δέσμιον should be omitted here. I prefer to omit Ἴξιονα, for two reasons.

(1) The poet's tendency to omit the proper name in mythical allusion, when the context made his meaning clear, might be illustrated from *Ani.* 133, where Capaneus is described, yet not named; and from 966—987 of the same play, where Cleopatra—whose fate is being compared with Antigone's—is only indicated as the mother of the Phineidae (980) and the daughter of Boreas (985).

(2) δέσμιον is not, indeed, necessary to the sense. As in prose we have ἀναβιβάζειν ἐπὶ τὸν τροχόν (*Andoc.* or. 1 § 43), so, here, the sense would be adequately given by κατ' ἄμπυκα...ἔβαλεν. And it might fairly be suggested that δέσμιον had crept into the text from the schol., κατ' ἄμπυκα δὴ | κατὰ τὸν τροχόν (which should be τροχόν, see *Ani.* 1065 n.) δεδεμένον. Then, omitting δέσμιον, we might keep the order of the MS. words, merely changing κατ' to ἀν':—Ἴξιόν' ἀν' ἄμπυκα δὴ δρομάδ' ὡς ἔβαλεν (where δὴ = 'as men say'). But, on the other hand, poetical considerations seem in favour of δέσμιον. It adds force to the picture of a terrible doom imposed by an irresistible power.—Other views are discussed in the Appendix.

how he who once came near the bed of Zeus was bound upon a swift wheel by the almighty son of Cronus; but of no other mortal know I, by hearsay or by sight, that hath encountered a doom so dreadful as this man's; who, though he had wronged none by force or fraud, but lived at peace with his fellow-men,

MSS. (ἐρξας Harl.): Musgrave conj. *δε οὐτιν' ἐρξας*: Erfurdt, *δε οὐ φθίσας τιν'*: Cavallin (after Blaydes), *δε οὐτε κλέψας*: Bergk, *δε οὐ τι βέξας*.—*οὐ τι νοσφίσας* Schneidewin: *οὐτε νοσφίσας* MSS. Bergk would insert *οὐτιν'* before *οὐτε νοσφίσας*, and in 699 read *ἢ εἰ τις ὄνως* instead of *εἰ τις*. 685 *ἴσως ὦν ἴσως*] *ἴσως* (sic) *ἐν ἴσως* L: *ἴσως ἐν ἴσως* r. Bothe conj. *ἴσως ἐν ἴσως*: F. Schultz and Lachmann, *ἴσως ὦν ἴσως*: Hermann, *ἴσως ἐν γ' ἴσως*: Burges, *ἴσως, εἰ τις, ὦν ἀνὴρ* (and so Blaydes in text).

ἀμπυκα, here, the rim of the wheel; elsewhere always 'head-band.' But its etymology (ἀμπι=ἀμφι) might easily suggest this poet. use, esp. as *δρομάδα* (perh. suggested by *τροχός*) helps it out. The schol. seems to have read *ἀμπυκα*.

Cp. Hesych., *ἀμπυκες, τροχοί· οὕτω Σοφοκλῆς ἐν Φιλοκτῆτῃ*. Musgrave's *ἀν-τυγα* is certainly tempting, and may be right; but it does not seem necessary.

682 τοῦδ' = ἡ τόνδ': cp. 597 *θατέ-ρου*, n.

684 οὐτ' ἐρξας τιν', οὐ τι νοσφίσας. A partial reminiscence of *Od.* 4. 690 *οὐτε τινα βέξας ἐξαίσιον οὐτε τι εἰπών*, as Eustathius saw (p. 763, 2): *Ὀμηρικὸν δέ τι καὶ παρὰ Σοφοκλεῖ ἐν Φιλοκτῆτῃ τὸ οὐτε τι βέξας, κακὸν δηλαδὴ· οὕτω γὰρ νοεῖται, εἰ καὶ παντελῶς ἐκεῖ σιωπᾶται τὸ βέχθεν*. Here the last three words prove two things,—viz., that Eustath. read *οὐτε νοσφίσας*, and that *οὐτε τι βέξας* in his citation of Sophocles was a mere slip for *οὐτ' ἐρξας τιν'*: since, if his text of our verse had really contained *τι*, he could not have said, *σιωπᾶται τὸ βέχθεν*. (He has other such slips: see Appendix on *Ani.* 292.) Schneidewin's emendation, *οὐ τι* for *οὐτε*, appears certain. *ἐρδεῖν τινα τι* can mean, 'to do a wrong to a man': *ἐρδεῖν τινα*, without *τι*, could not possibly mean it. Ought we, then, to write *οὐκ* (for *οὐτ'*) *ἐρξας*? Probably not. Cp. *Ani.* 249 *οὐτε του γενῆδος ἦν | πλῆγμ', οὐ δικέλλης ἐνβολή*, and *O. C.* 972 n.—*νοσφίσας*, robbed, defrauded. We find not only *νοσφίζειν τινα τινος*, but also *νοσφίζειν τινα τι* (as Pind. *N.* 6. 64 *σέ τ' ἐνόσφισε... | κλέροι... ἀνθε' Ὀλυμπιάδος*); and this is the constr. here. The antithesis is between *βία* (*ἐρξας*) and *δῶλος* (*νοσφίσας*): Ixion had murdered his

father-in-law, and had sought to steal the love of Hera.

685 *ἴσως ὦν ἴσως*, lit. 'equitable towards the equitable' (*ἴσως* dat. of relation),—respecting the rights of others, as they respected his. In describing a man of peaceful and estimable character, the Greek tendency is to say, 'he neither did nor suffered wrong'; i.e., he was not aggressive, nor was he forced into unpleasant relations with his fellow-men by their action,—since he provoked no enmities. See, e.g., Lysias or. 12 § 4 *οὐδενὶ πώποτε οὕτε ἡμεῖς οὐτε ἐκεῖνος δικῆν οὐτε ἐδικασάμεθα οὐτε ἐφύγομεν, ἀλλ' οὕτως ψικοῦμεν δημοκρατούμενοι ὥστε μήτε εἰς τοὺς ἄλλους ἐξαμαρτάνειν μήτε ὑπὸ τῶν ἄλλων ἀδικεῖσθαι*. This is the Athenian ideal of the *χρηστός, ἐπικεχῆς, ἀπράγμων*. And this is what *ἴσως ὦν ἴσως* expresses here. It does not imply that he dealt with *ἴσως* in one way, and with *ἀδικοί* in another, but merely denotes that reciprocity of fair dealing which his fairness caused. Hence the version, 'living at peace with his fellow-men,' is truer to the sense than (e.g.), 'just among the just.' Cp. *Αἰ.* 267 *κοινὸς κοινοῖσι λυπεῖσθαι*, to share the grief of friends who grieve. For *ἴσως* as = *αἰσῆμις*, said of persons, cp. *O. T.* 677 n.

L has *ἴσως* (sic) *ἐν ἴσως*. The objection to reading *ἐν γ'* is twofold. (1) The idea suggested would then be the same as in Eur. fr. 693 (quoted by Schneidewin), *τοῖς μὲν δίκαιοις ἐνδίκος, τοῖς δ' ἀδικοῖς | ... πολέμιος*. Here, however, the point is the generally inoffensive life of Ph.,—not the distinction between his conduct towards just and unjust men respectively. (2) The participle *ὦν*, though not indispensable, is very desirable. It is possible

- 8 ὦλλυθ' ὦδ' ἀναξίως.  
 9 τόδε <τοι> θαῦμά μ' ἔχει,  
 10 πῶς ποτε πῶς ποτ' ἀμφιπλάκτων ῥοθίων μόνος κλύων,  
 πῶς ἄρα πανδάκρυτον οὕτω βιοτὰν κατέσχευ· 690  
 ἀντ. α'. ἵν' αὐτὸς ἦν πρόσσυρος, οἶκ ἔχων βάσιν,  
 2 οὐδέ τιν' ἐγχώρων κακογείτονα,  
 3 παρ' ᾧ στόνον ἀντίτυπον βαρυβρῶτ' ἀποκλαύσειεν  
 αἵματηρόν· 694

686 ὦλλυθ' ὦδ' ἀναξίως | τόδε θαῦμ' ἔχει με L. For the conjectures here and in the antistr. (701), see comment. and Appendix. 688 ἀμφιπλάκτων MSS.: ἀμφιπλάκτων Erfurd. — κλύων r: κλύων L (with A and others). 690 κατέσχευ] Nauck conj. ἀνέτλα. 691—705 L divides the vv. thus: ἵν' αὐτὸς — | οὐδέ τιν' — | κακογείτονα — | βαρυβρῶτ' ἀποκλαύσειεν — | τὰν θερμότηταν | αἰμάδα — | ἐνθήρου — | κατευνάσειεν — | φορβάδος — | ἔρπει — | τότ' ἀν — | παῖς — | δθεν — | πόρου — | δακέθυμος ἄτα.

that the blunder *εσως* in L may be connected with the original presence of *ων* in the text.

686 f. ὦλλυθ': for the impf., cp. 252 διωλλύμην.

The MS. text here is ὦλλυθ' ὦδ' ἀναξίως· τόδε θαῦμ' ἔχει με. A comparison with the antistrophe (701 f.) strongly confirms Erfurd's transposition, θαῦμά μ' ἔχει, and Dindorf's insertion of *τοι* after *τόδε*, since *τόδε τοι θαῦμά μ' ἔχει* then corresponds with the certainly genuine words in 702, *τότ' ἂν εἰλυόμενος*. The next question is how ὦλλυθ' ὦδ' ἀναξίως should be reconciled with the MS. words *ἔρπει γὰρ ἄλλοτ' ἄλλα* in v. 701. Hermann's change of *ἔρπει γὰρ* to *ἔρπει δ'* has been generally received; it is gentler than that of ὦλλυθ' to ὠλέκεθ' (Dindorf), or to ὦλλυτο τῇδ' (Campbell). It is less easy to decide whether ἀναξίως or ἄλλα should be altered. Keeping ἄλλα, Dindorf changes ἀναξίως to ἀτίμως, and Wecklein to ἀεικῶς: Linwood proposed ἀνοίκτως. We must then suppose that ἀναξίως was a gloss, since such a corruption of the letters would be difficult. But it seems better to keep ἀναξίως, and to suppose, with Campbell, that ἄλλα has come from ἄλλ(α)χ. — See Appendix.

688 ἀμφιπλάκτων: the Doric form is clearly required in a strophe which contains *πλάταν, μόρα, θανάων, βιοτὰν*. Cp. *Al.* 597 ἀλπλάκτος, *El.* 484 χαλκὸπλάκτος. For the active sense, cp. *O. T.* 969 n. The ἀμφιπλάκτα ῥόθια are those which beat around the rocky promontory

near his cave (1455). Hesych. defines ῥόθιον as κύμα μετὰ ψόφου γινόμενον: cp. *Ant.* 259 n. — The corrupt κλύων in L (for κλύων), which violates both sense and metre, was taken by the schol. as = κλυζόμενος. (Buttmann strangely accepted this, comparing, for the gen., the Homeric *λοῦεσθαι...ποταμοίοι*.)

690 βιοτὰν κατέσχευ, *obtinuit*, 'kept his hold upon' the life which might well have slipped from him. This is a common sense of κατέχω, though a bold application of it. Not, *sustinuit*, 'endured,' as Dindorf renders.

691 ἵν' αὐτὸς ἦν πρόσσυρος, where he was his own sole neighbour. So when a man sends no ἀγγεῖα before him, he is said to arrive as his own ἀγγελος: when no herald precedes him, he is αὐτὸς κήρυξ (n. on 500). Cp. Aesch. *Cho.* 866 μόνος ἂν ἐφεδρος | δισσοῖς, 'his own sole supporter against two foes,' i.e., there is no ἐφεδρος at his back, to fight the man who vanquishes him. Lucian *Timon* 43 θεοὶ θνέτω καὶ εὐωχεσθῶ, μόνος ἑαυτῷ γελῶν καὶ θυμῶς (where θυμῶς strongly suggests that Lucian was thinking of our passage). Martial 5. 24. 8 *Hermes* (the gladiator) *suppositicius sibi ipse*, 'his own substitute,' i.e., never requiring one, because never defeated. Seneca *Herc. Fur.* act 1 sc. 1 *Quaeris Alcidae parem?* | *Nemo est nisi ipse*. Massinger, *Duke of Milan* act 4 sc. 3, 'And, but herself, admits no parallel.' — Remark that ἑαυτῷ (which Meineke sought to represent by changing ἦν to οἱ) is not needed, since πρόσσυρος = 'near the borders,' i.e., 'neighbour to the place'

was left to perish thus cruelly.

Verily I marvel how, as he listened in his solitude to the surges that beat around him, he kept his hold upon a life so full of woe;

where he was neighbour to himself alone,—powerless to walk,—<sup>1st anti-strophe.</sup> with no one in the land to be near him while he suffered, in whose ear he could pour forth the lament, awaking response, for the plague that gnawed his flesh and drained his blood;

691 *ὁ αὐτὸς ἦν πρόσσυρος* MSS. Meineke conj. *ὁ αὐτὸς οἱ πρόσσυρος*: Bothe, *ὁ αὐτὸς ἦν, πρόσσυρος*: Seyffert, *ὁ αὐτὸς ἦν, πρόσσυρος*: Blaydes, *ὁ αὐτὸς ἦν οἰκουρὸς*: Cavallin, *ὁ οὗτος ἦν πρόσσυρος*.—*βάσιν*] Oberdick conj. *κᾶσιν*. 692 *ἐγγύρων* made from *ἐγγυρίων* in L. Vauvilliers conj. *ἐγγύρων*, and so Blaydes. Cavallin, after Bugge and Hartung, gives *οὗτιν' ἐς ἐγγύρων*, taking it with *βάσιν*.—*κακογέλτονα*] Seyffert reads *ἀπο γέλτονα*. 693 *ἐ παρ' ᾧ...αἱματηρὸν*. For conjectural insertions here, see Appendix on 678 f.

(in which Ph. was), and thus represents, not *γέλτω* simply, but *γέλτω* τῇ χώρᾳ. For the Ionic form cp. *δμοῖρος*, *ξύνουρος*, *τηλουρός* (O. T. 194 n.).—*οὐκ ἔχων βάσιν*, without the power to walk; cp. 632 *ἀπουν*.—Bothe's *πρόσσυρον οὐκ ἔχων βάσιν* ('hearing no footstep of neighbour') is plausible at first sight. Then *αὐτὸς ἦν* = 'he was alone' (O. C. 1650 n.). But the vulgate is far more forcible. By his *πρόδουλον...βάσιν* Seyffert meant, 'having no foot to serve him.'—The conjecture, *οὐκ ἔχων βάσιν | οὗτιν' ἐς ἐγγύρων* ('having access to no neighbour') is very weak. Those who adopt it (cp. cr. n.) join *κακογέλτονα* with *στόνον*: see next n.

692 *κακογέλτονα* = *κακῶν* (or *κακοῖς*) *γέλτονα*, a neighbour to his sufferings: i.e., one to be near him while he suffers. The word does not imply (as some have objected), 'a neighbour in (i.e., sharing in) his sufferings.' Nor is there any ground for saying that *κακογέλτων* could mean only *κακὸς γέλτων*.

Compounds to which *κακός* gives the first part are of two classes, according as the *κακο-* element is (1) adj. or (2) subst. In class (1) there are again two types. (a) The commonest is that of *κακόβιος*, = *κακὸν βίον ἔχων*: i.e., the compound denotes 'possessing' the subst. as qualified by *κακός*. (b) A rarer, chiefly poet., type is that of *Κακοῖλιος* as simply = *κακῆ ἴλιος*. In class (2) (a) the *κακο-* is most often equiv. to the subst. *κακόν* or *κακά* in the acc., governed by a verb: as *κακοποιός* = *κακά ποιῶν*. (b) But sometimes this *κακο-* represents a gen. or dat., de-

pending on another noun: thus *κακόμαντις*, 'prophet of evil' (Aesch. *Pers.* 10 etc.) = *κακῶν μάντις*. Cratinus used *κακόδουλος* as = *κακὸς δούλος* ('cruel to slaves'), *Θρήτται* fr. 7. And so *κακογέλτων* could belong either to (1) *δ*, = *κακὸς γέλτων*: or, as it actually does here, to (2) *δ*, *κακῶν γέλτων*. Cp. *ἀλυγέλτων*, *ἀστρογέλτων*, *ἀστυγέλτων*.

The schol. joined *κακογέλτονα* as epithet with *στόνον*: *παρ' ᾧ δὴ τὸν κακὸν γέλτονα, τὸν αἱματηρὸν στόνον, ἀποκλαύσει*. And so Cavallin. Bugge, again, takes *κακογέλτονα* as a subst., 'his evil neighbour' (i.e. 'his disease'),—governed by *στόνον* ... *ἀποκλαύσει*: comparing *El.* 123 *τάκει ... οἰμωγὰν | ... Ἀγαμέμνονα*.

693 *ἐ παρ' ᾧ*: in the negative statement *παρ' ᾧ* would be more usu.: cp. *Ani.* 220 n. For the optat. *ἀποκλαύσειεν* see on 281 *ἀρκέσειεν*.—*ἀντίτυπον*: Lucian *De domo* 3 *τῆς φωνῆς ἐπανούσης κατὰ τὸ ἀντίτυπον καὶ πρὸς αὐτὴν ἀναστρεφούσης*. The force of the epithet here is proleptic,—'so as to excite a responsive lament.' It reminds us that the cries of Ph. were answered by Echo alone (cp. 1459).

*βαρυβρότα...αἱματηρὸν*: the epithets of the νόσος are given to the στόνος prompted by it: 'a lament for a plague that gnawed his flesh and drained his blood.' This is not too bold for the style of tragic lyrics; and the boldness was perhaps somewhat softened to a Greek ear by the fact that στόνον was in the acc. For, though this acc. is really 'cognate' to *ἀποκλαύσει*, yet the

- 4 ὃς τὰν θερμοτάταν αἰμάδα κηκιομέναν ἐλκέων  
 5 ἐνθήρου ποδὸς ἡπίοισι  
 6 φύλλοις κατευνάσειεν, εἴ τις ἐμπέσοι,  
 7 φορβάδος ἐκ \*γαίας \*ελών· 700  
 8 εἶρπε \*δ' ἄλλοτ' \*ἄλλαχῃ  
 9 τότ' ἂν εἰlynόμενος,  
 10 παῖς ἄτερ ὡς φίλας τιθήνας, ὅθεν εὐμάρει' ὑπάρχοι  
 πόρου, ἀνίκ' ἔξανείη δακέθυμος ἅτα· 705

στρ. β. οὐ φορβὰν ἱερᾶς γᾶς σπόρον, οὐκ ἄλλων  
 2 αἶρων τῶν νεμόμεσθ' ἀνέρες ἀλφησταί,

698 οὐδ' ὅτι τὰν MSS.: Hermann omits οὐδ': Erfurdt, τὰν. 699 αἰμάδα] Reiske conj. ἱκμάδα. 700 ἐνθήρου] Vauvilliers conj. ἐμπήρου.—φύλλοις 1, φύλλοις L. 701 εἴ τις ἐμπέσοι MSS.: Brunck conj. εἴ τιν' ἐμπέσοι: Dindorf εἴ τι ἐμπέσοι (assuming hiatus after τι to be permissible; cp. his n. on v. 100): Seyffert, εἴ τι συμπέσοι: Gleditsch, εἴ τε συμπέσοι: Hartung, εἴ τ' ἐμπέσοι, as in 684 he reads οὐ (φοι σῆτε) νοσφίσας. 700 ἐκ τε γᾶς MSS.: Turnebus conj., ἐκ γε γᾶς, and so Seyffert: Hartung, ἐκ τι γᾶς: Dindorf, ἐκ γαίας: Brunck, ὥστε γᾶς.—For ἐλεῶν, Schneidewin, after Reiske, gave ἐλών (reading εἴ τις ἐμπέσοι, sc. αἰμάς): and so Nauck. Paley, εἰλοι. Wecklein writes φορβάδος ἐκτέμοι τι γᾶς. 701 ἔρπει γὰρ ἄλλοτ' ἄλλα | τότ' ἂν εἰlynόμενος MSS. (ἔρποι V: ἄλλοτ' ἄλλα L.) Both restored ἔρπε: Campbell, ἄλλαχῃ. For conjectures see comment., with Appendix on 686. 702 ὡς] ὡς L. 703 ὑπάρχοι

case itself might help to suggest that βαρυβρώτα and αἱματηρόν described the object of the κλυθμός. With βαρυβρώς cp. διαβώρος (v. 7, n.). Cp. 208 αὐδὰ | τρυσάνωρ. Schneidewin cites also Aesch. Theb. 348 βλαχαὶ δ' αἱματόεσσαι | τῶν ἐπιαστιδίων | ἀριτρεφεῖς βρέμονται. It seems possible that this may have been in Soph.'s mind: but it is less bold, since βλαχαὶ αἱματόεσσαι τῶν ἐπιμ. merely = βλαχαὶ τῶν αἱματοέντων ἐπιμ. (like νεῖκος ἀνδρῶν ξύναιμον, etc.). A truer parallel is [Eur.] Rhes. 260 κακόγαμβρον | ... γόν, = γόν περὶ κακοῦ λαμβροῦ. We might add Eur. El. 752 φόνιον οἰμωγὴν κλύω. The conjectural insertions which have been made in these vv. are noticed in the Appendix on vv. 678 f.

698 α. δὲ τὰν. The MS. text has οὐδ' δὲ τὰν, a syllable too much. οὐδ' may have been conjecturally added, to link this clause to the last; while τὰν is not so likely to have been inserted. And δὲ τὰν is intrinsically better here than οὐδ' δὲ.—αἰμάδα: schol. τὴν τοῦ αἵματος ῥύσιν. The word is found only here.—κηκιομέναν is usu. called passive. But it is surely rather a poet. middle form. A transitive κηκίω occurs first in post-

class. Greek (Ap. Rh. 4. 600 βαρὺν ἀνακηκίει ἀτμόν), while Plat. Phaedr. 251 B suffices to show that the intrans. κηκίω was familiar in Attic. There is no other example of κηκίωμα. Cp. 784 κηκίον. The ι is short in Homer (Il. 7. 262 ἀνακίον, Od. 5. 455 κηκίε).—ἐλκέων, a disyll. by synizesis.—ἐνθήρου refers to the angry appearance of the ulcer, which has not been assuaged (ἡμερώθη) by proper treatment; cp. Aesch. Ag. 562 ἐνθήρον τρήχα: Dioscorides 3. 11. 1 τεθρηωμένον ἔλκος. Plin. H. N. 26. 14 efferantia se ulcera.

699 εἴ τις ἐμπέσοι, sc. αἰμάς. This, the MS. reading, is plainly right. The verb ἐμπίπτω was regularly used with regard to an attack of disease: cp. Tr. 1253 πρὶν ἐμπέσειν σπαραγμόν: Thuc. 2. 48 (ὁ λοιμός) ἐς τὴν Ἀθηναίων πόλιν ἐξαπινάως ἐπέτεσε: id. 49 λόγῃ τοῖς πλείοσιν ἐπέπιπτε κενή. Cp. below, 808 (the disease) ὄξεια φοιτᾷ καὶ ταχεῖ ἀπέρχεται. In the next v. Schneidewin rightly gave ἐλών for the MS. ἐλεῶν. For the constr. κατευνάσειεν φύλλοις, ἐλών (αὐτά), cp. O. C. 475 (ἔρεψον) νεοτόκῃ μαλλῶ λαβὼν (n.).

Some read εἴ τιν' ἐμπέσοι, or εἴ τι

—no one to assuage the burning flux, oozing from the ulcers of his envenomed foot, with healing herbs gathered from the bounteous earth, so often as the torment came upon him.

Then would he creep this way or that, with painful steps, like a child without kindly nurse, to any place whence his need might be supplied, whenever the devouring anguish abated;

gathering not for food the fruit of holy Earth, nor aught <sup>and</sup>  
else that we mortals gain by toil; <sup>strophe.</sup>

L: *ὑπάρχει* r. 704 *πόρον* L: *πόρων* A, with most of the later mss.: *πόρου* Wakefield. Gleditsch conj. *πόνου*: Seyffert, *κόπου*.—*ἐξανείη* Hermann: *ἐξανίησι* L (*sic*), with space for two or three letters in the erasure. Dübner thinks that the 1st hand had written *ἐξανείησι*, with perh. λ after *ει*. But I rather suspect that it was *ἐξανίησι*, for the *ι* does not seem to have been touched. There is a marg. gl., *ἐνδίδωσιν*. A and most of the later mss. have *ἐξανίησι*: the only variants seem to be *ἐξανίη* (V), *ἐξανίη* (T, *i.e.* *ἐξανίη*), *ἐξανίη* (R). 705 *δακέθυμος*] Seyffert writes *δακόθυμος* (*ferae mordacis animos habens*). 706—717 L divides the vv. thus:—*οὐ φορβάν*—| *γὰρ*—| *αἶρων*—*νεμόμεισθ'*—| *πλήν*—| *πτάνων*—| *ὦ μέλα*—| *δα*—*ῆσθ*—| *λεύσσειν δ'*—| *αἶε προσενώμα*. 707 *σπόρον* r: *πόρον* from *σπόρον* L, with gl. *σίτον* above.

*συνπίπτει*, keeping *ἄλαν*: 'if any leaf should fall in his way, to pluck,' or, 'if it should be his fortune to pluck any leaf.' But *ἐμπίπτειν* ought to be said of the wanderer, not of a stationary object which he finds. And *συνπίπτει* is too suggestive of a 'coincidence' to be a fitting word here.—Campbell, reading *φορβάδος* *ἐκ* *τε* *γὰρ* *ἐλεῖν*, takes the const. to be (*οὐκ ἦν*) *δοτὶς κατευνάσσειν ἐλεῖν τε* (instead of *ἐλοι τε*). This is as if one said, *οὐχ εἶχεν δοτὶς ἐλθοι καὶ βοηθεῖν*.—*φορβάδος*: cp. 391 *παμβῶτι*: fr. 279 *ἐξ Ὀλένου γῆς φορβάδος κομίζομαι*.

701 *εἶπε* κ.τ.λ. Join *ἄν* with *εἶπε*: cp. 290 n.: for *ἐλνόμενος*, *ib.* As to the reading in these verses, see on 686 f. The phrase *ἄλλοτε ἀλλαχῇ* occurs in Xen. *Mem.* 1. 4. 12.

708 *παῖς*...*ὡς*: like a child that cannot yet walk firmly without the help of its nurse. Cp. Aesch. *Eum.* 38, where the aged priestess, tottering with fear, is said to be *ἀντίπαις*.

704 *εἰ* *δοῖν*=*ἐκέῖσε δοῖν*: cp. Xen. *An.* 1. 3 § 17 *μη ἡμᾶς ἀγάγη δθεν οὐχ οἶόν τε ἔσται ἐξελεῖν*. *δοῖν ὑπάρχει*, after *εἶπε* *ἄν*, answers to *δοῖν ἄν ὑπάρχει* after a primary tense: cp. 289 n.—*εὐμάρεα*... *πόρον*, 'facility of resource,'—*i.e.*, the means of supplying his needs. For *εὐμάρεα* cp. 284; for *πόρον*, Eur. *Alc.* 213 *τίς ἄν πόρος κακῶν | γένοιτο*...; He had to find food, water, fuel, and the medicinal

herb (285 ff., 649).—Not, 'ease on his path' (ease in movement), as if the search for the herb alone were meant. Some read *πόρων* as='resources': but, in this sense, the associations of the plur. would have been too prosaic for an Attic poet. For the theory that *πόρον* should be read, and taken with *εἶπε*, see Appendix on 695 f.—*ἐξανείη*, remit its violence: 639 n.—*δακέθυμος*, like *δηξίθυμος*, *θυμοδακτής*, *θυμοβόρος*, etc.

706 *εἰ* *αἶρων*: cp. 391.—*αἶρων* denotes the simple act of lifting, and is thus more picturesque than *αἰρόμενος*. Cp. Ar. *Ran.* 1339 *κάπρις τ' ἐκ ποταμῶν δρόσον ἄρατε*.—*ἄλλων*, such as fruits, milk, etc.: from *αἶρων* we supply a word of more general sense. The gen. is partitive (Xen. *Cyr.* 1. 4. 20 *λαβὼν τῶν...ἵππων τε καὶ ἀνδρῶν*). This is better than to repeat *φορβάν* with it ('food consisting in other things'). Such a constr. would be awkward when *φορβάν* is in apposition with *σπόρον*. *τῶν*, relat. (14)=*τούτων* *ἄ*.

*ἀλφιστά*. The popular deriv., from *ἄλφι* and *ἐδ* ('meal-eating'), may possibly have been in the poet's mind here; though this inference would be stronger if he had placed the word in closer connection with *σπόρον*. Curtius, on the other hand, can fairly cite Aesch. *Th.* 771 *ἀνδρῶν ἀλφιστῶν ὄλβος ἄγαν παχυνθεῖς*, in support of the sense 'workers,'

- 3 πλὴν ἐξ ὠκυβόλων εἴ ποτε τύξων 71C  
 4 πτανοῖς \*ιοῖς ἀνύσειε γαστρὶ φορβάν. ὦ μελέα ψυχά,  
 5 ὅς μῃδ' οἶνοχύτου πώματος ἦσθη δεκέτι χρόνῳ, 715  
 6 λεύσσω δ' ὅπου γνοίῃ στατὸν εἰς ὕδωρ αἰεὶ προσε-  
 νώμα.

- ἀντ. β'. νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας  
 2 εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων. 720  
 3 ὅς νιν ποντοπόρῳ δούρατι, πλήθει  
 4 πολλῶν μῆνῳ, \*πατρίαν ἄγει πρὸς αὐλὰν Μαλιαδῶν  
 νυμφᾶν, 725

711 πτανῶν ἀνύσειε πτανοῖς γαστρὶ φορβάν. L. The other mss. have either this, or (as A) πτανῶν πτανοῖς ἀνύσειε γαστρὶ φορβάν. (ἀνύσει Γ.) Brunnck restored πτανοῖς ιοῖς. Wecklein (*Arts* p. 80) suggests πτανῶν ιοῖς ἀνύσειε...φορβάν ('food from birds,' as opposed to φορβάν...γαῖς σπόρον in 706). L has ὀνόεις as a gl. on πτανοῖς.—For ἀνύσειε Blaydes conj. πορίσειε. 718 πώματος L, with ω above ὁ from 1st hand.—δεκέτει L. The acute accent is from the 1st hand; the circumflex, from S. There was a special cause for this confusion of accents, which I may notice. Adjectives in -ετης were paroxytone in Attic (as δεκέτης), but oxytone in the common dialect (as δεκετής): see Chandler § 703 (2nd ed.).

'earners,' men who eat their bread in the sweat of their brow (rt ἀλφ, Lat. *lab-os*).—ἀνέρες, with epic ā, as *Tr.* 1010, *O. T.* 869 ἀνέρων. There is a reminiscence of *Od.* 13. 261 ἀνέρας ἀλφιστάς, as well as of *ib.* 9. 89 οἷσιες ἀνέρες εἰεν ἐπὶ χθονὶ αἶτον ἔδοντες.

711 πτανοῖς is a purely poetical image for speed, while the Homeric πτερβόντες αἰστοὶ more readily suggests the actual feathers on the arrow (*Tr.* 567 κομήτην ἰόν: Aesch. fr. 135 μηχανὴν πτερώματος: Eur. *Or.* 274 τόξων πτερωτάς γλυφίδας).—ιοῖς (restored by Brunnck) was evidently lost through the likeness of ending in πτανοῖς. Then the gap was filled by inserting πτανῶν (to agree with τόξων), and πτανοῖς was explained as, 'with birds' (*Al.* 168 πτηνῶν ἀγέλαι).

718 ψυχά, 8s: cp. *Il.* 18. 177 οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε Κῆρα, | δσπερ φίλτατος ἔσκε Διὶ Κρονίωνι ἀνακτι. Cp. *Ani.* 341 n.—ὅς μῃδ', 'one who did not'...: the generic μή with causal force: cp. 170 n.—ἦσθη, with a gen., such as follows verbs of enjoying, ἀπολαύω, εὐχαριζομαι, etc.: *Il.* 11. 780 αὐτὰρ ἐπεὶ τάρπημεν ἐδη-τύος ἦδὲ ποτήτος.—οἶνοχύτου: οἶνοχ. πώμα=οἶνον κεχυμένον π.: cp. 208 n., Eur. *Cycl.* 66 κρήναις παρ' ὑδροχύτοις.

δεκέτει χρόνῳ. The simple dat. here denotes the time *within* which a thing has

not happened (cp. 769). For this sense ἐν is usu. added. But, as ἐν χρόνῳ μακρῷ (235), and χρόνῳ μακρῷ simply (598 n.), can alike mean 'after a time,' so the use of the simple dat. is extended to that sense for which ἐν is more specially needed,—'within a time.' The acc., δεκέτη χρόνον, which Blaydes reads, is less suitable here. The point is that, for ten years, Ph. has not once tasted wine. A prose-writer would usu. express this by δέκα ἐτών: cp. Plat. *Gorg.* 448 A οὐδεὶς μέ πω ἠρώτηκε καὶ οὐδὲν πολλῶν ἐτών. In our v., the acc. would rather suggest that Ph. had not had ten years continuous enjoyment of wine. Cp. Lys. or. 19 § 60 ὁλίγον μὲν χρόνον δύναϊτ' ἂν τις πλάσσειν τὸν τρόπον τὸν αὐτοῦ (the dissimulation being continuous): ἐν ἑβδομήκοντα δὲ ἔτεσιν οὐδ' ἂν εἰς λαθοῖ ποτηρὸς ὢν (i.e., at some moment or other *within* the 70 years he will be found out).

718 ε. λεύσσω, absol., looking about him, ὅπου γνοίῃ (to see) where he could perceive (stagnant water), προσενώμα, he used to bend his way towards it. εἰς στατὸν ὕδωρ is joined with προσενώμα, instead of standing (without εἰς) as object to γνοίῃ. The latter is oblique for ὅπου γνῶ (delib. subjunct.). Cp. *Al.* 890 ἀνδρα μὴ λεύσσειν ὅπου: *O. C.* 135 ἐν ἐγῷ

save when haply he found wherewith to stay his hunger by winged shafts from his swift-smiting bow. Ah, joyless was his life, who for ten years never knew the gladness of the wine-cup, but still bent his way towards any stagnant pool that he could descry as he gazed around him.

But now, after those troubles, he shall be happy and mighty <sup>and anti-</sup> at the last; for he hath met with the son of a noble race, who in <sup>strophe.</sup> the fulness of many months bears him on sea-cleaving ship to his home, haunt of Malian nymphs,

The scribe found *δεκέτει*, and copied it: the corrector (S) wished for the later *δεκετεῖ*, and omitted (as elsewhere) to delete the other accent. χρόνῳ L. *δεκέτη χρόνον* A, which Nauck prefers: and so Blaydes.

716 *λεύσσω* δ' r: *λεύσει* δ' L.—*δπου*] *εἰ που* Musgrave, Brunck.

717 *αἰεῖ* Triclinius: *αἰεῖ* L.—*προσενώμα*] Wakefield conj. *πῶδ' ἐνώμα*.

718—720 L divides the vv. thus:—*νῦν δ'*—| *παῖ-δός*—| *εὐδαιμων*—| *καὶ μέγας*—| *δσ νιν*—| *πολλῶν*—| *μηλιάδων*—| *σπερχεῖο* *τε*—| *χάλ|καςπι*—| *πλάθει*—| *οἷας* . *δχθων*.

719 *παῖδες ὑπαντήσας* MSS.: *παῖδι συναντήσας* Froehlich and Meineke.

720 *ἀνύσει*] Cavallin conj. *ἀνέχει*.

724 *πατρίαν* Porson: *πατρώαν* MSS.

725 *Μαλιάδων* Erfurdt: *Μηλιάδων* MSS.

*λεύσσω* *περὶ πάντων* οὐκ | *δύναμαι τέμενος γυνάμει ποῦ μοι | ποτε ναίει* (n.). *προσενώμα* intrans.: cp. 168 n.—The usage of *λεύσει* in Soph. makes this constr. preferable to the other, which is possible: *λεύσσω* *εἰς στατὸν ὕδωρ* (fixing his gaze on it), *δπου γνῶν*, *whenever* he might perceive it (oblique of *δπου ἂν γνῶν*).—*στατὸν*...*ὕδωρ*, water collected in stagnant pools: cp. Arist. fr. 207 (Berl. ed. p. 1515 b 25) *πρόσφατον ἐστὶ καὶ νέον ὕδωρ τὸ ὕμενον, ἐώλον δὲ καὶ παλαιὸν τὸ λιμναῖον*. Her. 2. 108 *πλατυτέροις ἐχρέωντο τοῖσι πόμασι, ἐκ φρεάτων χρεώμενοι* ('somewhat brackish'). Odysseus remembered a spring near the cave (21), and Ph. speaks of *κρήναι* (1461): but the imagination of the Chorus ἐπὶ τὸ μείζον πάντα δεινοῖ.

718 z. *ἀνδρῶν ἀγ.*, Peleus and Achilles; cp. 384.—*ὑπαντήσας* in prose would mean, 'having come to meet,' and would take a dat. A poet might feel that the gen. was sufficiently warranted by the Homeric *ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος* (Il. 16. 423), etc.: indeed, the gen. differs from the dat. only by its more vivid suggestion of the idea, 'face to face' (*ἀντίαν τινός*). Cp. 320 n. Here the phrase, 'having come face to face' with him, suggests not merely the good fortune of the meeting, but the intercourse,—frank on the side of Philoctetes,—which had followed it.—As Ph. and Neoptolemus are now seen to be leaving the cave, the

Chorus once more speaks language designed to support N.'s plan.

720 z. *ἀνύσει εὐδαιμων* (sc. *ὦν*, cp. *Ans.* 177), will finish his course in happiness; = *τελευτῶν εὐδαιμονήσει*. (Not, I think, 'will succeed in becoming happy,' sc. *γενέσθαι*.)—*ἐκ κείνων* (neut.) after those troubles: cp. 271.

722 *ποντοπόρος*: epith. of *ναὶ* in *Ans.* 250.—*δοῦρατι*: the only example of this epic form in Soph. (for *δορεῖ* and *δδρεῖ* cp. *O. C.* 1304). Aesch. has *δοῦρικλυτος*, *δοῦρίπληκτος*, and Eur. *δοῦρατα*. Cp. Pind. *P.* 4. 27 *εὐνάλιον δόρυ* (*trads*), Aesch. *Pers.* 411 *ἐπ' ἄλλῃν* (sc. *ναῦν*) *ἄλλοι ἠθθυνεν δόρυ*.—*πλήθει*...*μηνῶν*, after the ten years at Lemnos: 598 n.

724 z. *πατρίαν* is prob. a true correction of *πατρώαν*. There is no other instance in Soph. of *πατρώος* with the 2nd syll. short (though he often shortens *αι* before a vowel, *Ans.* 1310). In Eur. there are a few such instances, but in all of them *πάτριος* should be restored, as by Porson in *Hec.* 78 (= 82 Dind.). As to the sense, either word would serve here: properly, *πατρίαν* = ancestral; *πατρώαν*, belonging to one's father: but Tragedy does not always observe the distinction (cp. 398 n.: conversely, *O. C.* 736 *θεῶν πατρώων* = *πατρίων*).

*Μαλιάδων*: the Ionic form (cp. 4 n.), which the MSS. give, can hardly be kept here: cp. 688 *ἀμφιπλάκτων*. *Μαλ. νυμφῶν* is more naturally joined with *αἰλῶν* than



δ Σπερχειοῦ τε παρ' ἔχθας, ἔν' ὁ χάλκασπις ἀνὴρ θεοῖς  
 ε πλαθεῖ \*πατρὸς θείῃ πυρὶ παμφαῆς, Οἷτας ὑπὲρ ὄχθων.

NE. ἔρπ', εἰ θέλεις. τί δὴ ποθ' ὦδ' ἐξ οὐδενὸς 730

λόγου σιωπᾶς ἀπόπληκτος ὦδ' ἔχει;

ΦΙ. ᾄ ᾄ ᾄ ᾄ.

726 ἔχθας Γ, as Hermann and Dindorf proposed: *ἐχθαις* L. Blaydes, keeping the dat., changes Σπερχειοῦ τε to Σπερχειοῖο. 727 ε θεοῖς | πλαθεῖ πάσι L. (It has not been corrected to πάσιν.) πάσιν Triclinius and schol. Herm. conj. θεοῖς | πλαθεῖ πάσαι: afterwards (*Retract.* p. 11) θεοῖς | πλαθεῖ θεῖς: Schneidewin, θεός | πλαθεῖ θεοῖς: Seyffert,

(as Cavallin prefers) with ἔχθας: 'his ancestral abode, haunt of the Malian nymphs,' is a phrase which suggests the hills, woods and streams of Malis. So the nymphs of Helicon (*O. T.* 1109), Parnassus (*Ant.* 1128), and Lemnos (below, 1454) are associated with the rural scenery of those places. For αὐλή in the general sense, 'abode,' cp. *Ant.* 786 ἀγρονόμοις αὐλαῖς: Eur. *Alc.* 259 νεκρὸν ἐς αὐλάν.—παρ' ἔχθας. Unless, with Blaydes, we change Σπερχειοῦ τε to Σπερχειοῖο, the acc. is necessary here. The mss. give ἔχθαις. For other instances in which the case of the noun after παρά has prob. been corrupted, cp. nn. on *Ant.* 966, 1123 f. As to the topography, cp. 490 n.

727 δ χάλκασπις ἀνὴρ, Heracles. The epithet has an archaeological interest. In the Homeric poems, when reference is made to the exploits of Heracles, his weapon is the bow (*Il.* 5. 395: *Od.* 8. 224, 11. 607). Some ancient writers, however, expressly say that the equipment of Heracles with bow, club, and lion's skin was a comparatively late invention of the poets, and that in the oldest works of art he was represented with the armour of the ordinary Homeric warrior. According to Strabo (15. 688), the innovation could be traced back to the epic Ἡράκλεια, ascribed to Peisander (c. 650 B.C.): καὶ ἡ τοῦ Ἡρακλέους δὲ στολὴ τοιαύτη πολὺ νεωτέρα τῆς Τρωικῆς μνήμης ἐστὶ, πλάσμα τῶν τὴν Ἡράκλειαν ποιούντων, εἴτε Πείσανδρος ἦν, εἴτ' ἄλλος τις· τὰ δ' ἀρχαῖα ξόανα οὐχ οὕτω διεσκευάσται (implying that he had seen old images or statues in which Heracles had armour). Athenaeus (12. 512 f) quotes Megacleides (who wrote περὶ Ὀμήρου, prob. in the 4th cent. B.C.), as referring the invention to Stesichorus (c. 620 B.C.), and adding that Xanthus,

an earlier lyric poet, had clad Heracles in the Homeric armour:—ταῦτα πλάσαι πρῶτον Στησίχορον τὸν Ἱμεραῖον. καὶ Ξάνθος δ' ὁ μελοποιός, πρεσβύτερος ὢν Στησίχου, ... οὐ ταύτην αὐτῷ περιτίθησι τὴν στολὴν, ἀλλὰ τὴν Ὀμηρικὴν. Strabo and Megacleides, then, agree thus far,—that the invention was not older than the 7th cent. B.C.

In this play Heracles figures especially as the former possessor of the invincible bow. Why, then, has Soph. here chosen an epithet, χάλκασπις, which suggests the hoplite type of Heracles? The answer seems to turn on two points. (1) A compromise between the hoplite and the archer type of Heracles can sometimes be traced in ancient art. Thus a statue belonging to the east pediment of the Aeginetan temple gives Heracles a helmet (or bonnet) of lion's skin, a bow, and a θώραξ (Baumeister, *Denkm.* p. 335: cp. *ib.* p. 652 a). Sophocles himself makes a similar compromise when in *Tr.* 510 ff. he arms Heracles with bow, club, and two spears. (2) The Heracles of this play is associated with the legends of Oeta and Trachis. In them, as in those of Boeotia, Heracles was pre-eminently the warrior, who sacked Oechalia 'with the spear' (*Tr.* 478), and for whom Hephaestus had wrought the ασπίς described in the Hesiodic poem.

728 πλαθεῖ. The aor. ἐπλάθην is used by Aesch. and Eur.; and πλάθη (Bergk) is tempting here: but the historic pres. seems confirmed by such examples as *O. T.* 113 (συμπίπτει), *ib.* 560 (ἔρρει). Heracles was burned alive, by his own command, on the top of Mount Oeta. As the flames rose, a storm broke forth; and, amid thunder and lightning, the hero was taken up to heaven. Apollod. 2. 7. 14 καιομένης δὲ τῆς πυρᾶς λέγεται

and to the banks of the Spercheius; where, above Oeta's heights, the lord of the brazen shield drew near to the gods, amid the splendour of the lightnings of his sire.

NE. I pray thee, come on. Why art thou so silent? Why dost thou halt, as if dismayed, without a cause?

PH. Alas, alas!

θεοῖς | πλάθει βάσιν, and so Cavallin: L. D. Barnett, θεοῖς | πλάθει στάσιν: Bergk, θεοῖς | πλάθει [= ἐπλάθει], bracketing πᾶσιν, as he brackets γνῶν in the corresponding v. of the strophe (716). Wecklein (*Arx* p. 78) suggests πλάθει, δέμας κ.τ.λ.; δέ might have dropped out after θη, and μάς have become πᾶσιν. 729 δχθων] δχθας Γ: cp. 726. 780 *ei θέλεις*] Lond. ed. of 1747 conj. *ei σθένεις*. 781 *έχει*] *έχει* L.

νέφος ὑποστὰν μετὰ βροντῆς αὐτὸν εἰς οὐρανὸν ἀναπέμψαι. Diod. 4. 38. 4 κεραυνῶν ἐκ τοῦ περιέχοντος πεδόντων ἢ πυρὰ πᾶσα κατεφλέχθη. By θέω *πυρὶ παμφαῆς* the poet probably meant to suggest both the flaming pyre and the splendour of the lightnings.

\*πατρός is my emendation of the corrupt πᾶσι. In the str., 716, δπου is clearly sound; and a long syllable is metrically impossible here. Nor can we save πᾶσι by transposition: both πλάθει and θέω are plainly genuine. Hermann's conjecture, θεοῖς | πλάθει θεός, presupposes that πᾶσι was either a gloss, or an arbitrary substitute for a lost word; but it was more probably a corruption of the true word. Now we might certainly expect here some reference to Zeus. Oeta was sacred to him; his were the lightnings (cp. *Tr.* 436 τοῦ κατ' ἄκρον Οἰταίου πάγον | Ζητὸς καταστράπτοντος); and it was as his son that Heracles entered Olympus. At this moment, above all others, there is a poetical fitness in some allusion to the hero's divine parentage, which is elsewhere made so prominent in the play (802, 943, 1415). πατρός supplies this touch.

The burning of Heracles, and his apotheosis, are combined in some vase paintings. (1) A bowl (κρατήρ) of the 4th cent. B.C., now in the Collegio Rainerone at S. Agata dei Goti: Milani, *Mito di Filottete*, p. 65: Baumeister, *Denkm.*, p. 307, fig. 322. In the lower part of the picture is the still burning pyre, which a Nymph on the left is trying to quench by pouring water from a jug. The trunk of the hero's mortal body lies on the pyre. On the right, a bearded figure in a peaked cap is hastily receding.

This is either Poes or Philoctetes: at his side is the quiver given him by the hero for kindling the pyre. Above, a Doric portal represents the entrance to Olympus. Apollo, laurel-crowned, sits on the left of it; a four-horse chariot approaches him, preceded by Hermes. It is driven by a winged goddess (a Νίκη): on her left sits Heracles, crowned with laurel, his club in his left hand; a light garment (a sort of chlamys) floats round his shoulders. (2) A Lucanian vase, now at Munich: Baumeister, p. 669, fig. 734. Below is the pyre, with the trunk of Heracles on it: the fire is being quenched by two Nymphs on the right ΑΡΕΘΟΙΑ and ΠΡΕΜΝΟΪΑ (an Attic fountain). On the left are two Satyr figures. Above, Athena Nikē, with helmet, lance, and chequered aegis worn as a corslet, is driving Heracles to Olympus; his left hand holds the club, and round his left arm is wound his chlamys.—We notice how the participation of Nymphs in these scenes illustrates the poet's Μαλιάδων νυμφῶν (v. 725).

729 δχθων (δχθος), not δχθῶν (δχθη): cp. *Ani.* 1132 n.

780—826 Second *πεισῶδιον*. Philoctetes is attacked by sharp pain, and hands his bow to Neoptolemus, asking him to keep it till the spasms pass off. Presently the sufferer falls asleep,—though not before he has received the youth's promise to remain by him.

780 *ei θέλεις*, 'if you please,' like *ei δοκεῖ* (526). But *ei βούλει* usu. = 'if you prefer it' (Xen. *An.* 3. 4. 41).

781 ἀπόπληκτος *έχει*, *attonitus haeret*: for ἀπόπλη., cp. *Ani.* 1189: for the pass. *έχομαι*, *id.* 1140.

- NE. τί <δ'> ἔστιν; ΦΙ. οὐδὲν δεινόν. ἀλλ' ἴθ', ὦ τέκνον.  
 NE. μὼν ἄλγος ἰσχεις τῆς παρεστῶσης νόσου;  
 ΦΙ. οὐ δῆτ' ἔγωγ', ἀλλ' ἄρτι κουφίζειν δοκῶ. 735  
 ἰὼ θεοί.  
 NE. τί τοὺς θεοὺς οὕτως ἀναστένων καλεῖς;  
 ΦΙ. σωτήρας αὐτοὺς ἡπίους θ' ἡμῖν μολεῖν.  
 ᾧ ᾧ ᾧ ᾧ.  
 NE. τί ποτε πέπονθας; οὐκ ἐρεῖς, ἀλλ' ὥδ' ἔσει 740  
 σιγηλός; ἐν κακῷ δέ τω φαίνει κυρῶν.  
 ΦΙ. ἀπόλωλα, τέκνον, κοῦ δυνήσομαι κακὸν  
 κρύψαι παρ' ὑμῖν, ἅτταταί· διέρχεται,  
 διέρχεται. δύστηνος, ὦ τάλας ἐγώ.  
 ἀπόλωλα, τέκνον· βρύκομαι, τέκνον· παπαῖ, 745  
 ἀπαπαπαῖ, παπαπαπαπαπαπαπαῖ.  
 πρὸς θεῶν, πρόχειρον εἴ τί σοι, τέκνον, πάρα  
 ξίφος χεροῖν, πάταξον εἰς ἄκρον πόδα·  
 ἀπάμνησον ὡς τάχιστα· μὴ φείσῃ βίου.  
 ἴθ' ὦ παῖ. 750  
 NE. τί δ' ἔστιν οὕτω νεοχμὺν ἐξαίφνης, ὅτου  
 τοσσηνδ' ἰυγὴν καὶ στόνον σαυτοῦ \*ποιεῖ;

733 τί δ' ἔστιν; Erfurdt, as in 753: τί ἔστιν MSS. 734 ἰσχεις] ἰσχει  
 Γ, perh. a trace of a v. I. μὼν σ' ἄλγος ἰσχει. 736 ἰὼ θεοί | τί τοὺς  
 θεοὺς ἀναστένων καλεῖς: L. A has οὕτως after θεοὺς, thus completing the tri-  
 meter. The other later MSS. are divided between these two types. Modern edd.  
 have usu. given one of four readings. (1) A's, without change: as Herm.,  
 Schneidewin. (Bergk, however, who follows A, alters ἰὼ to ὦ.) (2) L's, with ὦ  
 θεοί instead of ἰὼ θεοί, thus making only one v.: so Dind., Campb. (3) ὦ θεοί.  
 N. τί τοὺς θεοὺς <ὥδ'> ἀναστένων καλεῖς;—the conject. of a writer in Lond. *Class.*  
*Journal*, vol. I. p. 337, and of Seidler on *I. T.* 762 (=780 Dind.). So Blaydes,

733 τί δ' ἔστιν; cp. 753, 917, *O. T.* 319. It does not seem likely that Soph. would have preferred to write τί ἔστιν (with hiatus), though several recent editors give this: cp. 100 n.

734 τῇς παρεστῶσης, not, 'which is upon thee at this moment' (765 τὸ πῆμα ... τὸ νῦν παρόν), but rather, 'which is habitual to thee': hence the word is not superfluous. Often, however, παρεστῶς, is nearly synonymous with παρών: cp. 1340, *O. T.* 633.

736 The intrans. κουφίζειν is rare in Attic: in Eur. *Helen*. 1555 κουφίζοντα, 'treading lightly,' seems (as Paley says) to imply an ellipse of πόδας. But in this application (to illness) the phrase may have been familiar, as Hippocr. *Epid.*

2. 10 (quoted by Musgrave) has ἐκούφισεν ὀλγῳ, 'he became a little better.'

736 2. I follow A here (see cr. n.), for a reason which was felt by Hermann, but which has not been sufficiently considered by some other editors,—viz., that ἰὼ θεοί (scanned as a bacchius, — —) does not receive sufficient emphasis or prominence unless it stands *extra metrum*. Cp. 750 ἴθ' ὦ παῖ, and 219. Eur. *I. T.* 780 has been compared: OP. ὦ θεοί. IΦ. τί τοὺς θεοὺς ἀνακαλεῖς ἐν τοῖς ἑμοῖς; But there, as Herm. says, the ὦ θεοί is quite unlike the ἰὼ θεοί here: it is the rapid utterance of one who fears to betray himself, not a cry of anguish extorted by physical torment. For the absence of caesura, cp. 101. Cavallin

NE. What is the matter? PH. Nothing serious:—go on, my son.

NE. Art thou in pain from the disease that vexes thee?

PH. No indeed,—no, I think I am better just now.—Ye gods!

NE. Why groanest thou thus, and callest on the gods?

PH. That they may come to us with power to save and soothe.—Ah me!—ah me!

NE. What ails thee? Speak,—persist not in this silence:—'tis plain that something is amiss with thee.

PH. I am lost, my son—I can never hide my trouble from you:—ah, it pierces me, it pierces! O misery,—O wretched that I am! I am undone, my son,—it devours me.—Oh, for the gods' love, if thou hast a sword ready to thy hand, strike at my heel,—shear it off straightway—heed not my life! Quick, quick, my son!

NE. And what new thing hath come on thee so suddenly, that thou bewailest thyself with such loud laments?

Seyffert, Wecklein: and Nauck approves, though he prints A's reading, with *οὕτως* in brackets. (4) Cavallin: *ὡς θεοί. Ν. τί θεοὺς ἀναστίνων καλεῖς*; (omitting τοὺς).

739 *ἀδ' ἀδ' L*, from *ἀδ' ἀδ'.* 740 *ἔση L.* 741 *δέ τῳ] δὲ τῷ L.*

742 *ἀπόλωλα* from *ἀπώλωλα L*; *δλωλα* Turnebus. 743 *ε.* Nauck conj.

*διοίχομαι | διοίχομαι.* 745 *βρύκομαι τ: βρύχομαι L.* 746 The above is Herm.'s mode of writing the exclamations. L has *ἀπα· παπᾶ· παπᾶ· παπᾶ· παπᾶπαπᾶ.*

751—754 Schenkel would place these four vv. immediately after 739.

751 *τί δ' ἔστιν οὕτω] τί δ' ἔστι τοῦτο Γ.*

reads *ὡς θεοί.—τί θεοὺς ἀναστίνων καλεῖς*; Cp. *Αἰ.* 1129 *μή νυν ἀτίμα θεοὺς, θεοῖς σεσωσμένος.* But the art. before *θεοὺς*, in which L and A agree, seems genuine here.

741 *κυρών*: cp. 544 n.

743 *ε.* *διέρχεται.* In 758 the disease is personified as *αὕτη*, in 807 as *ἡδε*: here the subject might be simply *κακόν* from 742.—*βρύκομαι*: cp. 7: *Ττ.* 987 *ἡ δ' αὖ μαρὰ βρύκει* (the νόσος).

746 Written as above, the exclamations represent three successive cries of pain, each longer than the last, as the agony becomes sharper; they seem to suggest the convulsive movement of the lips from which the sounds are wrung.

747 *ε.* *εἰ τί σοι ξίφος πρόχειρον* (= *πάρεστι*) *χεροῖν*, if you have any sword ready in your hands. *πρόχειρος* can be combined with *χεροῖν* (as in Eur. *El.* 696 *πρόχειρον ἔγχος χειρὶ βαστάζουσ' ἐμῇ*) without seeming pleonastic, since the derived sense of the compound adj. (*promptus*) is prominent. Cp. 407 n.:

Plat. *Theaet.* 200 c *ἐὰν μὴ προχείρους ἔχη (ἐπιστήμας) ἐν τῇ ψυχῇ.*

*πάταξον εἰς ἄκρον πόδα.* The ulcered heel is to be severed from the foot. *ἄκρος ποῦς* seems to mean simply, 'the end of the foot,' i.e. the heel (*πτέρνα*), the seat of the ulcer. Cp. 824. The phrase could also mean, 'the foot at the end of the leg,' as in *Il.* 16. 640 *ἐκ κεφαλῆς εἰλυτο διαμπερές εἰς πόδας ἄκρους* (= simply 'from head to foot'): but this is less fitting here.

750 *ἴθ' ὦ παῖ,* an earnest entreaty: cp. *O. T.* 1468 *ἴθ' ὦναξ, | ἴθ' ὦ γονῇ γενναίε.*

751 *ε.* *νεοχμὸν ξείφους*: cp. *Ττ.* 1130 *ἀρτίως νεοσφαγῆς*, and *Ant.* 1283.—*δτου*, causal, with the whole sentence: 327 n.: *σαντοῦ* with *λυγῆν*, etc.; object. gen.—I give *ποῖς*, instead of the vulg. *ποῖς. ποιῆσθαι* (midd.) *στόνον*=*στένειν*: whereas *ποιῶν στόνον* could mean only, 'to cause, or excite, it.' We cannot defend *ποῖς* here by *Il.* 15. 363 *ποιήσῃ* (act.) *ἀθύρματα*, which is not a mere

ΦΙ. οἶσθ', ὦ τέκνον. NE. τί <δ'> ἔστιν; ΦΙ. οἶσθ', ὦ παῖ.

NE. τί σοί;

οὐκ οἶδα. ΦΙ. πῶς οὐκ οἶσθα; παππαπαππαπαῖ.

NE. δεινὸν γε τοῦπίσαγμα τοῦ νοσήματος. 755

ΦΙ. δεινὸν γὰρ οὐδὲ ῥητόν· ἀλλ' οἴκτιρέ με.

NE. τί δῆτα δράσω; ΦΙ. μή με ταρβήσας προδῶς·

ἦκει γὰρ αὕτη διὰ χρόνον, πλάνους ἴσως

ὥς ἐξεπλήσθη. NE. ἰὼ ἰὼ δίστηνε σύ,

δύστηνε δῆτα διὰ πόνων πάντων φανείς. 760

755 ε. τί δ' ἔστιν; Γ: τί ἔστιν; L.—L distributes the persons thus: NE. τί σοί. ΦΙ. οὐκ οἶδα | N. πῶς οὐκ οἶσθα | Φ. πάπα κ.τ.λ. The distribution in the text is Bothe's.—πάπα πάπαπαῖ L. (The accent on the third α is crossed out. The ππ in both places is cramped, as if made from π.) 758 τοῦπίσαγμα L. Dindorf (on the authority of Dübner's collation says, 'τοῦπίσαγμα, sed ex τοῦπίσαγμα factum, quod librarius scribere coeperat.' I cannot perceive any ground for this belief. The letters ει after π are here written in the compendious form ε. The curve at the bottom should be noted as distinguishing this part of the character from the simple ι, which, when it follows π, is usually in L a straight stroke. There is no trace of erasure or re-touching. ἐπεσαγμα

periphrasis for ἀθύρειν, but = 'making playthings' in the sand,—houses, dykes, etc. Nor can δεινὰ ποιῶ be cited, which is not an equiv. for δεινὸν ποιῶμαι, but means 'to do dreadful things,' referring to the outward display of horror or grief by gestures or cries. (Cp. my n. on Andoc. or. 1 § 41.) In *Ai.* 75, where ἀρεῖ (midd.) is now read by most edd., L has ἀρησ.

758 τί σοί; These words clearly belong to Neopt., and mean, 'What is the matter with thee?' The phrase is not a usual one; but it is clear enough here, esp. as ἔστιν can easily be carried on. Hermann, giving τί σοί to Philoctetes, took it as meaning 'What is that to thee?' (*quid tua refert?*)—a protest against closer questioning.

756 τοῦπίσαγμα. ἐπισάττειν is classical as = 'to put a load on' a baggage-animal, or 'to saddle' a horse (Her., Xen., etc.); and ἐπίσαγμα was a common word, at least in later Greek, as may be inferred from the schol. on Ar. *Nub.* 450 (ἐπίσαγμα τῶν δυνῶν), and from its use by the LXX. (Lev. xv. 9). In the marg. of L the gl. is, ἡ ἐπέισδος· ἡ προσθήκη. The second word suits τοῦπίσαγμα: the first refers to the v. l. τοῦπίσαγμα, in the sense of 'access.' But such a word is neither extant nor conceivable. Bergk's τοῦπίσαγμα (ἐπισίτω), 'hounding on,'

would mean here, 'exasperation,'—as if some Fury were stimulating the νόσσημα. The word was used by Soph. in his *Athamas*, acc. to an amended gloss in Hesychius (Soph. fr. 8).

756 ε. γάρ = 'indeed,' in assent; cp. *O. T.* 1117 n.—δράσω: aor. subj.

758 ε. ἦκει...ἐξεπλήσθη. Ph. fears that the sight of his horrible sufferings may deter Neopt. from taking him on board. He says,—'Do not be scared into abandoning me. For this tormentor (αὕτη, the personified νόσος) comes only now and then (διὰ χρόνον),—when she has been sated, haply, with her roamings.' And so—since the voyage to Greece will take less than one whole day (480)—he is not likely to have an attack while at sea. Three points deserve notice.

(1) ἦκει = 'is wont to come,'—a sense which is as fitting for it as for a regular perfect tense used in the 'gnomic' manner (δῶκε, *Ant.* 1126). So in Plat. *Symp.* 188 A ἦκει is joined to the gnomic aor. ἡδίκησεν; and in Xen. *Oec.* 21. 3 ἐκβαλινουσιν...ἡκονσι denotes a repeated occurrence. (2) διὰ χρόνον, 'after an interval of time,' implies here, as it usually does, that the interval is a considerable one: cp. 285 n., where Lys. or. 1 § 12 is cited. (3) πλάνους is contrasted with ἦκει. The word was suggested by the fact that intermittent fevers

PH. Thou knowest, my son. NE. What is it? PH. Thou knowest, boy. NE. What is the matter with thee? I know not. PH. How canst thou help knowing? Oh, oh!

NE. Dread, indeed, is the burden of the malady.

PH. Aye, dread beyond telling. Oh, pity me!

NE. What shall I do? PH. Forsake me not in fear. This visitant comes but now and then,—when she hath been sated, haply, with her roamings.

NE. Ah, hapless one! Hapless, indeed, art thou found in all manner of woe!

is also in A, B, Γ: while Harl. has *ἐπίσαγμα*. Bergk conj. *τοῦπίσιγμα*. 758z *ἡκει γὰρ αὐτὴ διὰ χρόνου πλάνοις ἴσως | ὥς ἐξεπλήσθη* L (the σ of ὥς added by S). Instead of *πλάνοις*, Γ and Harl. give *πλάνης*. For *ἡκει*, Heimsoeth conj. *εἰκει*. F. W. Schmidt, *λήγει γὰρ αὐτὴ διὰ χρόνου πλάνοις νόσος | ὥς ἐξεπλήσθη*. Following the MSS. in the rest, Bothe conj. *ἴσως* for *ἴσως*: Arndt adds *φλέψ* after *ἐξεπλήσθη*, deleting the first *ἴω*. Nauck would write, *πλανωμένη, | ταχέως δ' ἐπλήσθη, οἱ νῦν δ' ἐξεπλήσθη*. 759 *ὥς ἐξεπλήσθη*. NE. *ἴω ἴω, δύστηνε σύ*] Triclinius wrote *ὥς ἐξεπλήσθη*. φευ. NE. *ἴω δύστηνε σύ*. Hermann, *ὥς ἐξεπλήσθη*. NE. φευ. *ἴω δύστηνε σύ*. 760 *πόνων*] Blaydes reads *βροτῶν*.—*πάντων φανεῖς*] Wakefield conj. *πολλῶν φθαρῖς*.

(etc.) were called *πλάνητες* (Hippocr. *Epid.* i. 944). The term implied that the intervals were irregular: cp. Erotian *Gloss.* p. 306 (quoted by Arndt) *πλάνητες πυρετοὶ λέγονται οἱ μὴ κατὰ τάξιν φοιτῶντες*. This may be illustrated by the use of *πλανᾶσθαι* in Her. 6. 52, *ἣν δὲ πλανᾶται... ἐναλλὰξ ποιεῖσα* ('if she is capricious, varying the order'—opp. to *κατὰ ταῦτα αἰεὶ ποιεῖσα*). So id. 7. 16. 2 *ἐνύπνια... τὰ ἐς ἀνθρώπους πεπλανημένα* ('the dreams which are wont at times to visit men'). It was easy, then, for the poet to imagine the fitful *νόσος* as a personified wanderer, who, when sated with wandering, comes back to her abode:—much as Aesch. (*P. V.* 273) speaks of calamity 'roaming' among men: *πλανωμένη | πρὸς ἄλλοι' ἄλλον πημονὴ προσίδνει*. Cp. below, 808 *ὀξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται*. So the schol., who explains *πλάνοις* by *ὀδοπορίας*:—*ἡκει ἡ νόσος, ἴσως ὅτε ἐκορέσθη πλανωμένη' ὥς ἐπὶ θηρὸς δὲ ποιεῖται τὸν λόγον*. This is clearly better than to understand, returns—'when it has once been sated, it returns only after a long interval,—in wandering fashion, seemingly' (*πλάνοις* being then a modal dat.).—For conjectures, see Appendix.

*ἐξεπλήσθη*.—*ἴω*. There is no other example of such a hiatus in a tragic trimeter. (As to lyrics, cp. 832, 851.)

Probably, however, the text is sound. The verse is divided between two speakers, there is a full stop after *ἐξεπλήσθη*, and the second speaker begins with an interjection. Thus the hiatus has an exceptional excuse. On the other hand no emendation is probable. φευ (instead of the first *ἴω*) is certainly not so, whether it be given to Ph. or Neoptolemus. Gaisford says, '*ἐπλήσθη*', ut videtur, conj. Elmsleius.' This would require us to read *πλάνους*, or (keeping *πλάνοις*) to understand *αὐτοῦς*. But the context strongly confirms *ἐξεπλήσθη*.

760 There is an error in the traditional numbering here, as the fourth verse after this is called 765. The origin of this error is explained in the Appendix. To avoid changing the usual numeration throughout the rest of the play, I designate the next verse as 762.—*δῆτα*. Cp. *El.* 1163 *ὥς μ' ἀπώλεσας, | ἀπώλεσας δῆτ'*.—*δύστηνε... φανεῖς*: the predicative adj. is assimilated to the vocative partic. Cp. 828 n.: Aesch. *Pers.* 5 *πολύκλαυτε φίλοισι θανών*. Eur. *Tro.* 1221 *σύ τ' ὦ ποτ' ὅσα καλλυνικὴ μυρίων μῆτερ τροπαίων*. Propert. 2. 15. 2 *Lectule deliciis facts beate meis*.

*διὰ πόνων πάντων*, 'in all manner of troubles,'—i.e., 'in the course' of them: O. T. 773 *διὰ τύχης τοιαύτῃ ἴων*. Eur. I. T. 988 *διὰ πόνων τ' ἀγει* (sc. ὁ δαίμων).

- βούλει λάβωμαι δῆτα καὶ θίγω τί σου ;  
 ΦΙ. μὴ δῆτα τοῦτό γ'· ἀλλὰ μοι τὰ τόξ' ἐλὼν  
 τὰδ', ὥσπερ ᾔτουν μ' ἀρτίως, ἕως ἀνῆ  
 τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρόν, 765  
 σφῶ' αὐτὰ καὶ φύλασσε. λαμβάνει γὰρ οὖν  
 ὕπνος μ', ὅταν περ τὸ κακὸν ἐξίῃ τόδε·  
 κοῦκ ἔστι λῆξαι πρότερον· ἀλλ' ἔαν χρεῶν  
 ἔκηλον εὐδειν. ἦν δὲ τῶδε τῶ χρόνῳ  
 μόλωσ' ἐκεῖνοι, πρὸς θεῶν, ἐφίεμαι 770  
 ἐκόντα μῆτ' ἄκοντα μῆτε τῷ τέχνῃ  
 κείνοις μεθεῖναι ταῦτα, μὴ σαυτὸν θ' ἅμα  
 καὶ μ', ὄντα σαυτοῦ πρόστροπον, κτείνας γένῃ.  
 ΝΕ. θάρσει προνοίας οὐνεκ'· οὐ δοθήσεται  
 πλὴν σοί τε καί μοι· ξὺν τύχῃ δὲ πρόσφερε. 775  
 ΦΙ. ἰδού, δέχου, παῖ· τὸν φθύνον δὲ πρόσκυσον,

**762** λάβωμαι δῆτα] In L δῆτα was omitted by the 1st hand, but has been inserted by S. It is in A and the other later mss. Mollweide conj. λάβω τὰ τόξα. **767** ἐξίῃ L: ἐξήη A: ἐξίκη Γ: ἐξήκη B, and so Brunck. Schneidewin formerly conj. ἐξανῇ.

**762** βούλει λάβωμαι...; *El.* 80 θέλεις | μείνωμεν...; This idiom is a parataxis of two questions originally distinct: βούλει; λάβωμαι; Where the subjunctive stands first, as in *Dem. or.* 14 § 27 θῶ βούλεσθε...; the verb of wishing might seem to be parenthetical. But such an example as *Plat. Rep.* 372 C, εἰ...βούλεσθε... θεωρήσωμεν, οὐδὲν ἀποκωλύει, shows that the subjunctive had come to be felt as depending on the verb of wishing. In classical Greek no conjunction could be used to link the verbs, since βούλομαι and θέλω took only the inf. In later Greek we still have θέλεις ποιήσω; (*St Luke* xviii. 41:) but also θέλω ἵνα δῷς (*St Mark* vi. 25). δῆτα has been suspected here, because it occurs in 757, 760, 763. Nauck would remove it by rewriting the passage thus:—βούλει λάβωμαι καὶ θίγω; ΦΙΔ. μὴ τοῦτό γε, | ἀλλ' ὥσπερ ᾔτουν μ' ἀρτίως, τὰ τόξ' ἐλὼν, | ἕως ἀνῆ τὸ πῆμα τοῦτο τῆς νόσου, | σφῶ' αὐτὰ καὶ φύλασσε. But here, as in 757, it is interrogative, while in 760 and 763 it is otherwise used; and this difference of usage palliates the iteration. Cp. the threefold ἀλλὰ in 645, 647, 651: also *O. T.* 517 φέρον, 519 φέροντι, 520 φέρεῖ, where the excuse is the same as here, viz. that, in the 1st and 3rd places the word means 'tend,' but in the 2nd, 'bear.' No weight attaches to the fact that the

1st hand in L accidentally omitted δῆτα, which the reviser added. In 772 L lacks ταῦτα altogether; and yet that word is certainly sound.

**768** μοι: ethic dat.: *O. C.* 1475 n.

**764** ὥς without ἄν, as *Tr.* 148, *Ai.* 555. Cp. 917.—ἀνῆ: 639 n.

**765** τὸ πῆμα...τῆς νόσου: *Ai.* 363 τὸ πῆμα τῆς ἀτης: *Aesch. Ag.* 850 πῆμα' ἀποστρέψαι νόσου.

**766** γ. γὰρ οὖν: 'for indeed' (prefacing an explanation); *Anf.* 489.—ἐξίῃ, draw to an end: *Her.* 2. 139 ὥς οὖν ὁ χρόνος οὗτος ἐξήμει.

**768** λῆξαι. The subject to the inf. is τὸ κακόν. When the pain is subsiding (ἐξίῃ), the patient falls asleep; and it is only by sleep that the pain can be wholly allayed (λῆξαι). The schol. explains λῆξαι by τῆς δόνητος παύσασθαι, as if the subject were με: but where λήγω is so used the gen. is commonly added, as in *Ai.* 274 ἐληξε...τῆς νόσου.

**769** ἔκηλον εὐδειν. με is easily supplied from 767; the omission is thus less bold than that in 801 (*ἐμπρησῶν*).—τῶδε τῶ χρόνῳ, within it; cp. 715 δέκεται χρόνῳ, n.—ἐκεῖνοι: *Odysseus* and *Diomedes* (570).

**771** ἐκόντα μῆτ' ἄκοντα. A μῆτε is understood before ἐκόντα: cp. *Aesch. Ag.* 533 Πάρις γὰρ οὕτε συντελὴς πόλιν:

Shall I take hold of thee, or lend thee a helping hand?

PH. No, no:—but take this bow of mine, I pray thee,—as thou didst ask of me just now,—and keep it safe till this present access of my disease is past. For indeed sleep falls on me when this plague is passing away, nor can the pain cease sooner; but ye must allow me to slumber in peace. And if meanwhile those men come, I charge thee by Heaven that in no wise, willingly or unwillingly, thou give up this bow to them,—lest thou bring destruction at once on thyself and on me, who am thy suppliant.

NE. Have no fears as to my caution. The bow shall pass into no hands but thine and mine.—Give it to me, and may good luck come with it!

PH. There it is, my son:—and pray the jealous gods that

769 ἐκλον] ἐκλόν μ' B.

μή (from μῆ) τέττωι L. μηδέ τῷ Dind.

771 μῆτ' ἀκοντα L: μῆδ' ἀκοντα Dindorf.—μῆτε τῷ 772 μεθεῖναι ταῦτα] μεθεῖνε L, omitting ταῦτα, which is absent also from R and K, but present in A and the rest. 774 B adds γ' to προνομίας, and so Blaydes.—οὐνεκ'] εἵνεκ' Nauck.

and *O. T.* 236ff. (n.): *Ant.* 267. Dindorf changes μῆτ' to μῆδ'. This is, of course, admissible. When a single οὐδέ (or μῆδέ) connects two words, the negative force is more often, indeed, confined to the second, as in 756 δεινὸν γὰρ οὐδέ ρητόν. But there are also many examples in which οὐδέ negatives the preceding word also: as *Thuc.* 8. 99 αἱ Φοίνισσαι νῆες οὐδέ ὁ Τισσαφέρης... ἦκον. *Ar.* *Av.* 694 γῆ δ' οὐδ' ἄηρ οὐδ' οὐρανὸς ἦν. Where, however, οὐδέ is thus retrospective, another negative (such as οὐδέν) is usu. joined to the verb: *Her.* 1. 215 σιδήρῳ δὲ οὐδ' ἀργύρῳ χρέωνται οὐδέν: *Thuc.* 6. 55 Θεσσαλοῦ μὲν οὐδ' Ἰππάρχου οὐδεὶς παῖς γέγραπται (add id. 5. 47 cited below): *Dem.* or. 22 § 4 ἀπλοῦν μὲν οὐδὲ δίκαιον οὐδὲν ἂν εἰπῆν ἔχοι.—μῆτε τῷ τέχνῃ. Here again Dindorf writes μῆδέ. Note that, whether μῆτε or μῆδέ be read, it does not here balance the preceding μῆτε (or μῆδέ), since ἐκ. μῆτ' ἀκ. = (μῆδ') ἐκ. μῆτ' ἀκ.: hence we might read μῆτ' ἀκοντα, and yet μῆδέ τῷ τέχνῃ. Cp. *Plat. Rep.* 426 B οὐτε φάρμακα οὐτε καύσεις οὐτε τομαὶ οὐδ' ἀδ' ἐπωδαί. But it is needless to alter μῆτε.—For τέχνῃ, cp. *Ar.* 752 παντοία τέχνῃ: *Thuc.* 5. 47 δπλα μὴ ἐξέστω ἐπιφέρειν... τέχνῃ μῆδὲ μηχανῇ μῆδεμῶ: *Xen. Anab.* 4. 5. 16 ἐδεῖτο αὐτῶν πᾶσιν τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι.

778 πρόστροπον: in this sense only here and in *O. T.* 41. Cp. 470 ἰκέτης ἰκνούμαι: 930: τὸν προστρόπαιον, τὸν ἰκέτην.—κτείνων γένῃ: cp. 1067: *Ar.* 588

μὴ προδοῦς ἡμᾶς γένῃ. *Plat. Soph.* 217 C μὴ... ἀπαρνηθεὶς γένῃ.

774 ε. προνομίας οὐνεκ'. One ms. (B) adds γ' to προνομίας. Where οὐνεκα or ἐνεκα has this sense ('so far as' a thing 'is concerned'), γε is certainly frequent: cp. *O. T.* 857 f. μαρτείας γ'... οὐνεκ': *El.* 387 and 605 τοῦδ' γ' οὐνεκ'. In *O. C.* 22 χρόνον μὲν οὐνεκ', the μὲν is equiv. to γε. On the other hand in *El.* 787 τῶν τῆσδ' ἀπειλῶν οὐνεκ', no ms. has ἀπειλῶν γ'. And here the emphasis of γε is not required.—πλὴν σοὶ τε καὶ μοί: i.e., as I receive them from thee, so to thee alone will I give them up. They shall pass between no hands save thine and mine. Cp. 668 καὶ δόντι δοῦναι, n.—ἐν τύχῃ, a poet. equiv. for the familiar τύχῃ ἀγαθῇ (*quod bene vertat*): *Plat. Symp.* 177 E τύχῃ ἀγαθῇ καταρχέτω Φαῖδρος. Cp. *Aesch. Ch.* 138 εἰλεῖν δ' Ὀρέστην δεῦρο σὺν τύχῃ τῷ | κατεύχομαι σοι: *Ar. Av.* 1723 περιπέτεσθε μάκαρα | μάκαρι σὺν τύχῃ.

776 τὸν φθόνον δὲ πρόσκυσον, do reverence (cp. 657) to the divine jealousy, i.e., propitiate it by some gesture or word showing that you fear it. To hold the bow—though only as a temporary loan—was an honour so high that it might well excite that φθόνος θεῶν which resents too great εὐτυχία in men. *Pind. I.* 6. 39 δ δ' ἀθανάτων μὴ θρασέτω φθόνος | δ τι τερπνὸν ἰφάμερον. *Aesch. Ag.* 904 φθόνος δ' ἀπέστω' πολλὰ γὰρ τὰ πρὶν κακὰ | ἡνείχμεσθα: id. *P. V.* 936 οἱ προσκυνούντες τὴν Ἀδράστειαν σοφοί (i.e. Νέμεσιν). *Plat. Rep.* 451 A προσκυνῶ δὲ Ἀδράστειαν... χάριν



- μή σοι γενέσθαι πολύπον' αὐτά, μηδ' ὅπως  
 ἐμοί τε καὶ τῷ πρόσθ' ἐμοῦ κεκτημένω.  
 NE. ὦ θεοί, γένοιτο ταῦτα νῶν· γένοιτο δέ  
 πλοῦς οὐριός τε κεύσταλῆς, ὅποι ποτὲ 780  
 θεὸς δικαιοῖ χῶ στόλος πορσύνεται.  
 ΦΙ. ἀλλ' \*ὄκνος, ὦ παῖ, μὴ \*ἀτέλεστ' εὐχῇ <μ' ἔχει>·  
 στάζει γὰρ αὖ μοι φοίνιον τόδ' ἐκ βυθοῦ  
 κηκίον αἶμα, καὶ τι προσδοκῶ νέον.  
 παπαῖ, φεῦ. 785  
 παπαῖ μάλ', ὦ πούς, οἶά μ' ἐργάσει κακά.  
 προσέρπει,  
 προσέρχεται τόδ' ἐγγύς. οἴμοι μοι τάλας.  
 ἔχετε τὸ πρᾶγμα· μὴ φύγητε μηδαμῇ.  
 ἅτταταῖ. 790  
 ὦ ξένη Κεφαλλήν, εἴθε σοῦ διαμπερὲς  
 στέρνων ἔχοιτ' ἄλγησις ἦδε. φεῦ, παπαῖ,  
 παπαῖ μάλ' αὖθις. ὦ διπλοῖ στρατηλάται,  
 Ἀγαμέμνων, ὦ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ

777 *μηδ' ὅπως*] Herwerden conj. *μήποθ' ὥς*: Heimsoeth, *μηδὰμ' ὥς*: Tournier, *μηδ' ὅποι*: Blaydes, *αὐθ' ὁπως ὅπως*. 780 *κεύσταλῆς*] καὶ εὐσταλῆς L. 782 *ἀλλὰ* (*sic*) *δέδοικ'* ὦ παῖ μὴ μ' ἀτελῆς εὐχῇ L. The only variants are *ἀλλ' οὐ* in B, and the reading of Triclinius (prob. his own conjecture) *ἀλλ' οὐν δέδοικα μὴ μ' ἀτελῆς εὐχῇ, τέκνον* (with the *v. l.* *μὴ σ' ἀτελῆς* written above). For emendations see comment. and Appendix. 783 *φοίνιον* A, *φόνιον* L. 784 *προσδοκῇ* L, with *ω* written above

οὐ μέλλω λέγειν. I do not write *Φθόνον*, since it seems unnecessary to assume a definite personification: cp. 436 *πύλεμος*, n.

777 *ε* *μή...γενέσθαι* depends on *πρόσκουσιν* as on a verb of praying. (This is simpler than to make the inf. epexegetic 'so that,' etc.)—*πολύπονα*. Ph. speaks as if his own sufferings in Lemnos, and the various trials of Heracles, were due to the bow, once Apollo's: *i.e.*, as if its mortal owners had been punished by jealous gods for the excessive good-fortune of possessing it.—*μηδ' ὅπως*, *sc. ἐγένετο*, in the sense of *συνήνεγκε*, turn out as they did for me. For *ὅπως* instead of *οἶα*, cp. *O. C.* 1124 *καὶ σοι θεοὶ πόροιν ὥς ἐγὼ θέλω* (n.).

779 *ε* *θεοί*: for the synzesis cp. 196.—*γένοιτο...γίνονται δι*: cp. 633 n.—*ταῦτα νῶν*: the vague phrase covers his secret prayer,—that, sharing the possession of the bow with Ph., he may also share the victory over Troy (115).—*κεύ-*

*σταλῆς*, well-spiced, expeditious: cp. 516 n.—*ὅποι ποτὲ κ.τ.λ.*: with the same ambiguity as in 529.

782 *ἀλλ' \*ὄκνος κ.τ.λ.* The mss. have *ἀλλὰ δέδοικ'*, ὦ παῖ, μὴ μ' ἀτελῆς εὐχῇ. Camerarius conjectured *ἀλλ' οὐν δέδοικα μὴ μάτην εὐχῇ, τέκνον*, which Cavallin prints. Wecklein gives *δέδοικα δ', ὦ παῖ, μὴ μάτην εὐχῇ τάδε*,...in which *τάδε* is his own, and *δέδοικα δ'* (instead of *ἀλλὰ δέδοικ'*) is Neue's. The conjecture in the text is my own. I differ from Camerarius in holding that the traditional *ὦ παῖ* is genuine, and from Neue in holding that the *ἀλλὰ* is genuine also. The spurious word is *δέδοικ'*, a gloss upon some rarer expression in the same sense, as Hermann saw; who wrote, *ἀλλ' οὐ τί σοι, παῖ, μὴ 'τελῆς εὐχῇ πέλω*. First, as to metre. The words *ἀλλὰ δέδοικ'*, ὦ παῖ, μὴ μ' ἀτελῆς εὐχῇ can be read as a dochmiac dimeter, though of an unusual type (cp. J. H. Heinrich Schmidt, *Rhythmic and Metric*, p. 77). But they cannot be

it may not bring thee troubles, such as it brought to me and to him who was its lord before me.

NE. Ye gods, grant this to us twain! Grant us a voyage prosperous and swift, whithersoever the god approves and our purpose tends!

PH. Nay, my son, I fear that thy prayers are vain; for lo, once more the dark blood oozes drop by drop from the depths, and I look for worse to come. Ah me, oh, oh! Thou hapless foot, what torment wilt thou work for me! It creeps on me,—it is drawing near! Woe, woe is me! Ye know it now:—flee not, I pray you!

O Cephallenian friend, would that this anguish might cleave to thee, and transfix thy breast! Ah me! Ah me! O ye chieftains twain, Agamemnon, Menelaus, would that ye, instead of me,

by 1st hand. 788 ὦ ποῦς] αἰθῆς B.—ἐργάσει L. Wecklein gives ἐργάζει: Hense conj. ἐργασαι. 788 οἱ μοι μοι τάλαι L (with A and others); οἶμοι τάλαι B: ὦμοι τάλαι Γ. 789 φύγητε A: φύγοιτε L. 790 ἀττατᾶι L: ἀττατᾶ A. Holding that a bacchius rather than a cretic is required, Nauck conj. ὄστοτοῖ: Dind., παπαί, φεῦ. 791 ξένη] ξείνη Eustath., p. 1396. 7.—εἰ θέ σου L: εἴθε σοῦ Hermann. 792 ἔχοιτ'] Wakefield conj. ἴκοιτ', and so Blaydes. 794 Ἀγάμεμνον, ὦ Μενέλαε] Blaydes conj. Μενέλαε τ' Ἀγάμεμνον τε, and so Nauck.

construed: μ' can be only με; and, though we read εὐχῇ, μὴ μ' ἀτελής (or ἀτελής) εὐχῇ could not mean, 'lest thou pray vainly on my behalf.' An iambic trimeter is required here. On this point recent edd. and critics are practically unanimous. In the whole passage from 730 to 826 the series of trimeters is otherwise unbroken, save by those brief cries of Ph. which occur 'extra metrum' (785, 787, 790, 796, 804). A solitary dochmiac dimeter is here inconceivable. The corruption of the trimeter began with the loss of the last word, as in *Ant.* 1301 the MS. περίξ came from περί ξίφει. Among the words suggested are πέλη, τύχη, κυρῇ, μένη, τῆδ' ἢ, τάδε, τέκνον. Of these, τύχη alone has any resemblance to εὐχῇ: but ἔχει might easily have dropped out after εὐχῇ. For the phrase cp. *O. C.* 652 τοῦ μάλιστ' ὅκνος σ' ἔχει; Next, as to ἀτέλεισθ'. An ellipse of ἢ with μὴ ἀτελής εὐχῇ would be too harsh: we must read εὐχῇ. Again, μὴ ἀτελής εὐχῇ could not mean, 'lest thou pray in vain.' In *Pind.* *Pyth.* 5. 83 ἀτελής...μαντεύμασιν is said of the god. On the other hand cp. *Od.* 8. 570 τὰ δέ κεν θεὸς ἢ τελέσειεν | ἢ κ' ἀτέλεισθ' εἴη. And when ΕΤΧΗΙ had become εὐχῇ, ΑΤΕΑΕΣΤ would easily become ἀτελής, the τ' being taken for an intruded τε.—See Appendix.

J. S. IV.

For μὴ followed by α, cp. 933: *O. T.* 1388 τὸ μὴ ἀποκλήσαι: *El.* 1169 μὴ ἀπολείπεσθαι: *Aesch. Eum.* 85 τὸ μὴ ἀδικεῖν: *Eur. Tro.* 981 μὴ ἀμαθεῖς ποιεῖς θεὰς. Most edd. now write μὴ ἀδικεῖν, etc., assuming synizesis, rather than μάδικεῖν (crasis), or μὴ δικεῖν.

784 κηκίον: cp. 696 κηκιομέναν, n.—νέον with a sinister sense: cp. 554 νέα, 560 νεώτερον, 751 νεοχμόν.

788 ε. ἐργάσει=μέλλει ἐργάσεσθαι: cp. 441 ἐρεῖς, 581 λέξει. The fut. is better suited than ἐργάζει to the presentiment of agony (προσέρπει). For the latter cp. *Tr.* 1010 ἡπταί μου...ἦδ' αὖθ' ἔρπει.

788 ε. τάλαι, nom.; cp. *O. C.* 753 ὦ τάλαι ἐγώ (n.).—ἔχετε, 'know,' as *Ant.* 9 ἔχεις τι κείσθικουσαι;—μηδαμῇ is supported by L here, and is not less fitting than μηδαμῶς, which Blaydes desires. Cp. *O. C.* 1104 n.

791 Κεφαλλήν: cp. 263 f., n.—σοῦ with ἔχοιτο, cleave to thee, διαμπερὲς στέρνων, piercing thy breast (and not merely thy foot). σοῦ, not σου, is needed here, where there is a contrast between the actual sufferer and the man to whom he wishes the plague transferred. If we read σου, the chief emphasis would fall on διαμπερὲς στέρνων.

798 ε. μάλ' αἰθῆς: cp. *O. T.* 1316 οἶμοι, | οἶμοι μάλ' αἰθῆς.—ὦ διπλοῖ στρ.: cp. 264.—Ἀγάμεμνον, ὦ Μενέλαε. A

τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον; 795  
 ὦμοι μοι.  
 ὦ Θάνατε Θάνατε, πῶς αἰεὶ καλούμενος  
 οὕτω κατ' ἡμαρ οὐ δύνα μολεῖν ποτε;  
 ὦ τέκνον, ὦ γενναῖον, ἀλλὰ συλλαβῶν  
 τῷ Λημνίῳ τῷδ' ἀνακαλουμένῳ πυρὶ 800  
 ἔμπρησον, ὦ γενναῖε· κἀγὼ τοι ποτὲ  
 τὸν τοῦ Διὸς παῖδ' ἀντὶ τῶνδε τῶν ὀπλων,  
 ἃ νῦν σὺ σφῆζεις, τοῦτ' ἐπηξίωσα δρᾶν.  
 τί φῆς, παῖ;  
 τί φῆς; τί σιγᾶς; ποῦ ποτ' ὦν, τέκνον, κυρεῖς; 805  
 NE. ἀλγῶ πάλαι δὴ τὰπὶ σοὶ στένων κακά.  
 ΦΙ. ἀλλ', ὦ τέκνον, καὶ θάρσος ἰσχ' ὥς ἦδε μοι

795 ὦμοι μοι MSS. (Γ places the words after 798): ἰώ μοι Nauck. 798 δύνῃ MSS.: δύνα Porson. 800 ἀνακαλουμένῳ MSS. Meineke conj. ἀγαλούμενον or ἀγαλούμενος: Toup, ἀνακλουμένῳ: Blaydes, ἀνακλονομένῳ. Tournier would reject the v. 808 ποῦ ποτ' ὦν, τέκνον L, A, etc.: ποῦ ποτ', ὦ τέκνον Γ, K. 808 ἀλγῶ]

proper name excuses an anapaest in any foot except the 6th (cp. *O. C.* 1). The fact that this licence has been used in the 1st foot is no reason why it should not recur in the same v., 1f, as here, a second proper name requires it. We need not assume, then, with Hermann, that the second anapaest marks a laxity peculiar to the later period of tragedy. Blaydes conjectures, and Nauck adopts, *Μενελάε τ' Ἀγάμεινον τε*—to the detriment, surely, of the verse.—For πῶς ἄν with optat., cp. 551 n.: for τρέφοιτε, *Ai.* 503 *λατρελας...τρέφει*.

τὸν ἴσον χρόνον. Here, again, the anapaest has been impugned, on the ground that it ought to be contained in a single word. But, as a prep. and its case are excepted from this rule (*Eur. Or.* 898 *ἐπὶ τῷδε δ' ἠγόρευε Διομήδης ἀναξ*), so also are an art. and its noun.

797 ε. ὦ Θάνατε. So Aeschylus, too, made Philoctetes invoke Death: fr. 250 *ὦ Θάνατε παιῶν, μὴ μ' ἀτιμάσῃς μολεῖν | μόνος γὰρ εἰ σὺ τῶν ἀνηκέστων κακῶν | ἱατρός*. Cp. *O. C.* 1220 (Death as the last *ἐπικούρος*), and *Ai.* 854.—*ἀε...* κατ' ἡμαρ: cp. *O. C.* 681 *θάλλει...κατ' ἡμαρ ἀε | νάρκισσοι*.—*δύνῃ*, admitted in Attic verse as an equiv. for *δύνασαι* (Porson *Hec.* 253): in prose it is post-classical. Cp. 849.

799 ὦ τέκνον, ὦ γενναῖον. Cp. *Il.* 6. 55 *ὦ πέπῳ ὦ Μενέλαε*: *Ar. Av.* 1271

ὦ Πεισθέταιρ', ὦ μακάρι', ὦ σοφώτατε. *Eur. Cyl.* 266 *ὦ κάλλιστον ὦ Κυκλώπιον*.—*ἀλλὰ*, hortative: cp. 230, 950.

800 τῷ Δ. τῷδ' ἀνακ. πυρὶ: *yon fire, famed as Lemnian*; πῦρ δ' *Λήμνιον ἀνακαλοῦσι*:—the volcano Mosychlus, which was always associated with Lemnos, and which had given rise to the proverb *Λήμνιον πῦρ*. One meaning of *ἀνακαλεῖν* is 'to call to' a person by his name: *Thuc.* 7. 70 § 8 *ἀνακαλοῦντες ὀνομαστὶ τὸν τριήραρχον*. Hence the verb is sometimes joined with appellatives, as *Thuc.* 1. 3 *Δαναοὺς...ἐν τοῖς ἔκρεσι...ἀνακαλεῖ* (Homer *designates* the Greeks as Danai): *Soph. El.* 693 *Ἀργεῖος μὲν ἀνακαλούμενος*.—Not: 'Yon Lemnian fire, which is so famous' (as if *ἀνακαλουμένῳ*, by itself, could mean 'celebrated'): nor, 'yon Lemnian fire which is invoked by me.' There is thus no difficulty in *ἀνακαλουμένῳ* when rightly understood, while the proposed substitutes (cr. n.) are all unsatisfactory.

The volcanic mountain called *Μόσυχλος* appears to have been on the east coast of Lemnos, south of the rocky promontory (*Ἐρμαῖον ὄρος*, v. 1459) to which the cave of Philoctetes was adjacent. No volcanic crater can now be traced in Lemnos; and it is probable that the ancient Mosychlus has been submerged. See Appendix. *Λήμνιον πῦρ* was proverbial for 'a fierce fire' (*Ar. Lys.* 299). Lycophron (227) has

might have this malady upon you, and for as long! Ah me, ah me! O Death, Death, when I am thus ever calling thee, day by day, why canst thou never come? O my son, generous youth, come, seize me, burn me up, true-hearted friend, in yonder fire, famed as Lemnian:—I, too, once deemed it lawful to do the same unto the son of Zeus, for the meed of these same arms, which are now in thy keeping. What sayest thou, boy,—what sayest thou? Why art thou silent? Where are thy thoughts, my son?

NE. I have long been grieving in my heart for thy load of pain.

PH. Nay, my son, have good hope withal; this visitor comes

Mollweide conj. *συγῶ.—τάπ' σοί*] Blaydes conj. *τάμφι σοί*. 807 *ἀλλ' ὦ τέκνον*, καὶ mss.; Nauck writes *ἀλλ' ὦ τέκνον μοι*: and so Cavallin. The 1st hand in L had omitted this v., and has inserted it in smaller writing between the lines.

*τεφρώσας γυνία Λημναίῳ πυρὶ* in this sense, and calls Ajax ὁ Λήμνιος | *πρηστήρ* 'Ενν-οῦς (462), 'Lemnian thunderbolt of war.' Cp. Hesych. *Λήμνιον βλέπειν* 'ἐπαθεῖν τὸ πῦρ Λήμνιον'. The legendary association of Lemnos with fierce crime (*Λήμνια κακά*) may have helped to suggest such phrases.

801 *ἔμπερσον*: the omission of *με* is somewhat bold here: but cp. 769, 1368: *Αἰ. 496 ἀφῆς*, *O. T. 461 λάβης* (sc. *με*). If we read *πυρὶ μ'*, the *ἐπισυναλοιφή* might be defended by the elision of δ, τ, and once *ταῦτ'* (*O. T. 332*) at the end of a verse (*O. T. 29 n.*). But the fact seems to be that *συλλαβῶν* in 799, which at once suggests *με*, excuses the absence of the pron. here.

802 *εἰ τὸν τοῦ Διὸς παῖδ'*, Heracles: cp. 727 f. n.—*σφῆλαι*, as their temporary guardian: cp. 766.—*τοῦτ'*; i.e. *ἐμπερῆσαι*, cp. 670. Heracles was conveyed to the summit of Oeta by his son Hyllus, who helped to make the pyre, but refused to kindle it (*Tr. 1214*). It was kindled, acc. to one account, by Philoctetes; acc. to another, by his father Poeas. The former version was naturally preferred where the aim of the legend was to honour Philoctetes, since thus he inherited the bow directly from Heracles: and, since Philoctetes was a more important figure than Poeas, this was the prevailing account. The other version, which made Poeas the kindler, had a recommendation of a different kind in the eyes of mythologists who aimed at a strict chronology,—viz., that the episode was thus confined to the generation

before the Trojan war. Tzetzes, in his scholia on Lycophron, gives the first version in one place (on vv. 914 ff.), and the second in another (on v. 50).—Cp. *Ov. Met. 9. 229 At tu, Iovis incluta proles, | Arboribus caesis quas ardua gesserat Oete | Inque pyram structis, arcus pharetram-que capaces | Regnaque visuras iterum Troiana sagittas | Ferre iubes Poean- satum; quo flamma ministro | Subdita.*

*ἐπηξίωσα*, brought myself to do it, here almost = *ἐτόλμησα*. Cp. *El. 1273 φίλτάταν | ὁδὸν ἐπαξιώσα...* *φανήναι*.—*δρᾶν* with double acc., as 315, 918, 924, 940.

804 *εἰ τί φῆς, παῖ*; Neopt. has no answer for the prayer, *ἔμπερσον*. A genuine pity for the sufferer is beginning to move him; and he knows that, if the plot succeeds, this wretched man will be carried to the place which he most dreads. He remains silent.—*ποῦ ποτ' ἄν*, mentally: cp. *Ant. 42 ποῦ γνώμης ποτ' εἰ*; (n.)

806 *πάλαι δὴ*: cp. 589.—*τάπ' σοι...* *κακά*, the ills which lie on thee: cp. *Tr. 981 ἀλλ' ἐπὶ μοι μέλεψ | βάρος ἀπλετον* 'ἐμμένονεν φρήν'. Not, 'the ills which have come upon thee,' as though *ἦκοντα* could be understood (*O. C. 1472 ἦκει τῶδ' ἐπ' ἀνδρὶ...τελευτή*). Nor, 'the ills in thy case.'

807 *εἰ καὶ θάρος ἴσχει*, have good hope also (as well as *ἄλγος*): for, as the access of the malady is sharp, so it will also be transient.—Nauck enieebles the sense by changing *καὶ* to *μοι*.—*φοιτῶς*, of periodical visitations: Hes. *Op. 103 κοῦσοι...* | *αὐτόματοι φοιτῶσι*: Arist. *An. Hist. 7. 3* (p. 383 a 26 Berl. ed.) *αι...*

ὀξεῖα φοιτᾷ καὶ ταχεῖ ἀπέρχεται.

ἀλλ' ἀντιάζω, μή με καταλίπης μόνον.

NE. θάρσει, μενούμεν. ΦΙ. ἦ μενεῖς; NE. σαφῶς  
φρόνει. 810

ΦΙ. οὐ μὴν σ' ἐνορκὸν γ' ἀξιώθειςθαι, τέκνον.

NE. ὥς οὐ θέμις γ' ἐμοῦστι σοῦ μολεῖν ἄτερ.

ΦΙ. ἐμβαλλε χεῖρὸς πίστιν. NE. ἐμβάλλω μενεῖν.

ΦΙ. ἐκέισε νῦν μ', ἐκέισε NE. ποῖ λέγεις; ΦΙ. ἄνω

NE. τί παραφρονεῖς αὖ; τί τὸν ἄνω λεύσσεις κύκλον; 815

ΦΙ. μέθες μέθες με. NE. ποῖ μεθῶ; ΦΙ. μέθες ποτέ.

NE. οὐ φήμ' ἐάσειν. ΦΙ. ἀπὸ μ' ὀλεῖς, ἣν προσθίγης.

NE. καὶ δὴ μεθήμ', εἴ τι δὴ πλέον φρονεῖς.

ΦΙ. ὦ γαῖα, δέξαι θανάσιμόν μ' ὅπως ἔχω.

τὸ γὰρ κακὸν τόδ' οὐκέτ' ὀρθοῦσθαί μ' ἐᾷ. 820

NE. τὸν ἄνδρ' εἰκεν ὕπνος οὐ μακροῦ χρόνου

809 καταλίπης] καταλείπησ L, with ῖ above ei from 1st hand.

812 θέμις γ']

Wunder writes θεμίστ.—ἐμοῦστι Herm.: ἐμοί 'στι L.

818 μενεῖν A: μένειν L.

814 ἐκέισε νῦν μ' μ' is in L (added in an erasure by S) and A: it is absent from some of the later MSS., as Γ, B, K.

815 τί παραφρονεῖς] Meineke conj. ἦ for τί.

—λεύσσεις made from λύσσης in L. Cp. 1068.

817 ἣν προσθίγης] Burges conj.

μή for ἣν. 818 καὶ δὴ μεθήμ' [from μεθήμι]· τί δὴ πλέον φρονεῖς: L. καὶ δὴ

καθάρσεις φοιτᾷσι.—ὀξεῖα, ταχεῖα adverbially: cp. 526, 1080.

811 οὐ μὴν. In this formula, as in καὶ μὴν, ἀλλὰ μὴν, μὴν is properly adverbial ('however'): cp. O. T. 810 οὐ μὴν ἴσῃν γ' εἴσειεν. Here μὴν is like 'nay,' or 'well': i.e., the thought implied is, 'I should prefer a promise on oath; however, I do not like to ask for it.'—ἐνορκὸν...θέσθαι, = ὅρκῳ πιστῶσαι: cp. O. T. 276 ὥσπερ μ' ἀράϊον εἴλαβες. So Oed. to Theseus, in a like case: O. C. 650 οὗτοι σ' ὅφ' ὅρκον γ' ὥς κακὸν πιστῶσομαι, where see n.

812 ὥς, (be sure) that: 117 n.—θέμις receives a slight emphasis from γ': 'it is needless for me to take an oath: even if I wished to leave thee, it is not lawful for me to do so.' By θέμις Philoctetes understands the youth's sense of duty towards a suppliant (773): the spectators know that Neopt. is thinking of the oracle (841).—ἐμοῦστι: so A. i. 1225 μοῦστι (μοί 'στι L).

818 ἐμβαλλε κ.τ.λ. Here Philoctetes receives this pledge in place of an oath.

In T. 1181 ff. the intense anxiety of Heracles is marked by the fact that he exacts from Hyllus, first the δεξιὰ, and then the ὅρκος:—ἐμβαλλε χεῖρα δεξιὰν πρῶτιστά μοι:—δμνυ Διὸς νῦν τοῦ με φύσαντος κάρα. When belligerents had taken oaths to a treaty, the hand-pledge followed, as the seal of mutual confidence: it was the moral sanction added to the religious. Xen. Anab. 2. 3. 28 ὥμοσαν καὶ δεξιάς ἐδοσαν.

814—818 ἐκέισε νῦν μ'. On leaving the cave with Neopt., Ph. had moved a few steps on the path leading down the cliffs to the shore. When the first attack of the disease came on (732), he stopped. The second attack (782) found him stationary in the same spot. A third is now beginning; and he begs Neopt. to take him ἐκέισε, i.e., up to the cave, where he will at least have the couch of leaves (33) to rest upon. Neopt. does not understand that ἐκέισε means, to the cave: so Ph. adds, ἄνω. Neopt. has meanwhile taken hold of Ph., fearing that he may fall, or throw himself, from

sharply, but goes quickly. Only, I beseech thee, leave me not alone.

NE. Fear not, we will remain. PH. Thou wilt remain?  
NE. Be sure of it.

PH. Well, I do not ask to put thee on thy oath, my son.

NE. Rest satisfied: 'tis not lawful for me to go without thee.

PH. Thy hand for pledge! NE. I give it—to stay.

PH. Now take me yonder, yonder—NE. Whither meanest thou? PH. Up yonder—

NE. What is this new frenzy? Why gazest thou on the vault above us?

PH. Let me go, let me go! NE. Whither? PH. Let me go, I say!

NE. I will not. PH. Thou wilt kill me, if thou touch me.

NE. There, then—I release thee, since thou art calmer.

PH. O Earth, receive me as I die, here and now! This pain no longer suffers me to stand upright.

NE. Methinks sleep will come to him ere long:

*μεθίμυ· τί δὲ δὴ πλέον φρονεῖς*; A (and so Brunck). Triclinius wrote *καὶ δὴ μεθίμυ σε· τί δὲ πλέον φρονεῖς*; Erfurdt, *μεθίμυ· ἢ τί δὲ* etc.: Hermann, *εἰ τι δὴ*, which has been generally received. Blaydes, however, writes *καὶ δὴ μεθίεμαι· τί δὴ πλέον φρονεῖς*;—F. W. Schmidt conj. *εἰ τι δὴ πλέον ποιεῖς*; Cavallin, *εἰ τι δὴ ἐς πλέον ποιεῖς*; Nauck, *εἰ τι δὴ τόδ' ἐστ' ἄκος*. §20 τόδ' τοῦτ' Γ.

the cliffs (1001): his speech and manner show a fresh frenzy of agony (*παρὰ φρονεῖς* αὖ), and his rolling eyes are upturned to the sky (*τὸν ἄνω λείσσεις κύκλον*). The mere touch of the youth's hands is torture to the sufferer (817): and Neopt. releases him the moment that he seems to be recovering self-mastery (*εἰ τι δὴ πλέον φρονεῖς*).

§15 αὖ, as at 732 ff., 782 ff.—*τὸν ἄνω κύκλον*, the vault of the sky (*τὸν κύκλον πάντα τοῦ οὐρανοῦ*, Her. 1. 131): cp. Ar. *Av.* 1715 *ὁσμὴ δ' ἀνωρύμαστος ἐς βάθος κύκλου | χωρεῖ*.—Not, 'the orb of the sun' (*ἡλίου κύκλος*, *Ant.* 416, fr. 668).

§16 ε. *ποτέ, tandem aliquando*: 1041, O. T. 335.—*ἀπό μ' ὀλέε*: cp. 1177. Such tmesis, though frequent in tragic lyrics, is rarer in dialogue: *Ant.* 432 *σὺν δὲ νιν | θηρώμεθ'*: Eur. *Or.* 1047 *ἐκ τοῖ με τήξει*: perh. parodied by Ar. *Vesp.* 784 *ἀνά τοι με πείθεις*: id. *Ach.* 105 *κατά σε χύσσωμεν*: *Plut.* 65 *ἀπό σ' ὀλῶ κακὸν κακῶς*.

§18 *καὶ δὴ μεθίμυ*, I do release thee: O. C. 31 n.—*εἰ τι δὴ*: here *δὴ* nearly =

*ἤδη*: cp. O. T. 968 n.—*πλέον φρονεῖς*, art more *sane*. Cp. *As.* 81 *μεμηνότ' ἀνδρα...ὀκνεῖς ἰδεῖν*;—*φρονοῦντα γὰρ νιν οὐκ ἂν ἐξέστην*; and id. 344 *ἀνὴρ φρονεῖν ἔοικεν* (when Ajax is 'in his right mind' again). The 1st hand in L wrote here, *καὶ δὴ μεθίεμυ (sic)· τί δὴ πλέον φρονεῖς*. No ms. has *εἰ*, which Hermann restored. But it has not been noticed that the mis-spelling *μεθίεμυ* in L may have been due to the fact that its archetype had *μεθίμυ· εἰ*.

§19 ε. *θανάσιμον*, proleptic, as in *As.* 516 *καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε | καθεῖλεν* *Ἄιδου θανασίμου οἰκήτορας*. Cp. Pind. *P.* 1. 51 *σὺν δ' ἀνάγκῃ μιν φίλον | καὶ τις ἐὼν μεγαλάνωρ ἔσανεν* (so as to make him a friend).—*ὅπως ἔχω*, forthwith: *Ant.* 1108 *ὥδ' ὡς ἔχω στείχοιμ' ἄν*.—*ὀρθοῦσθαι*, here, to *be* (not to become) *ὀρθός*, i.e., 'to stand upright': cp. Xen. *Cyr.* 8. 8. *το ἐκφέρονται, ἐπειδὴ μὴκέτι δύνωνται ὀρθοῦμενοι ἐξίεναι* ('on their own feet').

§21 *ὁ μακροῦ χρόνου*: cp. O. C. 397 *ἤξοντα βαιὸν κούχι μωρίου χρόνου (n.)*.

ἔξειν· κάρα γὰρ ὑπτιάζεται τόδε·  
 ἰδρῶς γέ τοι νιν πᾶν καταστάζει δέμας,  
 μέλαινά τ' ἄκρου τις παρέρρωγεν ποδὸς  
 αἰμορραγῆς φλέψι. ἀλλ' ἑάσωμεν, φίλοι,  
 ἔκηλον αὐτόν, ὥς ἂν εἰς ὕπνον πέσῃ.

825

στρ. ΧΟ. "Υπν' ὀδύνας ἀδαῆς, "Υπνε δ' ἀλγέων,

2 εὐαῆς ἡμῖν ἔλθοις,

8 εὐαίων εὐαίων, ὦναξ·

4 ὄμμασι δ' \*ἀντίσχοις

830

5 τάνδ' αἶγλαν ἃ τέταται τανῦν.

828 ἰδρῶς γέ τοι νιν MSS. (ἰδρῶς γέ τοι νιν, sic, L); except that K has δέ for γέ. Buttmann conj. ἰδρῶς τε: Dind. ἰδρῶς δέ, or ἰδρῶ βέον τε. 828 ὡς] Wecklein conj. ἔως. 827—838 L divides the vv. thus:—ὕπν'—| ἡμῖν ἔλθοις | εὐαίων

ὦναξ | ὄμμασιν—| τάνδ' (sic)—| ἔλθι ἔλθι—| ὃ τέκνον—| ποῖ δέ—| τάντεῦθεν—| ἦδη—| πρόσ-  
 σειν—| γνῶμαν—| πολὺ—ἀρνυται. 827 ἀλγέων] Hermann conj. ἀλγεος.

828 εὐαῆς] εὐαῆς L, with gl. εὔπνοις: the only v. l. is εὐμενῆς (Γ). Cp. Hesych.

828 γέ τοι, as O. C. 1324, Ai. 534, Tr. 1212: γέ τοι δη, O. T. 1171. Here γέ τοι is like γοῦν, i.e., it gives a reason for their belief. (Cp. 767.) 'He seems likely to fall asleep soon, since (γάρ) his head is sinking back; at any rate, a sweat is certainly breaking out,' etc.

824 ε. ἄκρου...ποδός: cp. 748.—φλέψι, not a vein of the body, but the thin stream in which the blood issues: cp. Polyb. 34. 9 (the removal of an obstruction) ἐλευθεροῖ τὰς φλέβας τῆς πηγῆς, ὥστ' ἀναβλῆναι εὐπύρως. So Martial 10. 30. 10 *Lucrina vena*.

827—834 The place of a second stasimon is taken by this κομμός. The strophe (827—838) is divided from the antistr. (843—854) by a μεσῳδός, consisting of four hexameters for Neoptolemus. The antistr. is followed by an ἐπιῳδός (855—864). For the metres, see Metrical Analysis.

A κομμός was properly a lyric lamentation (θρήνος) in which one of the actors took part with the Chorus. But the name can be used in a larger sense to describe any lyric dialogue between actor and Chorus, even when the character of a lamentation is not present.

The strophe here was sung by one half of the Chorus, and the antistrophe by the other. Sophocles had raised the number of the tragic Chorus from 12 to 15 by adding a coryphaeus (whose part

had hitherto been taken by one of the ordinary choreutae), and two leaders of ἡμυχόρια,—called παραστάται, because, when the Chorus was drawn up facing the actors, they stood on either side of the coryphaeus. The *Ajax* affords another certain instance of ἡμυχόρια (866 ff.).

The Chorus urge Neoptolemus to seize the moment while Philoctetes sleeps, and to sail away with the bow. He replies that it would be as useless as it would be base to take the bow without its master, whom the oracle has declared to be indispensable. They are still pressing their counsel when the youth perceives that Philoctetes is about to awake.

827 ε. The first "Υπνε has ὕ, but the second, ὕ: cp. 296 n.—ὀδύνας alludes to the sharp physical anguish of Ph.: ἀλγέων is the more general word,—pain, whether of body or of mind.—"Υπνε δ': the δέ stands here as it would stand after the repeated adj., "Υπνε, ἀδαῆς (μὲν) ὀδ., ἀδαῆς δέ ἀλγέων: cp. 633.

εὐαῆς instead of εὐαῆς, the predicative adj. being assimilated to the subject ("Υπνε) in the voc.: cp. 760: Ai. 695 ff. ἀλέπλαγκτε...φάγηθ': Theocr. 17. 66 δάβιε κῶρε γένοιο: Callimachus fr. 213 ἀντὶ γὰρ ἐκλήθης "Ἰμβρασε Παρθενίου (the river Imbrus in Samos): Tibullus 1. 7. 53 *venias hodierna*.—εὐαῆς must certainly be a dactyl (see Metr. Anal.), and in 844 the words

see, his head sinks backward; yes, a sweat is bathing his whole body, and a thin stream of dark blood hath broken forth from his heel.

Come, friends, let us leave him in quietness, that he may fall on slumber.

CH. Sleep, stranger to anguish, painless Sleep, come, at our prayer, with gentle breath, come with benison, O king, and keep before his eyes such light as is spread before them now;

*εὐαδέε, εὐπνουν. εὐαδέε, εὐήμεμος· οἱ δὲ εὐαθέ.* Hence Schneider inferred a variant *εὐαδέε* here, and Buttmann thought that this could come from *εὐα*, comparing *νευροσπαδής* from *σπάω*. Dindorf would prefer *εὐαδέε*, but would derive it from *ἀνδάνω*. Hermann altered *εὐαθέ* to *εὐαέ* (a dactyl, = 844 *ὦν δ' ἄν δμ*). Seyffert, accepting *εὐαέ*, makes the *α* long, and in 844 reads *ὦν ἄν δ' ἀμείβη*. 829 The second *εὐαίων* was added by Triclinius, and first printed by Turnebus. 830 *ἀντίσχοις* Musgrave and Brunck: *ἀντέχοις* MSS. Burges conj. *ἀμπίσχοις*. 831 *τάνδ'* *τάνδ'* L.—*ἀγλαν*] Reiske conj. *δχ' ὄν*.—*τανὺν*] *τὰ νῦν* L.

*ὦν δ' ἄν ἀμείβη* appear sound. But the short *α* in *εὐαέ* has caused perplexity. Certainly elsewhere we find *α* (Hes. *Op.* 597 *χάρψ ἐν εὐαέ*, *Od.* 12. 289 *Ζεφύροιο δυνασέος*). But on the other hand *α* occurs in other Homeric forms from the same root,—*ἀη*, *ἀητον*, *ἀητο*, *ἀήναι*, *ἀήμεναι*, *ἀήμενος*, *ἀήται*. Thus, even though *α* was usual in *εὐαθέ*, general epic associations would have made it easy for Sophocles to use *εὐαέ* where metrical convenience required it.

*εὐαίων*, happy, and giving happiness. At Sicyon Pausanias (2. 10. 2) saw a statue of *Ἔπνος*, with the surname of *ἐπιδώτης*,—i.e. the giver of ever fresh gifts to men,—the renewer of life. The epithet is explained by Paus. 8. 9. 1 where a Mantinea hieron of *Ζεὺς Ἐπιδώτης* is mentioned,—*ἐπιδιδόναι γὰρ δὴ ἀγαθὰ αὐτὸν ἀνθρώποις*. The word *παίων* in 832 recalls the fact that this Sicyonian *Ἔπνος* stood near the *Ἀσκληπείων*.

These beautiful verses, which seem to breathe the very spirit of rest, are illustrated by a bronze statue of *Ἔπνος* now at Vienna. (Baumeister, p. 707.) The Sleep-god is advancing softly; his head is bent; a kindly smile is on his face; his eyes are half-closed; and in his outstretched right hand he holds the horn from which the poppy-juice (*μηκώνιον*) is to be shed on weary mortals. The right hand (as replicas show) once held a poppy-stalk,—answering to the *ράβδος* with which Hermes seals the eyes of men. Cp. Callim. *Hym. Del.* 134 *οὐδ'*

*ὅτε οἱ ληθαίων ἐπὶ πτερὸν Ἔπνος ἐρπείει*. Statius *Silv.* 5. 4. 16 (invoking Somnus).—*Nec te totas infundere pennas | Luminibus compello meis: hoc turba precatur | Laetior; extremo me tange cacumine virgae*. Silius 10. 354 (Somnus) *Per tenebras portat medicata papavera cornu...quatit inde soporas | Devexo capiti pennas, oculisque quidem | Irrorat, tangens Lethaea tempora virga*.

830 *εὐμασι δ' ἀντίσχοις*, and keep before his eyes, *τάνδ' ἀγλαν* & *τέταται τάνν*, this light which is spread before them now. By 'this light' I do not understand 'a light which is no light,' i.e., 'darkness,'—as if this were an oxymoron like *βλέπειν σκότον* (*O. T.* 419), *ἐν σκότῳ ὄραν* (*ib.* 1273), for *τυφλὸς εἶναι*. Rather *τάνδ' ἀγλαν* is 'dream-light,'—such as illuminates the visions that come in sleep. Cp. Eur. *Alc.* 354 *ἐν δ' ὀνειράσι | φοιτῶσά μ' εὐφραίνουσι ἀν' ἡδὺ γὰρ φίλος | κἀν νυκτὶ λυέσσειν, δν-τιν' ἄν παρῇ χρόνον*. The pron. *τάνδε* marks that *ἀγλαν* has this poetical sense,—the *ὄναρ*, not the *ὄπαρ*, of light. Cp. Aesch. *Ag.* 942 *ἢ καὶ σὺ νύκην τήνδε δήμοι τίλεις*; i.e., a *νύκη* which consists in yielding.—For *τέταται*, referring to light, cp. *Ani.* 600 *δ τέτατο φῶς* (n.).

The words could not mean, 'keep off this sunlight from his eyes.' *εὐμασι* might, indeed, be a dat. of interest; but *ἀντίσχοις* could not mean, *defendas*. In *O. C.* 1051 *χεῖρ ἀντέχοντα κρατὸς* certainly refers to shading the eyes; but the object of the verb is that which is held before



- 6 ἴθι ἴθι μοι παιών.  
 7 ὦ τέκνον, ὄρα ποῦ στάσει,  
 8 ποῖ δέ μοι \*τάνθένδε βάσει  
 9 φροντίδος. ὀρᾷς ἤδη.  
 10 πρὸς τί μενούμεν πράσσειν;  
 11 καιρός τοι πάντων γνώμαν ἴσχω  
 12 < πολὺ τι > πολὺ παρὰ πόδα κράτος ἄρνυται.

835

μεσ. NE. ἀλλ' ὅδε μὲν κλύει οὐδέν, ἐγὼ δ' ὀρώ οὐνεκα θήραν  
 τήνδ' ἀλίως ἔχομεν τόξων, δίχα τοῦδε πλέοντες. 840  
 τοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζειν.

832 ἴθι ἴθι μοι παιών MSS. For ἴθι ἴθι Hermann conj. *ἔλθ', ἔθ', ἴθι*: also *ἴθι μόλε*, and *ἴθι δ' ἴθι*. Dindorf gives *ἔθ' ἴθι μοι παιών* (so that in 848 the 2nd syll. of *ἀῦπνος* should be long). Blaydes, *ἔθ' ὦ ἴθι*. 834 L. *ποῖ δέ βάσει· πῶς δέ μοι | τάντεῦθεν φροντίδος ὀρᾷς | ἤδη*. L. For *ποῖ*, Γ has *ποῦ*. For *ὀρᾷς* Madvig conj. *ἐλᾷς*. Seyffert gives *ποῖ δέ βάσει μοι τὰ γ' ἔθεν | φροντίδος. ὀρᾷς ἤδη*. Wecklein, *ποῖ δέ τάνθένδε βάσει | φροντίδος. ὀρᾷς, εὐδαι*. (*εὐδαι* was proposed by Herwerden.) B. Todt, *ποῖ δέ*

them, not that which is warded off.—Hesych. has *αἰγλή· χλίδων. Σοφοκλῆς Τηρεῖ. χιτῶν· καὶ πέδη παρὰ Ἐπιχάρμῳ ἐν Βάκχαις*. The word *χλίδων* (*χλιδή*) meant an 'ornament,' esp. an armlet (*ψέλιον*). If *αἰγλή* was used for *χλίδων*, it was so because *αἰγλή* could mean 'a gleaming object' (cp. *τροφή*=*θρέμμα*). The same explanation applies to *χιτῶν* and *πέδη*,—'a glistening tunic,' 'a bright chain.' Cp. the Homeric *γλήνεα*, prop. 'bright objects,' then 'trinkets' or the like (*Il.* 24. 192). The meanings of *αἰγλή* given in Bekker *Anecd.* p. 354 add nothing, for our purpose, to Hesychius. We cannot, then, accept Welcker's version of *αἰγλάν* here:—'keep upon his eyes this bandage (*fasciam*) that is bound upon them now' (*Rhein. Mus.* p. 125, 1828).—No alteration, either of *ἀντίσχοις* or of *τάνδ'* *αἰγλάν*, seems probable.

832 ἴθι ἴθι. The hiatus is defensible because the words are virtually interjections; i.e., there is a slight pause after the first ἴθι. Cp. *Ant.* 1276 *φεῦ φεῦ, ὦ πόνοι*: *ib.* 1328 *ἴτω ἴτω*.

833 ποῦ στάσει, in a fig. sense, combined with *ποῖ...βάσει* ('what your attitude is to be,'—'what steps you are to take'), as oft. in expressions of perplexity; cp. Eur. *Hec.* 1079 *πᾶ βῶ, πᾶ στῶ, πᾶ κάμψω*; *Alc.* 864 *ποῖ βῶ; πᾶ στῶ; τί λέγω; τί δέ μή;*

834 The MSS. give here *ποῖ δέ βάσει*

*πῶς δέ μοι τάντεῦθεν*, and in the corresponding v' of the antistrophe (850), *κεῖνό μοι, κεῖνο λάθρα*. The want of a verb for *πῶς δέ μοι τάντεῦθεν* suggests some corruption: we cannot well take *βάσει* with both clauses by changing *πῶς δέ* (as Hermann proposed) to *πῶς τε*. Nor, again, is it satisfactory to expand v. 850 by adding *τούτου* or *τάνδρος* after *λάθρα*, or by repeating *λάθρα* itself. Wecklein, leaving *κεῖνό μοι κεῖνο λάθρα* untouched, writes here *ποῖ δέ τάνθένδε βάσει* (omitting *πῶς δέ μοι τάντεῦθεν*). But then,—granting that a dittographia was the cause of error,—it is hard to see how *μοι* could have crept in between *πῶς δέ* and *τάντεῦθεν*. I prefer to read *ποῖ δέ μοι τάνθένδε βάσει* here, and to insert *δή* (this with Hermann) after the first *κεῖνο* in 850. The MS. reading may have arisen thus. A transcriber, whose eye chanced to pass over *μοι τάνθένδε*, wrote *ποῖ δέ βάσει*. Then, perceiving that he had missed two words, he preferred to begin anew, and wrote the whole verse right, but either forgot, or failed to mark clearly, that his original *ποῖ δέ βάσει* should be deleted. (A similar case occurs in L's text of the metrical *Ἰπόθεσις* to this play: see p. 3.) A successor, finding *ποῖ δέ βάσει ποῖ δέ μοι τάνθένδε βάσει*, deemed it obvious that the *second βάσει* should be omitted. The verse thus became, *ποῖ δέ βάσει ποῖ δέ μοι τάνθένδε*.

come, I pray thee, come with power to heal!

O son, bethink thee where thou wilt stand, and to what counsels thou wilt next turn our course. Thou seest how 'tis now! Why should we delay to act? Opportunity, arbiter of all action, oft wins a great victory by one swift stroke.

NE. Nay, though he hears nothing, I see that in vain Mesode. have we made this bow our prize, if we sail without him. His must be the crown; 'tis he that the god bade us bring.

βάσει φροντίδος. | τάντευθεν ὁρᾷ ἤδη. Cavallin, ποῖ δὲ βάσει πῶς δὲ μοι τάντευθεν | φροντίδος, ὅρα, σπεύδης. 836 *μανούμεν* MSS.: *μένομεν* Erfurd (with *δν* for *δν* in 852). 837 *καιρός τοι* B. Todt conj. *καιροῦ τις*.—*γνώμαν* Bergk conj. *γνώμ'*: Hartung, *ρώμαν*. For other conjectures see Appendix. 838 In order to make this v. equal with 854, Herm. formerly added *πολύ τι* before *πολὺ* (and so Dindorf reads): but afterwards preferred to insert *ἀνδράσω* before *ἀρνυται*. 839 *δδε*] ὁ Γ', whence Blaydes conj. *ἀλλ' ὁ μὲν οὐ κλύει*.

But the metrical context showed that a long final syllable was needed; and nothing seemed easier than to correct *τάνθενδε* into *τάντευθεν*. Lastly, as a verb such as *πράξεις* seemed to be understood with *τάντευθεν φροντίδος*, the second *ποῖ* was altered to *πῶς*.—Join *ποῖ* with *φροντίδος* (partit. gen.): cp. *O. C.* 170 *ποῖ τις φροντίδος* *ἐλθῃ*;—*τάνθενδε*, adverbial: cp. 895.

836 *ὁρᾷ ἤδη*, 'thou seest now' (how matters stand),—said with a glance or gesture towards the sleeping Philoctetes. There is a certain awkwardness in these words, since, coming so soon after *ὅρα ποῖ στάσει*, they might naturally mean, 'thou art already taking heed.' Herwerden and Wecklein conjecture *ὁρᾷς*, *εὔδει*. This may be right. But the cautious vagueness of *ὁρᾷ ἤδη* is perhaps a little in its favour.

836 *πρὸς τί μανοῦμεν* (*ῶστε*) *πράσσειν* (*αὐτό*): for the epexegetic inf., cp. 62 n.

837 *εἰ καιρός*, occasion, *πάντων γνώμαν ἰσχυῶν* = *πάντα γινώσκων*, taking cognisance of all things,—discerning, in every case, whether the circumstances warrant prompt action. For *γνώμην ἔχων* as = *γινώσκων*, cp. *El.* 214 *οὐ γνώμην ἰσχυῶν, ἐξ ὧν, κ.τ.λ.* The general sense is the same as in *El.* 75 f., *νῦ δ' ἔξιμεν· καιρός γάρ, ὅσπερ ἀνδράσω | μέγιστος ἔργου παντός ἐστ' ἐπιστάτης*. Though we need not write *καιρός*, still *καιρός* is virtually personified both by *γνώμην ἰσχυῶν* and by *ἀρνυται*. Pausanias (5. 14. 7) saw two altars at the entrance to the Olympian stadium; one

was to Hermes 'Ἐναγώνιος,—the other to *καιρός*, who enabled athletes to seize the critical moment in a struggle. Cp. *Anthol.* 10. 52 *εὐ γε λέγων τὸν καιρὸν ἔφησ' θεόν, εὐ γε Μένανδρε*.—Blaydes takes *καιρός γνώμαν ἰσχυῶν* as 'opportunity combined with judgment,' and joins *πάντων* with *κράτος* ('superiority in all cases'). The order of the words seems against this.—*<πολύ τι> πολὺ*. No curtailment of v. 854 (*μάλα τοι ἄπορα πυκνοῖς ἐνιδεῖν πάθῃ*) is probable. The addition of *πολύ τι* makes v. 838 equal to v. 854: and the remedy, however uncertain, is at least not violent. See Appendix on vv. 852 ff.—*παρὰ πόδα*, 'then and there,' *extempore*,—by a prompt stroke of action. Cp. Plat. *Soph.* 242 *αὐτὸς ποτε διὰ ταῦτά σοι μανικὸς εἶναι δόξω, παρὰ πόδα μεταβαλὼν ἐμαντὸν ἄνω καὶ κάτω*.

839 *εἰ ἀλλ' ὅδε μὲν κ.τ.λ.*: i.e., 'It is true that *he* would be unconscious of our flight: but *I* know that it would be useless to sail without him.' The stately hexameters—in contrast with the lighter rhythms of the Chorus—suit the authoritative tone in which Neoptolemus declares the purport of the oracle. As vv. 844 ff. show, he speaks in a louder voice than the Chorus deem safe.—*θῆραν ... ἔχομεν*: cp. *As.* 564 *δυσμενῶν θήραν ἔχων*: *O. T.* 566 *ἀλλ' οὐκ ἔρουναν τοῦ θανόντος ἔσχετε*;

841 *τοῦδε...τοῦτον*: cp. 1331, 1434 f., 1437.—*ὁ στέφανος*, fig.: cp. Eur. *Hel.* 660 *οὐδεὶς στέφανον ἀνδαιρήσεται*, no one will take the palm (for misery) in her

κομπεῖν δ' ἔστ' ἀτελῇ σὺν ψεύδεσιν αἰσχροὺς ὄνειδος.

ἀντ. ΧΟ. ἀλλά, τέκνον, τάδε μὲν θεὸς ὀψεται·

2 ὦν δ' ἂν ἀμείβῃ μ' αὖθις,

3 βαιάν μοι, βαιάν, ὦ τέκνον,

845

4 πέμπε λόγων φάμαν·

5 ὥς πάντων ἐν νόσφ' εὐδρακῆς

6 ὕπνος αὖπνος λεύσσειν.

7 ἀλλ' ὅτι δύνῃ μάκιστον

8 κείνο <δῆ> μοι, κείνο λάθρα

850

9 ἐξιδού ὅπῃ πράξεις.

10 οἶσθα γὰρ \*ἂν αὐδῶμαι,

11 εἰ ταύταν τούτῳ γινώμαν ἴσχεις,

12 μάλα τοι ἄπορα πυκνοῖς ἐνιδεῖν πάθη.

854

842 ἔστ'] Blaydes writes ἐργ': Wecklein conj. ἐτ'.—σὺν from σὺμ L.

843—

854 L divides the vv. thus:—ἀλλά—| μ' αὖθις βαιάν | βαιάν—| πέμπε—| ὥς πάντων—| ὕπνος—| ἀλλ' ὅτι—| κείνο μοι—| ἐξιδού—| οἶσθα—| εἰ ταύταν—| ἔχεις—| ἄπορα—| πάθη. 846 φήμαν L: φάμαν Triclinius. Nauck conj. φάτιν (so that the MS. ἀντέχοις could be kept in 830).

849 δύναι L: δύναο γ.

850

850 κείνο μοι κείνο λάθρα MSS. (λάθρ' Triclin.). To equalise the v. with ποῖ δὲ βάσει, πῶς δέ μοι τάντεῦθεν (834), Herm. conj. κείνο δῆ μοι, κείνο λάθρα, λάθρα. Blaydes, κείνο δῆ μοι, κείνο λάθρα τάνδρως [τούτου γ' J. H. H. Schmidt]. Seyffert, κείνο μοι σὺ, κείνο λάθρα: B. Todt, κείνο μοι κείνων λάθρα (to suit their readings of 834, where see n.). 851 ἐξιδού] ἐξιδού L.—δ τι L, with gl. δπη (not δπως) written above. All the other MSS. have δτι. Schneidewin gave δπη: Herm., formerly δπως, afterwards δπερ.—B. Todt

stead. Helenus had declared that the victory would belong jointly to Philoctetes and Neoptolemus, as the latter says at 1335.

842 κομπεῖν δ' κ.τ.λ. It will be a disgrace to them, when they go back to Troy, to boast of their task as accomplished, when it will be, in fact, only half done, if they bring the bow without its master. And the discredit of such a result will be aggravated by the deception used towards Philoctetes. The words ἀτελῇ σὺν ψεύδεσιν are closely connected; 'an incomplete result, combined with falsehood, i.e. not only incomplete, but obtained by falsehood. This seems better than to take σὺν ψεύδεσιν as merely = ψευδῶς, 'to boast falsely.'—Cp. *El.* 641 σὺν φθόνῳ, *Al.* 933 οὐλίῳ σὺν πάθει, *O. T.* 585 ξὺν φόβοις.

843 ἀλλά, τέκνον. The Chorus reply, 'If an oracle has said that Ph. must be brought to Troy, the god him-

self will provide for the fulfilment of that decree. Meanwhile, *thy* part is to secure the bow.' Cp. *O. T.* 724 ὦν γὰρ ἂν θωὴς | χρεῖαν ἐρευνᾷ ραδίως αὐτὸς φανεῖ. —ὀψεται, look to it, provide for it: *Al.* 1165 κάπετόν τιν' ἰδεῖν: Theocr. 15. 2 ὅρη δίσφρον, Εὐνὼτα, αὐτᾶ.

844 ε. ὦν for οὗς, by attraction to λόγων: for the double acc. with ἀμείβῃ, cp. *O. C.* 991.

847 πάντων masc.: in sickness all men's sleep,—if, indeed, it can be called sleep at all,—is quick of vision (λεύσσειν, epexeg. of εὐδρακῆς). Words appropriate to eyesight are here used to denote perception generally. The slightest sound will stir consciousness in the sick sleeper. For a somewhat similar use of language cp. Aesch. *Eum.* 104 εὐδουσα γὰρ φωνὴν δμῶσιν λαμπρύνεται.

849 ε. ἀλλ' ὅτι δύνῃ κ.τ.λ. The connection of thought is:—'A sick man is very easily awakened. But the bow

'Twere a foul shame for us to boast of deeds in which failure hath waited on fraud.

CH. Nay, my son, the god will look to that. But when Anti-thou answerest me again, softly, softly whisper thy words, my <sup>strophe.</sup> son: for sick men's restless sleep is ever quick of vision.

But, I pray thee, use thine utmost care to win that prize, that great prize, by stealth. For if thou maintain thy present purpose towards this man,—thou knowest of what purpose I speak,—a prudent mind can foresee troubles most grievous.

conj. ἐξηγοῦ ὅπως πράξεις (=his τάντεῦθεν ὁρᾷς ἤδη in 835). **552** ὦν αὐδῶμαι L, with .ον. written over ὦν by S: ὦν K, R, Harl., Vat. b, V: ὄν A, B, Γ, Vat., V<sup>2</sup>: δντιν' Triclinius: δν γ' Brunck: δν Hermann. Cavallin gives οἶσθ' ὑπὲρ ὦν αὐδῶμαι. **553** ταῦτάν L. The later MSS. have the same, or ταυτάν (A), τὴν αὐτάν (V), εἴτ' αὐτάν (B), while Γ seems to be alone in reading ταῦταν.—Wunder conj. ταῦτὸν... γνώμαν: Dobree, ταῦτὸν... γνώμας: Bergk, ταῦτὸν... γνώμ'. B. Todt, εἰ δ' ἄλλως τούτων γνώμ'. For τούτῳ Dind. gives τούτων.—Ισχεις Γ: ἔχεις L, with Ισχεις written in marg. by S. **554** μάλα τοι | ἄπορα πυκνοῖσιν ἐνιδεῖν πάθῃ L. After τοι three or four letters have been erased; an accent (') and four dots remain. πυκνοῖσιν may have been made from πυκνοῖσιν. Later MSS. have πυκνοῖσιν, πυκνοῖς, or πυκνοῖς. For the conjectures see comment. and Appendix.

must be carried off without awakening him (Λάθρα).—δύνα=δύνασαι, cp. 798. (Not Doric for δύνῃ, as some have thought: η was not changed in the Doric subjunct.)—κεῖνο...κεῖνο, with the same kind of emphasis as αὐτὸ τοῦτο in 77. The Chorus are unmoved by what N. has said (841). They repeat that the bow should be taken, and Ph. left behind. As to the conjectural insertion of θή, see on 834.—μοι, ethic (763).—δτι δ. μάκιστον (Doric for μήκιστον) ἐξιδεῖν, lit., 'look forth to the furthest possible point,' i.e., 'use all possible precaution,'—a fresh warning not to disturb the sleeper by the slightest noise, but to depart while there is yet time. Cp. *Il.* 20. 342 μέγ' ἐξιδεν ὀφθαλμοῖσιν, he strained his sight (in eager search): *ib.* 23. 477 οὔτε τοι δέχτατον κεφαλῆς ἐκδέρεται ὅσσε.—δπα is preferable to δπως where the particular mode of effecting the object is in question; and it is supported by the corrector of L (cr. n.).

**552** α. οἶσθα γὰρ ἄν...πάθῃ. I read ἄν (=ἦν), with Hermann, for the ὦν or δν of the MSS. 'If thou holdest this purpose—thou knowest what purpose I speak of—in relation to this man (Philoctetes), truly there are desperate troubles (ἄπορα πάθῃ, sc. ἐστὶ) for shrewd men to foresee' (lit., 'to see in' such a

deed). The γνώμαν is the purpose of Neoptolemus to take Philoctetes on board the ship—ostensibly for conveyance to Greece—and then carry him to Troy. The allusive phrase, οἶσθα γὰρ ἄν αὐδῶμαι, is used, because they are afraid of breathing a word which might betray the secret to the sick man, if he should awake while they were speaking. ταῦταν emphatically opposes this plan to κεῖνο—the course which they themselves recommend. τούτῳ is a dat. of relation, nearly=περὶ τούτου: cp. Plat. *Rep.* 598 D ὑπολαμβάνειν δεῖ τῷ τοιούτῳ δτι εὐηθῆς τις ἀνθρώπος ('in the case of such a person'). πυκνοῖς: cp. Critias *Σίσ.* fr. 1. 12 πυκνὸς τις καὶ σοφὸς γνώμην ἀνὴρ. ἐνιδεῖν, oft. used of seeing a difficulty or danger in a proposed course of action: Her. 1. 89 εἰρετο Κροίσον ὅ τι οἱ ἐνορῶν ἐν τοῖσι ποιουμένοισι (what harm he foresaw for him in what was being done). Id. 1. 120 εἰ φοβερὸν τι ἐνωρῶμεν, πᾶν ἄν σοι προεφράζομεν. The ἄπορα πάθῃ are the horrors of the disease,—the fury which would burst forth in Philoctetes when he learned that they were taking him to Troy,—and the curses which he would invoke from Ζεὺς Ἰκέσιος on his betrayers.—For other views of this passage, see Appendix.

- ἐπ. οὐρός τοι, τέκνον, οὐρος·  
 ἀνὴρ δ' ἀνόμματος οὐδ' ἔχων  
 ἄρωγαν ἐκτέταται νύχιος,  
 (ἀλεῖς ὕπνος ἐσθλός,) 860  
 οὐ χερός, οὐ ποδός, οὐ τινος ἄρχων,  
 ἀλλὰ \*τις ὡς Ἀἶδα πάρα κείμενος.  
 \*ὄρα, βλέπ' εἰ καίρια  
 φθέγγει. τὸ δ' ἁλώσιμον  
 ἐμῇ φροντίδι, παῖ,  
 πόνος ὁ μὴ φοβῶν κράτιστος.
- NE. σιγᾶν κελεύω, μῆδ' ἀφεστάναι φρενῶν. 865  
 κινεῖ γὰρ ἀνὴρ ὄμμα κἀνάγει κᾶρα.

§55—§64 L divides the vv. thus:—οὐρος—| δ' ἀνόμματος—| ἐκτέταται—| ἀλεῖς—| οὐ χερός—| ἀλλ' ὅστις—| ὄρα—| τὸ δ' ἁλώσιμον—| πόνος—| κράτιστος. §56 ἀνὴρ Wunder (ὡ' νῆρ Bruck): ἀνὴρ MSS. §58 νύχιος] νύχι' Wecklein. §59 ἀλεῖς ἐσθλός ὕπνος, with β' and α' written by S over the last two words, to show the right order. Dobree thought that these words were corrupted from ἀλεῖς πόνος ἐσθλός, and that the latter should be substituted for πόνος ὁ μὴ φοβῶν κράτιστος in 864. So Wecklein reads. §60 οὐ τινος MSS.: Todt and Oberdick conj. οὐ φρενός. §61 τις

§55 οὐρος, a fair wind, meaning here an opportune moment: schol. καὶρὸς ἐπιτήδειος. The metaphor is a fitting one for sailors. When οὐρος is fig., it more oft. = 'a prosperous course' (Z. 815).—This is better than to take the word literally, as if the wind, which had been adverse (640), had just changed.

§56 ε. οὐδ' ἔχων ἄρωγαν, because his bow is in N.'s hands (cp. 931). νύχιος=σκότιος, in the darkness of sleep.

§59 ἀλεῖς ὕπνος ἐσθλός. If these words are right, they can mean only, 'sleep in the heat is sound,'—a parenthetic comment on the preceding ἐκτέταται νύχιος. In the excitement of the Chorus, it is perhaps not strange that they should use a phrase scarcely consistent with their own ὕπνος αὐπνος (848). Cp. Theocr. 7. 21 μεσαμέριον . . | ἀνίκα δὴ καὶ σαυρὸς ἐφ' αἰμασίαισι καθεύδει. We certainly cannot render (with Cavallin), 'a warm sleep (i.e. a sound one, in which a gentle warmth pervades the body) is favourable to our plan.' ἀλεῖς occurs only here, though Hesych. has ἀλεός=ἀλεινός. It is, however, a correct formation from ἀλέα: and ἀλέας (gen.) is

not a probable correction. The easy emendation ἀδεῖς (Δ for Λ) would give the sense, 'tis a secure (i.e. tranquil), sound sleep.' This may be right; but I have preferred to keep the ms. reading. The addition of 8' after ἀλεῖς might seem desirable in such a parenthesis: cp. Dem. or. 18 § 308 ἢ ἄλλο τι δύσκολον γέγονε, (πολλὰ δὲ τὰ ἀνθρώπων,) εἰτ' ἐπὶ ταύτῃ τῷ καιρῷ κ.τ.λ.

Some reject ἀλεῖς ὕπνος ἐσθλός as a mere gloss. But a marginal commentator might have been expected to use more prosaic language,—ε.γ., ὁ μεσημβρινός ὕπνος βαθύς. Dobree, reading ἀδεῖς, supposed the following process. (1) In v. 864 Soph. wrote ἀδεῖς πόνος ἐσθλός. This was supplanted by a gloss, πόνος ὁ μὴ φοβῶν κράτιστος, which now stands there. (2) Then the displaced ἀδεῖς πόνος ἐσθλός was corrupted into ἀλεῖς ὕπνος ἐσθλός, and inserted in the text after νύχιος. This hypothesis is very ingenious, but it seems much too complex to be probable.

§60 οὐ τινος. The conjecture, οὐ φρενός, has found much favour; but, in a picture of utter helplessness, is not the

Now, my son, now the wind is fair for thee:—sightless and helpless, the man lies stretched in darkness,—sleep in the heat is sound,—with no command of hand or foot, but reft of all his powers, like unto one who rests with Hades.

Take heed, look if thy counsels be seasonable: so far as my thoughts can seize the truth, my son, the best strategy is that which gives no alarm.

NE. Hush, I say, and let not your wits forsake you:—yon man opens his eyes and lifts his head.

ὡς Wunder: *δοτις* L, with *ω* over *ο* from the 1st hand. *ὡς τις* A. *ὡς τις τ'* Dind. 862 *δρᾶν· βλέπει· καίρια φθέγγει* L. *φθέγγη* A (from the corrector): *φθέγγου* L<sup>2</sup>, V.—Seyffert gives *δρα, βλέπ' εἰ καίρια φθέγγει* (*βλέπ' εἰ* with Herm.): Hermann (2nd ed.) *δρα, βλέπει, καίρια δὴ* (deleting *φθέγγει*). Wecklein, after Wunder (4th ed.), *καίρια φθέγγου* (deleting *δρᾶν· βλέπει*). Blaydes, *δρᾶς; βλέπει· καίρια φθέγγου*. Todt, *δρᾶν· βλέπ' εἰ καίρια φθέγγομαι*. Wunder once proposed *φεύγει* for *φθέγγει*. 863 *τὸ δ'* from *τόδ'* in L.—*ἐμφ]* *ἀμφ* Dindorf. 866 *ἀνήρ]* *ἀνὴρ* L.

vulg. more forcible? Cp. 1161 *μηκέτι μηδενὸς κρατούνων*.

861 *Ἄϊδᾶ πάρα κείμενος*. Cp. *O. T.* 972 *κεῖται παρ' Ἄϊδη Πόλυβος*. This mode of writing is preferable to *παρά-κείμενος* because *παρακεῖσθαι τινι* = 'to lie beside one,' or 'before one,' with ref. to things which are ready to one's hand, or at one's disposal. But when the sense is, 'to be lodged or deposited with one,' *κεῖσθαι παρὰ τινι* is used.

862 *δρα, βλέπ'*. For the double imperat. in excited utterance, cp. 981, *O. C.* 121 *προσδέρκον, λεύσσε δὴ*. Seyffert's *δρα* is much better here than the MS. *δρᾶς*, 'he sees as the dead see,' *i.e.*, not at all. After *ἀνόμεματος* and *νύχιος*, this would be weak.—*εἰ καίρια φθέγγει*. 'See whether thy words are seasonable' means here, 'We fear that thy counsel (839 ff.) is unseasonable.' We miss our *καιρός*, if we stay here with Philoctetes, instead of escaping with the bow.

863 *εἰ τὸ δ' ἀλώσιμον ἐμφ' ἔφρ.*, as far as my thought can grasp the question, = *καθ' ὅσον ἐγὼ κατανοῶ τὸ πρᾶγμα*. Cp. Plat. *Tim.* 29 A *τὸ λόγῳ καὶ φρονήσει περιληπτὸν*. The acc. is one of 'respect' (like *τοῦμὸν μέρος*, etc.).—*πόνος δ' μὴ φοβῶν κράτιστος*, 'the enterprise not fraught with fear is best' (Whitelaw): a sententious utterance, like *βράχιστα γὰρ κράτιστα τὰν ποσσὶν κακὰ* (*Ant.* 1327). They mean that it is best to depart noise-

lessly with the bow, and so avoid the risks involved in taking Philoctetes. *ὁ μὴ φοβῶν* is left vague by the proverb-like brevity of the phrase: it means, 'which does not disturb the sleeping Philoctetes.' The word *πόνος* is also in keeping with the gnomic form,—implying that there will be *least* *πόνος* in such a course; as if it were, *πόνος ἐλάχιστος κράτιστος*. Cp. *σιγῆς ἀκίνδυνον γέρας* (meaning that *σιγή*, though it wins *no* positive *γέρας*, risks nothing): 'Discretion is the better part of valour,' etc.

865—1080 Third *ἐπεισόδιον*. Neoptolemus, overcome by remorse, confesses that Troy is their destination. Philoctetes demands the restoration of the bow; and Neoptolemus is on the point of restoring it, when Odysseus enters. As Ph. refuses to accompany them, Odysseus decides to leave him behind, and departs for the ship, ordering N. to follow him. Meanwhile, by N.'s command, the Chorus remain with Ph., in the hope that he may alter his resolve.

865 *μὴ δ' ἀφιστάναι φρενῶν*: Eur. *Or.* 1021 *ἐξέστην φρενῶν*. For *ἀφιστάναι*, cp. Ar. *Vesp.* 1457 *τὸ γὰρ ἀποστήναι χαλεπὸν | φύσεος*. The words convey a hurried reproof and warning,—'do not lose your wits' (through fear). All their presence of mind is needed, since Philoctetes is awaking.

- ΦΙ. ὦ φέγγος ὕπνου διάδοχον, τό τ' ἐλπιδῶν  
 ἄπιστον οἰκούρημα τῶνδε τῶν ξένων.  
 οὐ γάρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηύχῃσ' ἐγώ,  
 τλήναι σ' ἐλεινῶς ὥδε τὰμὰ πῆματα 870  
 μῆναι παρόντα καὶ ξυνωφελούντά μοι.  
 οὐκ οὖν. Ἀτρεΐδαι τοῦτ' ἔτλησαν εὐφύρως  
 οὕτως ἐνεγκεῖν, ἀγαθοὶ στρατηλάται.  
 ἀλλ' εὐγενὴς γὰρ ἡ φύσις καὶ εὐγενῶν,  
 ὦ τέκνον, ἡ σή, πάντα ταῦτ' ἐν εὐχερεῖ 875  
 ἔθου, βοῆς τε καὶ δυσσοσμίας γέμων.  
 καὶ νῦν ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ  
 λήθῃ τις εἶναι κἀνάπαυλα δῆ, τέκνον,  
 σύ μ' αὐτὸς ἄρον, σύ με κατὰστησον, τέκνον,  
 ἵν', ἥνικ' ἂν κόπος μ' ἀπαλλάξῃ ποτέ, 880  
 ὁρμώμεθ' ἐς ναῦν μηδ' ἐπίσχωμεν τὸ πλεῖν.

867 τό τ' ἐλπιδῶν | ἄπιστον οἰκούρημα] Nauck conj. γέγηθ' ἰδῶν | ἀελπτον ἐπικούρημα (ἀελπτον with F. W. Schmidt, ἐπικούρημα with Blaydes). 871 μῆναι] Cavallin conj. ἰδεῖν. 872 οὐκ οὖν] Blaydes writes οὐ τῶν [i.e., οὐ τῶν].—εὐφύρως MSS. (εὐφύρως L<sup>2</sup>, 14th cent.): εὐφύρως Brunck, who (like Meineke and F. W. Schmidt) also proposed εὐπετῶς. Blaydes gives εὐχερῶς. Eldik conj. εὐλόφως: Wakefield, εὐκόλως. 873 ἀγαθοὶ] αγαθοὶ L. 876 γέμων] Nauck conj. γέμειν. 878 Tournier

867 ε. ὦ φέγγος...τό τ' κ.τ.λ. For a voc. thus combined with a nom. (and art.), cp. 986: *Αἰ.* 861 (ὦ) κλεινὰ τ' Ἀθῆναι καὶ τὸ σύντροφον γένος.—ἐλπιδῶν ἄπιστον, not credited by my hopes,—such that my hopes could not have believed it possible. Cp. 1067: *Ant.* 847 φίλων ἀκλαυτος (=οὐ κλαιομένη ὑπὸ φίλων), and n.: *El.* 1214 ἀτιμος...τοῦ τεθνηκότος (=οὐ τιμωμένη ὑπὸ τοῦ τ.). So ἐλπιδῶν ἄπιστον=οὐ πιστευόμενον ὑπὸ τῶν ἐλπιδῶν. This is better than to take it as=ἐλπιδῶν πίστιν οὐκ ἔχον, in the sense, 'not having the pledge, assurance, given by hopes,' 'not warranted' by them (like ἀνήμερος χειμῶνων, *O. C.* 677 n.).—οἰκούρημα, as having guarded the place while he slept. So a watch-dog is called οἰκουρὸς in *Ar. Vesp.* 970: cp. below, 1328. For the periphrasis cp. *El.* 417 f. πατρὸς...ὁμιλλαν: *Eur. Alc.* 606 ἀνδρῶν Φεραίων εὐμενῆς παρουσία.

869 ε. τοῦτ' is governed by ἐξηύχῃσ', not by τλήναι, which interprets it. ἂν might go with τλήναι (=δοτε τλαίῃς ἂν), but is better taken, as its position suggests, with ἐξηύχῃσ'. The sense of ἂν ἐξηύχῃσ' warrants the use of τλήναι,

without ἂν, instead of τλήσεσθαι. See Appendix.—μῆναι (depending on τλήναι) governs τὰμὰ πῆματα, to 'wait for' them, i.e., to wait till they were better: cp. *Aesch. fr.* 35 ἀγὼν γὰρ ἀνδρας οὐ μένει λελειμμένους.—ξυνωφελούντά μοι, helping to do me good, with dat. instead of the usual acc.; cp. *Ant.* 560 τοῖς θανοῦσιν ὠφελεῖν (n.). It is possible, but less simple, to supply αὐτά (sc. τὰ πῆματα) with ξυνωφ., 'helping me to assuage them.'

872 οὐκ οὖν: 'the Atreidae, at any rate (οὖν), did not thus.' Here οὖν (like γοῦν) justifies his wonder at the youth's constancy. Cp. 907: 1389: *Ant.* 321 (n.).—εὐφύρως is the best correction of the MS. εὐφύρως (see cr. n.). Cp. *Hippocr. Aph.* 1242 εὐφορώτατα φέρειν: *id.* 1244 δυσφύρως φέρειν (as *Soph. O. T.* 783 δυσφύρως | τοῦδεῖδος ἡγόν).

874 ε. καὶ εὐγενῶν: cp. 384: 719.—ἐν εὐχερεῖ ἰδοῦ: cp. 498 ἐν σμικρῷ ποιούμενοι (n.); and for this use of τίθεσθαι, 451, 473.—γέμων: cp. *Dem. or.* 18 § 308 φυλάττει πηνικ' ἐσσεθε μεστοὶ τοῦ συνεχῶς λέγοντος.

PH. Ah, sunlight following on sleep,—ah, ye friendly watchers, undreamed of by my hopes! Never, my son, could I have dared to look for this,—that thou shouldest have patience to wait so tenderly upon my sufferings, staying beside me, and helping to relieve me. The Atreidae, certainly, those valiant chieftains, had no heart to bear this burden so lightly. But thy nature, my son, is noble, and of noble breed; and so thou hast made little of all this, though loud cries and noisome odours vexed thy senses.

And now, since the plague seems to allow me a space of forgetfulness and peace at last, raise me thyself, my son, set me on my feet, so that, when the faintness shall at length release me, we may set forth to the ship, and delay not to sail.

conj. *λῶφσις* (this with F. W. Schmidt) *κἀνάπαυλά τις, τέκνον.* 879 f. A. Zippmann (*Aetheseon Sophoclearum Specimen*, pp. 36 ff., 1864) places 879 immediately before 890, and deletes the v. which stands in the mss. as 889 (*αὐτὸν τὰδ*). He also deletes v. 880 (*τὸν ἦν κ' ἄν*). Nauck and Cavallin so print the text. Wecklein thinks that 879 and 880 are both interpolations.—*σὺ με κατάρστησον*] Blaydes conj. *σὺ δέ μ' ἀνάστησον.* 880 *ποτέ*] Meineke conj. *τότε* (to go with *ὁρμώμεθ'*). Vauvilliers, *πῶδε*; Blaydes, *πῶδα*.

878 *λήθη*: cp. Eur. *Or.* 211 ὃ φίλον ἔπνου θέλγητρον, ἐπίκουρον νόσου... | ὃ πότνια λήθη τῶν κακῶν.—*δή*=*ἤδη*.

879 f. *σὺ μ' αὐτὸς... ποτέ*. Philoctetes has awakened to find that the acute pains have ceased (768); but, after the violent attack of the disease, a sense of faintness (*κόπος*) remains. He has been lying on his back (822). He now asks Neoptolemus to assist him in rising to his feet: *σὺ μ' αὐτὸς ἄρον, σὺ με κατάρστησον*; where *αὐτὸς* means that he does not wish the Chorus to approach him at present. He is afraid that disgust might render them unwilling to take him on board (890). In his crippled state,—now aggravated by exhaustion,—the mere act of rising was a serious exertion. At v. 886 Neoptolemus gives the aid of his hands to the recumbent sufferer, at the same time asking him to make an effort,—*νῦν δ' αἶρε σαντόν*: which is not, of course, contrasted with *σὺ μ' αὐτὸς ἄρον*, as if N. meant that Ph. must rise *without* help: that would be, *σὺ δ' αὐτὸς αἶρε σαντόν*. At the same time, N. says that, if Ph. prefers it, the sailors will lift him up and carry him. Ph. replies, 'No, thank you—help me to rise, as you propose' (889). N. assents (893), saying, 'Stand up, and take hold of me yourself' (as I am holding you).

And v. 894 marks the moment at which Ph. slowly rises, leaning on N. Then there is naturally a pause, in order that Ph. may rest after this effort, and may feel whether he is yet strong enough to attempt walking. It is this pause which is foreshadowed by the words, *τὸν ἦν κ' ἄν κόπος μ' ἀπαλλάξῃ ποτέ* (880). And it is in this pause that the remorse of Neoptolemus gains the mastery.

A. Zippmann, whom Nauck and Cavallin follow in their texts, deletes both v. 880 and v. 889 as spurious, and transposes 879 to a place between 888 and 890. His two main objections to the traditional text are:—Why should Ph., formerly so eager to start, now wish to wait till his *κόπος* has passed off? (880). And why should he desire to rise before that moment, instead of resting on the ground? The view of the whole situation which I have given above will show why I believe the traditional text to be sound.

881 *ἐπισχωμεν*, intrans. (the use of this verb in 349 is a different one); *τὸ πλεῖν* defines the act in regard to which delay is forbidden. Cp. Xen. *M.* 3. 6. 10 *περὶ πολέμου συμβουλευεῖν τὴν γε πρῶτην ἐπισχόμεν*. For the art. prefixed to the inf., cp. 118: 1241 *ὅς σε κωλύσει τὸ δρᾶν*.



- NE. ἀλλ' ἤδομαι μὲν σ' εἰσιδὼν παρ' ἐλπίδα  
 ἀνώνδυνον βλέποντα κάμπνέοντ' ἔτι·  
 ὥς οὐκέτ' ὄντος γὰρ τὰ συμβόλαιά σου  
 πρὸς τὰς παρούσας ξυμφοράς ἐφαίνετο. 885  
 νῦν δ' αἶρε σαντόν· εἰ δέ σοι μάλλον φίλον,  
 οἴσουσί σ' οἶδε· τοῦ πόνου γὰρ οὐκ ὄκνος,  
 ἐπείπερ οὕτω σοί τ' ἔδοξ' ἐμοί τε δρᾶν.
- ΦΙ. αἰνῶ τάδ', ὦ παῖ, καί μ' ἔπαιρ', ὥσπερ νοεῖς·  
 τούτους δ' ἔασον, μὴ βαρυνθῶσιν κακῇ 890  
 ὁσμῇ πρὸ τοῦ δέοντος· οὐπὶ νηὶ γὰρ  
 ἄλῃς πόνος τούτοισι συνναίειν ἐμοί.
- NE. ἔσται τάδ'· ἀλλ' ἴστω τε καὶ τὸς ἀντέχου.
- ΦΙ. θάρσει· τό τοι σύνηθες ὀρθώσει μ' ἔθος.
- NE. παπαῖ· τί δῆτ' <ἀν> δρῶμ' ἐγὼ τούνθενδε γε; 895

884 σου r, Ald.: σοι L, which Blaydes reads. 887 ἀσουσι] Blaydes conj.  
 ἀρούσι: C. Schirlitz, στήσουσι. 888 οὕτω L: οὕτως r. 892 ἐμοί] Blaydes  
 conj. ὁμοῦ. 894 μ' ἔθος] Herwerden conj. με παῖ. 895 τί δῆτα δρῶμ' (sic) L.

882 z. ἀλλ' ἤδομαι μὲν: here μὲν slightly emphasises the verb, but does not oppose it to any other thought: the νῦν δ' in 886 should not be regarded as answering to it. Cp. 1278: *O. T.* 82 ἀλλ' εἰκάσαι μὲν, ἡδύς: *ib.* 769 ἀλλ' ἔρεται μὲν.—ἀνώνδυνον masc., to be taken adverbially with both participles ('living and breathing, free from pain'): not neut., with βλέποντα only, as if the sense were, 'showing the absence of pain by thy looks.'—βλέποντα=ζῶντα (though here with special reference to his recent slumber, cp. 856 ἀνόμενος): *Al.* 962 καὶ βλέποντα μὴ 'πύθουν, | θανόντ' ἀν οἰμώξειαν.—κάμπνέοντ': *Aesch. Ag.* 671 ἐκείνων εἰ τις ἐστὶν ἐμπνέων.

884 z. ὥς οὐκέτ' ὄντος. Here συμβόλαια are the signs observable by one who watched Ph. sleeping after the attack of the disease, when he seemed like one 'ἄλῃα πάρα κείμενος' (861). The chief of such signs would be, a deathly pallor, and the absence (as a spectator might think) of respiration.—By τὰς παρούσας ξυμφοράς are meant the agonies of disease to which he is subject, and which he had endured just before his sleep. τὰς παρούσας might be the part. of the imperf., at παρήσαν (cp. *Ani.* 1192 n.), but is more forcible if taken as pres., =at πάρεισιν: cp. 734 τῇς παρεστῶσης νόσου. Thus the

meaning is:—'Thy symptoms (in sleep), judged in the light of (πρὸς) the sufferings which afflict thee, seemed like those of a dead man.' Such a sleep, following on such paroxysms, might well have been mistaken for death. For πρὸς as = 'in view of,' cp. *Thuc.* 7. 47 ἐβουλεύοντο πρὸς τε τὴν γεγενημένην ξυμφορὰν καὶ πρὸς τὴν παρούσαν ἐν τῷ στρατοπέδῳ κατὰ πάντα ἀρρωστίαν.—Not: 'In view of thy plight just now (i.e., while sleeping), thy symptoms seemed like those of a dead man.' τὰς παρ. ξυμφοράς would then mean merely the condition of the sleeper, as distinguished from the συμβόλαια or outward signs thereof. But, since the inference was drawn wholly from the outward signs, the words πρὸς τὰς παρ. ξυμφοράς would lose their natural force, and mean no more than τὰ παρόντα συμβόλαια σκοποῦντι.—συμβόλαια=σύμβολα: the only Attic example of this sense; which occurs, however, in *Her.* 5. 92 § 7, πιστὸν γὰρ οἱ ἦν τὸ συμβόλαιον (the token, or proof, μαρτύριον). In *Eur. Ion* 411 δ' τε νῦν συμβόλαια πρόσθεν ἦν, the meaning is 'dealings,' 'intercourse' (the regular Attic sense of συμβόλαια being that of 'covenants').

886 z. νῦν δ' αἶρε σαντόν. The reflexive pron. is not necessarily emphatic when thus used with an active verb: cp.

NE. Right glad am I to see thee, beyond my hope, living and breathing, free from pain; for, judged by the sufferings that afflict thee, thy symptoms seemed to speak of death.—But now lift thyself; or, if thou prefer it, these men will carry thee; the trouble will not be grudged, since thou and I are of one mind.

PH. Thanks, my son,—and help me to rise, as thou sayest; —but do not trouble these men, that they may not suffer from the noisome smell before the time. It will be trial enough for them to live on board with me.

NE. So be it.—Now stand up, and take hold of me thyself.

PH. Fear not, the old habit will help me to my feet.

NE. Alack! What am I to do next?

No MS. has *ἀν*. Schaefer restored *τί δῆτ' ἂν δρῶμ'*. Brunck conj. *τί δῆτα δρῶμ' ἂν ἐκ τούτων ἐγώ*;—*τούνθενδε γε* A: *τούνθενδε λέγε* L, r: *τούνθαδε λέγε* B. Erfurd conj. *τούνθενδ' ἐτι*; and so Blaydes.

Aesch. *P. V.* 747 *τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει | ἐρριψ' ἐμαυτὴν τῆσδ' ἀπὸ στόφλου πέτρας...*; At v. 879 Ph. asked N. to assist him; and now—after a kindly greeting—N. proceeds to do so. His hands are now stretched forth to Ph., ready to raise him, and the words *νῦν δ' αἶρε σαντῶν* prepare Ph. for the effort. —*εἰ δέ σοι μᾶλλον φίλον: ἰ.ε.*, he need not make even this effort, but can be lifted from the ground.—*τοῦ πόνου γάρ*: since Neoptolemus and Philoctetes are agreed upon the voyage, the sailors will not grudge the trouble of carrying their master's friend.

§§§ *αἰνῶ τὰς*, § πατ. 'Thanks, my son' (lit., 'I commend what you say'). The phrase implies a courteous recognition of the proposal that the sailors should carry him: but, as is shown by *καὶ μ' ἐπαῖρ' ὥσπερ νοεῖς*, it is not a direct way of refusing the offer, like 'No, thank you.' The formula *αἰνῶ τὰς* regularly means, as here, 'I commend your words' (Eur. *Or.* 786, *Med.* 908). It is known, indeed, that Soph. used *αἰνῶ* like *ἐπαινώ*, as a civil form of refusal, in his *Alcmaeon* (Hesych. s. v. *αἰνῶ*): cp. Hes. *Op.* 641 *νῆ' ὀλίγην αἰνεῖν, μεγάλη δ' ἐνὶ φορτίᾳ θέσθαι*. But here *αἰνῶ τὰς* is better taken in its simple and usual sense.

§§§ *ἔ. ἱασον*: cp. 1257.—*δσμῆ*: cp. 876, 1032.—*συνναλῖν* (epexeg. inf.) can be said of companionship in a brief voyage, as *ναλεῖν* is oft. no more than 'to be in' a place: *O. C.* 117 n.

§§§ *ἴσται τὰς*: cp. *O. C.* 1773 *δράσω καὶ τάδε*.—*ἴστω*=*ἀνίστω*: *O. T.* 143, 147.—*καυτὸς ἀντίχου*, sc. *ἐμοῦ*: *ἰ.ε.*, as I am supporting thee, so, on thy part, cling to

me. Cp. Her. 2. 121 *ἐκείνου τῆς χειρὸς ἀντέχεσθαι*. For the omission of the gen., cp. Ar. *Ach.* 1120 *φέρε, τοῦ δόρατος ἀφελκύσσωμαι τοῖσιντρον*. | *ἐχ'*, *ἀντέχου*, πατ.

§§§ *σύνηθες...ἔθος*: cp. *Ant.* 502 *κλέος...εὐκλεέστερον* (n.).

§§§ *τί δῆτ' ἂν δρῶμ'*. Schaefer's insertion of *ἀν* is not indispensable. The simple optat. is grammatically possible. But *ἀν* is clearly right, because the question here is a practical one (not the less so, because no answer is expected); *ἰ.ε.*, the speaker is really deliberating what he shall do next: it does not refer merely to abstract possibility, like *τεάν*, *Zeθ*, *δύνασιν τίς...κατάσχοι*; (*Ant.* 605). Cp. *O. C.*, Appendix on v. 170. The case is precisely similar to that in 1393 (where *ἀν* is certain), *τί δῆτ' ἂν ἡμεῖς δρῶμεν*;

*δρῶμ'*. Contracted verbs had two ways of forming the act. optat. pres.: (1) with *ι*, as *δρά-ο-ι-μι*, contr. *δρῶμι*, the mode proper to verbs with a thematic vowel: (2) with *ιη*, as *δρα-ο-ιη-ν*, contr. *δρῶην*, where, though the thematic vowel *ο* is kept, the endings follow the analogy of the verbs which have no such vowel ('verbs in *μι*'). The only Homeric examples of (2) are *Od.* 4. 692 *φιλοῖη*, and *ib.* 9. 320 *φοροῖη*. But in the 5th cent. B.C. this second formation was already predominant in Attic. For the sing. number the first formation had become rare, though Attic poets could still use it whenever it was metrically convenient: *ε.ε.* 1044 (and *O. T.* 1470) *δοκοῖμ'*; *Tr.* 1235 *νεσοῖ*; Aesch. *P. V.* 978 *νεσοῖμ' ἂν*. Some instances of the 3rd sing. occur also in Attic prose: as Thuc. 2. 79 (and 100)

- ΦΙ. τί δ' ἔστιν, ὦ παῖ; ποῖ ποτ' ἐξέβης λόγῳ;  
 ΝΕ. οὐκ οἶδ' ὅποι χρὴ τὰπορον τρέπειν ἔπος.  
 ΦΙ. ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ', ὦ τέκνον, τάδε.  
 ΝΕ. ἀλλ' ἐνθάδ' ἦδη τοῦδε τοῦ πάθους κυρῶ.  
 ΦΙ. οὐ δὴ σε δυσχέρεια τοῦ νοσήματος 900  
 ἔπεισεν ὥστε μὴ μ' ἄγειν ναύτην ἔτι;  
 ΝΕ. ἅπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν  
 ὅταν λιπὼν τις δρῶ τὰ μὴ προσεικότα.  
 ΦΙ. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε  
 δρῶς οὐδὲ φωνεῖς, ἐσθλὸν ἄνδρ' ἐπωφελῶν. 905  
 ΝΕ. αἰσχροὺς φανοῦμαι· τοῦτ' ἀνιῶμαι πάλαι.  
 ΦΙ. οὐκουν ἐν οἷς γε δρῶς· ἐν οἷς δ' αὐδῶς, ἔκνω.

896 λόγῳ] 'Mallem legere λόγῳ' (Brunck). Harl. has λόγῳ, which Cavallin adopts. 897 ὅποι] ὅπη Γ.—τρέπειν] Nauck conj. στρέφειν. 898 τοῦ] Cavallin gives του. 900 οὐ δὴ σε] Erfurdt conj. οὐ σ' ἦδε (or οὐχ ἦδε).—τοῦ] Blaydes conj. του. 901 ἔπεισεν γ: ἔπαισεν L. 902 αὐτοῦ γ: αὐτοῦ L. 903 προσεικότα] προσήκοτα K, Harl.: προσήκοτα Γ. 904 τοῦ φυτεύσαντος] Tournier conj. τοῦ 'μφυτευθέντος, and so Mekler: R. Mollweide, τοῦ προσεικότος,

δοκοῖ: Plat. *Legg.* 664 E πηδῶ, etc. (Cp. Curtius, *Greek Verb.* ch. xiv., p. 335 Eng. tr.) In dual and plur. the prevalence of the second formation appears to have been less decisive; and the 3rd pers. plur. always retained the first formation (e.g. δρῶν, not δρώσαν).

τοῦνθένδε γε, adverbial: cp. 834: *O. C.* 476 τὸ δ' ἐνθεν (n.). γε at the end of the v., as 438, *O. C.* 265, etc. The emphasis is fitting here. He has reached the furthest point to which the deception can be carried, since it must be revealed by the presence of Odysseus at the ship.

896 ἐξέβης, 'digressed' from the matter in hand: cp. Dem. or. 18 § 211 ἐπανελθεῖν οὖν, ἀπόθεν ἐνταῦθ' ἐξέβην, βούλομαι. Eur. *I. T.* 781 (Orestes to Iphigenia, whom he has interrupted by an unguarded exclamation) οὐδὲν πέραν δ' ἐξέβην γὰρ ἄλλοσε ('my thoughts had wandered').—λόγῳ is better here than λόγῳν. The latter is more suitable in such a phrase as ποῖ λόγῳν ἀμυχανῶν | ἐλθω; *El.* 1174.

897 οὐκ οἶδ' ὅποι χρὴ κ.τ.λ.: he does not know in what words he can break the truth to Ph.,—that they are going to Troy. After an obscure hint in vv. 912 f., he at last speaks bluntly (915). Cp. Plat. *Hipp. ma.* 297 D οὐκ ἔτι ἔχω, ὦ Ἰππία, ὅποι τράπωμαι, ἀλλ' ἀπορῶ· σὺ δὲ ἔχεις

τι λέγειν;—Nauck wishes for στρέφειν, which would imply an artful 'twisting' of speech; cp. Ar. *Tk.* 1128 αἰατ' τί δρῶς; πρὸς τίνας στρεφθῶ λόγους; But τρέπειν better suits the ingenuous perplexity of one who simply doubts what course he ought to take.

898 ἀπορεῖς δὲ τοῦ σύ; Remembering the behaviour of his former visitors when it came to the all-important point (310), Ph. is alarmed at the first trace of embarrassment in Neoptolemus.

899 ἐνθάδε...τοῦδε τοῦ πάθους (partit. gen.) = ἐνθάδε τῆς ἀπορίας: at such an advanced point in it that I do not know what to say next (897).—Not, as Wunder took it, 'at such a point that I must speak' (referring to μὴ λέγε).

900 ε. οὐ δὴ...; as *Tk.* 668: and with του added, *O. T.* 1472, *Ant.* 381.—For ὥστε after ἔπαισεν cp. 656 n.—ναύτην = ναυβάτην (246), *vectorem*: so Aesch. *Pers.* 719 πεζὸς ἢ ναύτης, Hor. C. 3. 4. 30 *navita*.

902 ε. ἅπαντα δυσχέρεια: for the neut. plur. as subject, with sing. subst. as predicate, cp. *O. C.* 883 ἀρ' οὐχ ὕβρις τὰδ; *Od.* 24. 433 λῶβη γὰρ τὰδε γ' ἐστὶ: Stobaeus *Flor.* 5. 3 φόβος τὰ θεῖα τοῖσι σώφροσιν βροτῶν: Lys. or. 4 § 7 πῶς ταῦτ' ἐστὶ πρόνοια; Dem. or. 19 § 72 ἐστι δὲ ταῦτα γέλως.—τὴν αὐτοῦ φύσιν

PH. What is the matter, my son? Whither strays thy speech?

NE. I know not how I should turn my faltering words.

PH. Faltering? Wherefore? Say not so, my son.

NE. Indeed, perplexity has now brought me to that pass.

PH. It cannot be that the offence of my disease hath changed thy purpose of receiving me in thy ship?

NE. All is offence when a man hath forsaken his true nature, and is doing what doth not befit him.

PH. Nay, thou, at least, art not departing from thy sire's example in word or deed, by helping one who deserves it.

NE. I shall be found base; this is the thought that torments me.

PH. Not in thy present deeds; but the presage of thy words disquiets me.

which Nauck approves, remarking that τοῦ φντ. might have arisen from τοῦ πατρὸς *elikotos* (as προσ was a frequent abbreviation of πατρὸς). 906 ἐσθλὸν] Burges conj. ἀθλιὸν γ' ἐπωφελῶν: Blaydes, ἀθλιὸν γ' ἀνδρ' ὠφελῶν. 906 πάλαι γ: πάλιν L, with αἱ written above by 1st hand. The same error occurs in 913, 966. 907 ἐν οἷσθε δρᾶσ' ἐν οἷσθ' αὐδᾶσ (sic) L (the second οἷσθ' made from οἷ δ' by S.—ἐν οἷς γε... ἐν οἷς δ' A.—For οὐκουν... ἐν οἷς δ' Nauck conj. οὐ δῆρ'... ἐφ' οἷς δ'.

λιπὼν, whereas τὸ γενναῖον is τὸ μὴ ἐξι-  
στάμενον ἐκ τῆς αὐτοῦ φύσεως (cp. 51 n.).  
Fraud was foreign to his nature (88).—  
τὰ μὴ προσσεϊκότα, such things as do not  
befit him: for the generic μὴ, cp. 170,  
409, 444, 909.

904 2. οὐδὲν ἔξω τοῦ φυτεύσαντος,  
nothing that deviates from his example.  
The father (Achilles) is the παράδειγμα  
which regulates the son's conduct,—as in  
Arist. *Elh. N.* 3. 6 the σπουδαῖος is ὡς περ  
κανὼν καὶ μέτρον (τῶν καλῶν). Thus the  
use of ἔξω is justified: it expresses a de-  
parture from the lines of the pattern. Cp.  
Plat. *Legg.* 876 π δοῦναι τὰ παραδείγματα  
τοῖς δικασταῖς τοῦ μήποτε βάλνεν ἔξω τῆς  
δικῆς. Musgrave quotes Libanius i. 574  
τοῦ τῆς πόλεως ἡθους καὶ τῆς ἐμῆς πολιτείας  
ἔξω τὸ πρᾶγμα εἶναι δοκεῖ. The boldness  
of the expression ἔξω τοῦ φυτεύσαντος  
finds some analogy in the phrase κατὰ  
τινα as=κατὰ τρόπον τινός: Plat. *Parm.*  
126 c κατὰ τὸν πάππον... πρὸς τῇ ἱππικῇ  
διατρέβει (following his example). So  
Alciphron can say ὁ παῖς ἐξεμάξατο τὸν  
διδάσκαλον (took the stamp of his teacher),  
instead of τὸν τοῦ διδασκάλου χαρακτήρα  
(3. 64). I cannot, then, think with Nauck  
that φυτεύσαντος is spurious. προσσε-  
ϊκότος would be but a tame substitute.

A reference to the youth's inherited  
generosity seems fitting here: cp. 874,  
1310. τοῦ μφυτεύσαντος (Tournier) is  
ingenious, but less forcible than τοῦ  
φυτεύσαντος.

ἐσθλόν: Blaydes would take this as=  
'of noble birth,' in order that Ph. may  
not praise himself. A similar feeling has  
prompted conjectures (cr. n.). But by  
ἐσθλόν Ph. means that the kindness of N.  
is not disgraced by its recipient. The  
situation is one in which he can say this  
with perfect dignity and propriety. So  
he refers to himself elsewhere as the  
comrade (1131) and benefactor (670) of  
Heracles; as a zealous ally of the Greek  
chiefs (1027); as one who has shown rare  
courage under his trials (535), and who  
will not fail in gratitude to his deliverer  
(1370). In like manner Oedipus reminds  
his Attic hosts that he is no unworthy  
guest (*O. C.* 287, 625 f.).

906 πάλαι: cp. 589.

907 οὐκουν (872 n.) ἐν οἷς γε δρᾶς  
(αἰσχροῖς φανῇ): in respect of thy deeds  
(thus far) thou certainly wilt not be found  
αἰσχρός: ἐν οἷς δὲ αὐδᾶς, but in respect  
of what thou sayest—i.e., in respect of  
the future conduct which thy words fore-  
shadow,—δὲ κνᾶ (μὴ αἰσχροῖς φανῇ).—For

- NE. ὦ Ζεῦ, τί δράσω; δεύτερον ληφθῶ κακός,  
κρύπτων θ' ἄ μὴ δεῖ καὶ λέγων αἰσχιστ' ἐπῶν;  
ΦΙ. ἀνὴρ ὃδ', εἰ μὴ γὰρ κακὸς γνώμην ἔφυν, 910  
προδοὺς μ' εἴοικε κάκλιπὼν τὸν πλοῦν στελεῖν.  
NE. λιπὼν μὲν οὐκ ἔγωγε· λυπηρῶς δὲ μὴ  
πέμπω σε μάλλον, τοῦτ' ἀνιώμαι πάλαι.  
ΦΙ. τί ποτε λέγεις, ὦ τέκνον; ὥς οὐ μανθάνω.  
NE. οὐδέν σε κρύψω· δεῖ γὰρ ἐς Τροίαν σε πλεῖν 915  
πρὸς τοὺς Ἀχαιοὺς καὶ τὸν Ἀτρειδῶν στόλον.  
ΦΙ. οἶμοι, τί <δ'> εἶπας; NE. μὴ στέναζε, πρὶν μάθης.  
ΦΙ. ποῖον μάθημα; τί με νοεῖς δράσαι ποτε;  
NE. σῶσαι κακοῦ μὲν πρῶτα τοῦδ', ἔπειτα δὲ  
ξύν σοι τὰ Τροίας πεδία πορθῆσαι μολῶν. 920  
ΦΙ. καὶ ταυτ' ἀληθῆ δρᾶν νοεῖς; NE. πολλῇ κρατεῖ  
τούτων ἀνάγκη· καὶ σὺ μὴ θυμοῦ κλύων.  
ΦΙ. ἀπόλῳλα τλήμων, προδέδομαι. τί μ', ὦ ξένε,  
δέδρακας; ἀπόδος ὡς τάχος τὰ τόξα μοι.  
NE. ἀλλ' οὐχ οἶόν τε· τῶν γὰρ ἐν τέλει κλίειν 925  
τό τ' ἐνδικόν με καὶ τὸ συμφέρον ποεῖ.

910 ἀνὴρ] ἀνὴρ L.—εἰ μὴ γὰρ Triclinius: εἰ μὴ καὶ γὰρ L: εἰ μ' ἐγὼ A: εἰ μὴ (without γὰρ) Γ.—γνώμην] Naber conj. γνώμων, and so Nauck. 911 εἴοικε] εἴοικεν L.

912 ε. Cavallin conj. λυπηρῶς δ' ὅτι | πέμπειν σε μέλλω.—πέμπω] πέμπων Γ, V<sup>3</sup>.—πάλαι r: πάλιν L, with αι written above by S. 916 καὶ τὸν r:

the emphasis given to δράσ by place and pause, cp. 989 (Ζεύς), 1009 (σοῦ): *Ani.* 555 σὺ μὲν γὰρ εἶλον ξῆν, ἐγὼ δὲ καταβαίνειν.

908 ε. δράσω, delib. aor. subjunc.: cp. 757.—δ μὴ δεῖ: cp. 903. He has been base, first, as λέγων αἰσχιστ' ἐπῶν—telling the falsehood that he was sailing to Greece: next, as κρύπτων δ μὴ δεῖ—hiding the truth, that Ph. must go to Troy.

910 ε. ἀνὴρ ὃδ': the transition to the 3rd pers., marking bitter indignation, is like that in *Tr.* 1238, where Heracles fears disobedience in Hyllus.—εἰ μὴ γὰρ: cp. *O. T.* 1086 εἴπερ ἐγὼ μάντις εἰμι καὶ κατὰ γνώμην ἴδρις: *El.* 472 εἰ μὴ γὰρ παράφρων μάντις ἔφυν | καὶ γνώμης λειπομένα σοφᾶς.—For γνώμην (which Naber alters to γνώμων) cp. *El.* 546 ἀβούλου καὶ κακοῦ γνώμην: *O. T.* 687 ἀγαθὸς ὡν γνώμην. The dat. in *Al.* 1374 γνώμη σοφὸν | φῶναι.—τὸν πλοῦν στελεῖν: *Al.*

1045 ὃ δὴ τότε πλοῦν ἐστείλαμεν. But στέλλω without πλοῦν in 571, 640.

912 ε. λιπὼν (sc. τὸν πλοῦν στελεῶ) after ἐκλιπὼν, as 1383 αἰσχύνουτ' after καταισχύνει. Cp. *O. C.* 841 προβᾶθ' ὦδε, βᾶτε.—πέμπω, convey: cp. 1368, 1399, 1465. The v. l. πέμπων (prob. a mere error caused by λιπὼν) would require us to supply τὸν πλοῦν στέλλω (subjunct.).—τοῦτ', emphatic, as *Tr.* 458 τὸ μὴ πυθέσθαι, τοῦτό μ' ἀγγύνειεν ἄν: cp. *O. C.* 504, *O. T.* 407. Remark the repetition of τοῦτ' ἀνιώμαι πάλαι so soon after 906. So *Ani.* 613 and 618 οὐδὲν ἔρπει: *ib.* 614 and 625 ἐκτός ἄτας.

916 οὐδὲν σε κρύψω: for the double acc., cp. *El.* 957 οὐδὲν γὰρ σε δεῖ κρύπτειν μ' ἔτι: Aesch. *P. V.* 625 μήτοι με κρύψης τοῦθ'. So ἀποκρύπτομαι τινά τι.—γὰρ merely prefaces the statement: *O. T.* 277.

917 ε. τί <δ'> εἶπας; I insert δ', which might easily have dropped out.

NE. O Zeus, what shall I do? Must I be found twice a villain,—by disloyal silence, as well as by shameful speech?

PH. If my judgment errs not, yon man means to betray me, and forsake me, and go his way!

NE. Forsake thee—no; but take thee, perchance, on a bitter voyage—that is the pain that haunts me.

PH. What meanest thou, my son? I understand not.

NE. I will tell thee all. Thou must sail to Troy, to the Achaeans and the host of the Atreidae.

PH. Oh, what hast thou said? NE. Lament not, till thou learn—

PH. Learn what? What would'st thou do to me?

NE. Save thee, first, from this misery,—then go and ravage Troy's plains with thee.

PH. And this is indeed thy purpose? NE. A stern necessity ordains it; be not wroth to hear it.

PH. I am lost, hapless one,—betrayed! What hast thou done unto me, stranger? Restore my bow at once!

NE. Nay, I cannot: duty and policy alike constrain me to obey my chiefs.

καὶ τῶν L.—σὸλον made from σὸλων in L.—Wunder, with Nauck's assent, rejects this v. 917 τί εἶπας; L, and most MSS. (τί γ' εἶπας; B). Valckenaer conj. τί μ' εἶπας; and so Hermann.—πρὶν] πρὶν ἂν Γ. 928 ἀπὸ λωλα] Nauck conj. δλωλα. 924 τὰ τόξα r: τόξα (without τὰ) L. 926 ποεῖ r: ποεῖν L.

Such a hiatus as τί εἶπας is not Sophoclean. Cp. 100 n. After a voc., we elsewhere find δέ thus used in a question: O. C. 332 τέκνον, τί δ' ἤλθεις; ib. 1459 πάτερ, τί δ' ἐστὶ τάξιωμ' ἐφ' ᾧ καλεῖς; 'The objection to τί μ' εἶπας ('what hast thou said of me?') is that it does not suit the sense here ('what purpose hast thou declared in regard to me?'). And τί γ' εἶπας would be weak.—πρὶν μάθης, without ἂν: cp. εἰς without ἂν, 764. Soph. affords some 14 instances of πρὶν ἂν with subjunct. (as 332, 1332), and 7 instances (besides this) of simple πρὶν with subjunct.—Ani. 619; Tr. 608, 946; Ai. 742, 965; fr. 583. 2, fr. 596.—ποῖον μάθημα; Cp. Ani. 42 ποῖον τι κινδύνευμα; For the verb with its cognate noun, cp. 150 μέλον...μέλημα.—δρᾶσαι with double acc.: 803 n.

919 ε. σώσας κακοῦ: cp. Ani. 1162 σώσας μὲν ἐχθρῶν...χθόνα (n.).—ξὺν σοι: cp. 1335.

921 ε. καὶ ταῦτ'...; For καὶ in preface to an indignant question, cp. O. C. 163 n.—ἀληθῆ, predicative adj., with adverbial force, and so here = ἀληθῶς

(a word not extant in Soph.). In Plat. Lach. 186 A, τοῦτο μὲν ἀληθῆ λέγεις (as also in Menon 98 B etc.), Krüger and others take ἀληθῆ as an adv., = ἀληθῶς: but the sense there is, 'you are right as to that,'—ταῦτο being acc. of respect, and ἀληθῆ acc. governed by λέγεις.—κρατεῖ τούτων, controls these things (like κρατεῖν τῶν πραγμάτων, Dem. or. 1. § 26), i.e., ordains that they must be so.

928 ε. ξίνα, a form which he has not used since 219. He has hitherto addressed N. as ὦ τέκνον, or ὦ παῖ. Cp. 932.

926 ἀλλ' οὐχ οἶόν τι: so O. C. 1418. Other places where ἐστὶ is omitted after οἶός τι are O. C. 1136, Tr. 742, O. T. 24.—τῶν ἐν τῷαι: 385 n.

927 ε. While Philoctetes makes this appeal, Neoptolemus stands with averted face (935), still holding the bow. Despairing anguish could not be more pathetically expressed than by the transitions from imprecation to entreaty, and from entreaty to the half-soliloquy in which he imagines the future (952).

- ΦΙ. ὦ πῦρ σὺ καὶ πᾶν δαίμα καὶ πανουργίας  
 δεινῆς τέχνημ' ἐχθιστον, οἶά μ' εἰργάσω,  
 οἷ' ἠπάτηκας· οὐδ' ἐπαισχύνει μ' ὀρών  
 τὸν προστρόπαιον, τὸν ἱκέτην, ὦ σχέτλιε; 930  
 ἀπεστέρηκας τὸν βίον τὰ τόξ' ἐλών.  
 ἀπόδος, ἱκνούμαι σ', ἀπόδος, ἱκετεύω, τέκνον.  
 πρὸς θεῶν πατρώων, τὸν βίον με μὴ ἀφέλη.  
 ὦμοι τάλας. ἀλλ' οὐδὲ προσφώνει μ' ἔτι,  
 ἀλλ' ὡς μεθήσων μήποθ', ὦδ' ὀρᾷ πάλιν. 935  
 ὦ λιμένες, ὦ προβλήτες, ὦ ξυνουσίαι  
 θηρῶν ὀρείων, ὦ καταρρώγες πέτραι,  
 ὑμῖν τάδ', οὐ γὰρ ἄλλον οἶδ' ὅτψ λέγω,  
 ἀνακλαίομαι παροῦσι τοῖς εἰωθόσιν,  
 οἷ' ἔργ' ὁ παῖς μ' ἐδρασεν οὐξ Ἀχιλλέως· 940

927 δαίμα] δῆμα L, with ει over ῆ from 1st hand. Nauck conj. λῆμα: Seyffert gives λῆμα (on Bergk's conj.). Valckenaer conj. ὦ πῦρ σὺ, παυδάλημα. 928 εἰργάσω] In L the 1st hand, after writing εἰργάσω, began to repeat it, but stopped at εἰρ, and deleted the letters. Elmsley conj. εἰργασαι. 929 ὀρών] Wecklein conj. με δρών. 938 μὴ μ' ἀφέλησ L (and so most of the later MSS.): μὴ μου' φέλησ A. με μὴ ἀφέλησ Lond. ed. 1747. Elmsley conj. με μὴ ἀφέλη (on O. T. 1522: formerly, on Eur. Med. 56, με μὴ ἀφέλησ). 934 ἀλλ' οὐδὲ] Nauck conj. ὡς οὐδὲ: Hense, δδ' οὐδὲ.—προσφώνει

927 πῦρ, the symbol of a ruthless destroyer. Neoptolemus is leaving utter desolation behind him. The image is one which Lemnos itself might well suggest (cp. 800 n.). The combination of πῦρ with δαίμα ('monster') curiously recalls a passage in the *Lysistrata* (which appeared two years before this play), 1014 f. οὐδὲν ἐστὶ θηρίον γυναικὸς ἀμαχώτερον, | οὐδὲ πῦρ, οὐδ' ὦδ' ἀναιδὴς οὐδεμία πόρδαλις. Elsewhere πῦρ is a figure for warlike rage, as *Il.* 20. 371 τῷ δ' ἐγὼ ἀντίος εἰμι, καὶ εἰ πυρὶ χεῖρας ἔοικε: or, generally, for an irresistible bane, as Eur. *fr.* 432 ἀπὲ πυρός γὰρ ἄλλο πῦρ | μείζον ἐβλάστομεν γυναῖκες πολὺν δυσμαχώτερον. Cp. Hor. *C.* 4. 4. 42 *Dirus per urbes Afer ut Italas*, | *Cui flamma per tædas* etc. Tennyson: 'The children born of thee are fire and sword.'

πᾶν δαίμα, utter monster. As ἡ πᾶσα βλάβη (612), said of a man, is equiv. to ὁ πᾶς βλάβη (ῶν), so here πᾶν δαίμα is equiv. to πᾶς δαίμα. The latter would describe the man as effaced; the former describes the δαίμα as perfect; and thus the sense is not affected by the assimilation of the adj. πᾶς to the subst. But we cannot compare Ar. *Th.* 787 ὡς πᾶν ἐσμέν κακὸν ἀνθρώποις, καὶ ἡμῶν ἐστιν

ἅπαντα, | ἐριδες, νείκη, στάσις, ἀργαλία κ.τ.λ., since there the sense is, 'every sort of ill,' not, 'utter ill.' For δαίμα cp. Eur. *H. F.* 700 πέρας δαίματα θηρῶν.

πανουργίας...τέχνημα, a work of art in πανουργία (defining gen.),—i.e., a man in whom πανουργία assumes its subtlest form; not, a work of art produced by (personified) Πανουργία (like Shakespeare's, 'Confusion now hath made his masterpiece,' *Macb.* 2. 3. 71). τέχνημα could not stand for τεχνίτης, 'contriver' of πανουργία, as Nauck implies by comparing Hor. *Epid.* 17. 35 (of Canidia) *cales venenis officina Colchicis*. For the neut. noun, cp. ἄλημα, κρότημα, λάλημα, μύσημα, παυδάλημα, etc. (*Ani.* 320 n.).

928 εἰργάσω, followed by ἠπάτηκας. A perf. follows an aor. in 676, 1172: an aor. follows a perf. in 666.

930 τὸν προστρόπαιον: cp. 773.

931 τὸν βίον. This verse deserves notice as one of those which indicate the sensitiveness of the Athenian ear to accent. For if βίον could have been mistaken for βιδόν, the effect would have been as unhappy as when the actor pronounced γαλήν 'too much like γαλήν' (Ar. *Ran.* 304).—Cp. 1282.

932 A dactyl is here followed by a

ΠΗ. Thou fire, thou utter monster, thou hateful masterpiece of subtle villainy,—how hast thou dealt with me,—how hast thou deceived me! And thou art not ashamed to look upon me, thou wretch,—the suppliant who turned to thee for pity? In taking my bow, thou hast despoiled me of my life. Restore it, I beseech thee,—restore it, I implore thee, my son! By the gods of thy fathers, do not rob me of my life! Ah me! No—he speaks to me no more; he looks away,—he will not give it up!

O ye creeks and headlands, O ye wild creatures of the hills with whom I dwell, O ye steep cliffs! to you—for to whom else can I speak?—to you my wonted listeners, I bewail my treatment by the son of Achilles;

τ: προσφωνεῖ L. προσφωνεῖ was first edited by Canter (1579). προσφωνεῖν Ald.: προσφωνεῖς Junt. edd. 985 μήποθ' ὦδ' Wakefield conj. μήποτ' οὐδ': Blaydes μήποτ' αὐθ'. 988 λέγω] Reiske conj. λέγων. 989 ἀνακλαίμαι MSS.: ἀνακλάμαι Dindorf. Wecklein conj. ἀνακλαύσομαι: Blaydes ἀποκλαίμαι.—Nauck thinks this v. spurious.

tribrach, as in 1029 we have two tribrachs. In both verses the rhythm marks agitation.

985 θεῶν πατέρων, the gods of Achilles and Peleus. Cp. *O. C.* 756 n.—μή ἀφέλῃ: for μή followed by α, cp. on 782 n. Either the act. or the midd. is admissible. But a strong reason for preferring the midd. is that Soph. uses it in three other places; and if in 376 there was a metrical motive for ἀφαιρήσοιτο, there was none in 1303 for ἀφείλου, or in *Ai.* 100 for ἀφαιρείσθων. On the other hand, he nowhere uses the active ἀφαιρειν. In *O. T.* 1522, where L has the true ελη, some later mss. have ελης: and probably ἀφέλης in L here is merely a like error.

984 ε. προσφωνεῖ: for the 3rd pers., cp. 910.—ὡς μεθήσων μήποθ'. The μή here is probably 'generic,' as in 253 ὡς μηδὲν εἰδὲν ἴσθι, and 415 ὡς μηκέτ' ὄντα...όει. 'He looks away, like one who will never give it up.' [Another view is that it is the μή of 'strong assurance'; see 1329, *O. C.* 656 οἶδ' ἐγὼ σε μή τινα | ἐνθένδ' ἀπάξουτ' ἄνδρα: i.e., as we could say, οἶδα αὐτὸν μήποτε μεθήσονται, so in ὁρᾷ πάλιν ὡς μήποτε μεθήσων the μή emphasises the speaker's conviction of N.'s resolve. This is possible, but seems less natural.] For the omission of the object to μεθήσων, cp. 801 (ἐμπρησον).—ὁρᾷ πάλιν: cp. *Il.* 21. 415 πάλιν τρέπεν ὅσσε φαεινῷ. Eur. *Hec.* 343 πρόσωπον ἐμπάλιν | στρέφοντα.

986 ε. λιμένες, bays or creeks, near the cave,—not necessarily implying anchorage: cp. 302 οὐ γὰρ τις ὁρμος ἐστίν (n.). So in *Il.* 1. 432 the λιμὴν πολυβενθής is merely the bay, while the ὁρμος is the anchorage within it (*ib.* 435).—προβλήτες here = ἀκραι, promontories: in Homer always an adj. (with ἀκταί, etc.). It is curious to note that, just in that part of his epic for which he would naturally have consulted this play, Quintus Smyrnaeus reproduces this use of προβλής (*Io.* 175 οὐδέ νυ τὸν γε | εἰργουσιν προβλήτες).—ξυνοῦσθαι θηρῶν: for the periphrasis cp. 868.—καταρρώγες, only here: a poet. substitute for ἀπορρώγες (*Xen. An.* 4. 6. 3 πέτρα ἀπορρώξ).

988 ε. λέγω, subj.: cp. *Ani.* 1341 οὐδ' ἔχω | πρὸς πότερον ἰδῶ.

ἀνακλαίμαι, lament aloud. Antiphon *Tetr.* A. δ. § 1 τὰς...ἀτυχίας ἀνακλαύσασθαι πρὸς ὑμᾶς.—παροῦσι, present with me as ye are, τοῖς εἰωθόσιν (παρεῖναι), ye, who are wont to be so. In freely rendering these words, 'my wonted companions,' we must remember that παροῦσι is not a subst. (like θεαταῖς or μάρτυσι): i.e., we could not say, οἱ εἰωθότες παρόντες, meaning, 'my wonted companions.' That would be possible only if παρών had acquired a definitely substantival use (like ἀρχων). Thus in *Thuc.* 7. 75 οἱ ζῶντες καταλείπόμενοι is not 'the living remnant,' but 'those who were left behind alive' (ζῶντες καταλείποντο).



ὁμόςας ἀπάξειν οἴκαδ' ἐς Τροίαν μ' ἄγει.  
 προσθείς τε χεῖρα δεξιάν, τὰ τόξα μου  
 ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλέους ἔχει,  
 καὶ τοῖσιν Ἀργείοισι φήνασθαι θέλει.  
 ὡς ἄνδρ' ἐλὼν ἰσχυρὸν ἐκ βίας μ' ἄγει, 945  
 κούκ οἶδ' ἐναίρων νεκρὸν ἢ καπνοῦ σκιάν,  
 εἰδῶλον ἄλλως· οὐ γάρ ἂν σθένοντά γε  
 εἶλεν μ'. ἐπεὶ οὐδ' ἂν ᾧδ' ἔχοντ', εἰ μὴ δόλω.  
 νῦν δ' ἡπάτημαι δύσμορος. τί χρή με δρᾶν;  
 ἀλλ' ἀπόδος, ἀλλὰ νῦν ἔτ' ἐν σαυτῷ γενοῦ. 950

942 προσθείς L. Dübner thinks that this has been made from *προθείς*, and Campbell indicates the same view, though doubtfully ('*προθείς* L?'). But *προσθείς* is wholly in the writing of the 1st hand. The supposition that he inserted σ after writing *προθείς* seems excluded by the length of the space between ο and θ,—even allowing for his occasional eccentricities in this respect (cp. *O. C.*, *Introd.* p. xlvii). If, then, he first intended to write *προθείς*, the present first σ of *προσθείς* must have been his inchoate θ: but there is no trace of erasure. It appears improbable, therefore, that he ever meant anything else than *προσθείς*.—*προθείς* 1, *Ald.*, Turnebus, Brunck, Herm., Wunder. 944 θέλει: L points thus; and most of the recent edd. give either a colon or a full stop. Seyffert, whom Cavallin follows, gives a comma (connecting *φήνασθαι*...ὡς...ἄγει): Blaydes, taking the same view, prints *θέλει* without any stop. 945 ἐλὼν...ἐκ βίας μ'] ἐλὼν μ' (*sic*)...

941 Z. ὁμόςας, by giving his promise (527), though no formal oath had been exacted (811).—*προσθείς*, having *adited* the pledge of the hand (813) to his word. So fr. 428 ἔρκου δὲ *προσθεθέντος* (added to the ψιλὸς λόγος, cp. *O. C.* 651 n.) ἐπιμελεστέρα | ψυχὴ κατέστη. The v. l. *προθείς* is weaker, and strange as a substitute for *προτείνας* (cp. 1292): it is not adequately defended by Eur. *Her.* 66 βραδύπουν | ἤλυσεν ἀρθρῶν προτιθείσα. Cp. Xen. *An.* 3. 2. 4 (the Persian king) αὐτὸς ὁμόςας ἡμῖν, αὐτὸς δεξιάς δοῦς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς.

948 ἱερὰ sc. *δῖτα*, sacred as the bow is: because it had been given by Apollo to Heracles, himself now a god (728). Cp. 198 τὰ θεῶν ἀμάχητα βέλη: 657.—τοῦ Ζηνὸς Ἡρακλέους, gen. of ὁ Ζηνὸς Ἡρακλῆς, the bow, once, of Heracles son of Zeus. I do not take ἱερὰ with this gen., because, though the bow may fitly be called 'sacred,' it cannot be called 'sacred to Heracles' without straining the natural sense of *ἱερὸς τινος*. Rather τοῦ Ζ. Ἡρ. is an indignant development of *ἱερὰ*:—'he has stolen my bow,—a sacred one,—the bow of Heracles.'—For

τοῦ Ζ. Ἡρακλ., cp. *O. C.* 623 χῶ Διὸς Φοῖβος, *At.* 172 ταυροπόδα Διὸς Ἀρτεμῖς (without art.).

944 Z. φήνασθαι: the aor. midd. of the simple φαίνω occurs nowhere else; nor is there any other place where any part of the simple midd. φαίνομαι is trans., 'to show.' (*ἀπεφηνάμην* is frequent.) The poet prob. meant φήνασθαι here to be a little more than φῆναι,—i.e., 'to show for his own glory,' 'to display.' The object to φήνασθαι is τὰ τόξα only. It would be awkward to understand (with Nauck) ἐμὲ καὶ τὰ τόξα: and the display of the captive is implied in the next vv.

Seyffert, placing only a comma after θῶμαι, and reading κούχ ὡς for κούκ οἶδ' in 946, understands:—'He wishes to boast (*φήνασθαι*, *glorioso de se praedicare*) among the Argives that (ὡς 945) he is bringing me by force, a strong man whom he has taken, and not as it were a dead man whom he is slaying' (κούχ ὡς ἐναίρων νεκρόν). But the awkwardness of this conjectural κούχ ὡς is intolerable, when ὡς in 945 is to mean 'that.' Further, it is clearly essential to the force of the passage that there

he swore to convey me home,—to Troy he carries me: he clinched his word with the pledge of his right hand,—yet hath he taken my bow, the sacred bow, once borne by Heracles son of Zeus,—and keeps it, and would fain show it to the Argives as his own.

He drags me away, as if he had captured a strong man, —and sees not that he is slaying a corpse, the shadow of a vapour, a mere phantom. In my strength he would not have taken me,—no, nor as I am, save by guile. But now I have been tricked, unhappy that I am. What shall I do? Nay, give it back,—return, even now, to thy true self!

*ἐκ βίας μ' L.* Here, as elsewhere, a true accent in L points to the remedy for a false reading; i.e., the first *μ'* should be deleted. L has not *ἐλὼν μ'*, as has been reported: but the accent on *ω* is little more than a dot,—as it is also on *ισχυρὸν* in this v., and repeatedly elsewhere. A comparison with *οἶδ'* in v. 946 will show the difference. Cp. 1079. (Autotype facsimile, p. 90 A, two lowest ll.)—*ἐλὼν . . ἐκ βίας μ'* B, K (as corrected), Suid. (s.v. *κακοπινέστατον*): *ἐλὼν μ' . . ἐκ βίας ἀγεί A*, with the rest. 946 *κούκ οἶδ'*] *οὐκ οἶδ'* Suidas s.v. *κακοπινέστατον*: but *καὶ οὐκ οἶδ'* s.vv. *καπνοῦ σκιά*.—Seyffert gives *κούχ ὡς* (see comment.). 948 *ἐπεὶ οὐδ'*] Triclin. wrote *ἐπεὶ γ' οὐδ'* (without omitting *ἀν*). 949 *με δρᾶν L*, with most MSS.: *ποιεῖν A*, Harl. 950 *ἀλλ' ἀπόδος*] *ἀπόδοσ L*, and so the rest, except V<sup>3</sup>, which has *ἀπόδος σύ γ'*. *ἀλλ'* was restored by Turnebus. Other conjectures are *ἀπόδος, δός* (A. Seyffert): *ἀπόδος νυν* (Blaydes).—*ἐν σαντῷ L*: *ἐν σαντοῦ A* (which Nauck prefers), and so Brunck.

should be a full stop (or colon) at *θῆλει*. Verse 945 is an indignant amplification of 941, *ἐς Τροίαν μ' ἀγεί*. 'He is taking me by force, I say, as if he had captured (*ὡς ἐλὼν*) a strong man,' etc.

946 *ζ. κούκ οἶδ'*. Neoptolemus knows, of course, that Ph. is feeble. But these words mean that, in taking Ph. to Troy, N. does not realise what he is doing; he will not gain a triumph, but merely extinguish a flickering life. As this speech wavers between curses and prayers, so it vacillates between denunciation of the youth's cruel guile (926 f.), and something like pity for his thoughtless folly. Cp. 1010.—*ἐν αἰρών νεκρὸν*: cp. *Αἰν.* 1030 *τὸν θανόντ' ἐπικταίνειν* (n.).—*καπνοῦ σκιά*: *Αἰν.* 1170 *τάλλ' ἐγὼ καπνοῦ σκιάς* | *οὐκ ἂν πρᾶμην* (n.).

*εἰδωλον ἄλλως*: *O. C.* 109 *οἰκτρίρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον* | *εἰδωλον*· *οὐ γὰρ δὴ τό γ' ἀρχαῖον δέμας* (n.). The adv. *ἄλλως* means (1) 'otherwise,' *O. C.* 492: (2) 'besides,' 'moreover,' *O. T.* 1114: (3) 'otherwise than well,' and so, 'vainly,' *O. T.* 333,—as *ἕτερος* oft. = *κακός*: (4) with a subst. implying disparagement, 'merely'; *Ar. Nub.* 1203 *ἀριθμὸς, πρόβατ' ἄλλως*, 'ciphers—very sheep': *Dem.* or.

19 § 24 *οἱ δ' ἀντιλέγοντες ὄχλος ἄλλως καὶ βασκανία κατεφαινέτο*, 'the opposition was pronounced to be mere obstructiveness and spite' (where see Shilleto). This sense comes through that of 'vainly,' 'uselessly.'

948 *ἐπεὶ οὐδ'*: for the synzesis cp. 446 n.

950 *ἀλλ'*, though only conjectural (cr. n.), is confirmed by the fact that elsewhere also the hortative is combined with the limiting *ἀλλά*: see 1040 f.: *O. C.* 238 ff. *ἀλλ' ἐπεὶ . . ἀλλ' ἐμέ* (me, at least). The loss of *ἀλλ'* before *ἀπόδος* here may have been due to a reminiscence of 932.—*ἀλλά νῦν*: cp. *Εἰ.* 411 *συγγενεσθέ γ' ἀλλά νῦν*.—*ἐν σαντῷ γενεῶν*: *Xen. An.* 1. 5. 17 *ἐν αὐτῷ ἐγένετο*, he recovered himself (after an outbreak of passion). So *Her.* 1. 119 *οὐτε ἐξεπλάγη ἐντός τε ἑωυτοῦ γίνεται*, 'he did not lose his presence of mind, but mastered his feelings.' The simple gen. of the reflex. pron. is similarly used, *O. C.* 660 (n.): *Dem.* or. 2 § 30 (which confirms *ἐτι* here): *δεῖ δὴ . . ὁμῶν αὐτῶν ἐτι καὶ νῦν γενομένους κ.τ.λ.*—The v. *ἐν σαντοῦ* here has been supported by *Ar. Vesp.* 642 *σκορδιᾶται κάστιν οὐκ ἐν αὐτοῦ*. But there I should

τί φής; σιωπᾶς· οὐδέν εἰμ' ὁ δύσμορος.  
 ὦ σχῆμα πέτρας δίπυλον, αὖθις αὖ πάλιν  
 εἴσειμι πρὸς σε ψιλός, οὐκ ἔχων τροφήν·  
 ἀλλ' ἀνανοῦμαι τῷδ' ἐν ἀνλίῳ μόνος,  
 οὐ πτηνὸν ὄρνιν οὐδὲ θῆρ' ὀρειβάτην 955  
 τόξοις ἐναίρων τοισίδ', ἀλλ' αὐτὸς τάλας  
 θανῶν παρέξω δαῖθ' ὑφ' ὧν ἐφερβόμην,  
 καί μ' οὖς ἐθήρων πρόσθε θηράσουσι νῦν·  
 φόνον φόνου δὲ ῥύσιον τείσω τάλας  
 πρὸς τοῦ δοκοῦντος οὐδὲν εἶδέναι κακόν. 960  
 ὄλοιο—μήπω, πρὶν μάθοιμ' εἰ καὶ πάλιν  
 γνῶμην μετοίσεις· εἰ δὲ μή, θάνοις κακῶς.

952 σχῆμα made from χρῆμα in L. 953 εἴσειμι] εἴσειμι Suid., s.v. αἰθῆς.—πρὸς σε L. 954 αὖθις αὖθις mss.: schol. in L, γρ. ἀνανοῦμαι, ἀντί τοῦ ξηρανθήσομαι. 955 τοῖσιδ' L (sic, not τοισίδ'), corrected from τοῖσιν by the 1st hand. The rest have τοῖσιδ' (as Harl.), τοισίδ' (A), or τοῖσδε γ' (B). Burges and Wecklein conj. τοῖσδ' ἐτ',

read either ἐθ' αὐτοῦ or ἐν αὐτῷ. In Plat. *Charm.* 155 D οὐκέτ' ἐν ἐμαυτοῦ ἦν, other readings are ἐπ' ἐμαυτοῦ and ἐν ἐμαυτῷ; the last is prob. right.

961 σιωπᾶς: cp. *O. C.* 1271 τί σιγᾶς; οὐδέν εἰμ', am as dead: *El.* 677: *O. C.* 393 δτ' οὐκέτ' εἰμ', τηνικαὐτ' ἀρ' εἰμ' ἀνὴρ; 962 ὦ σχῆμα πέτρας δίπυλον, not διπύλου, since σχῆμα-πέτρας forms one notion: cp. *Ani.* 794 νεῖκος ἀνδρῶν ξύναιμον.—The word σχῆμα, in such a periphrasis, usu. denotes stateliness (as in *Eur. Alc.* 911 ὦ σχῆμα δόμων, and so *Hec.* 619 ὦ σχήματ' οἴκων): here it marks the distinctness of the form present to his thoughts (like σῶμα...θῆρς in *O. C.* 1568). Alike in bodily and in mental suffering, the outlines of surrounding objects become vividly stamped upon the mind. Cp. Byron, *Prisoner of Chillon* (stanza x): 'But then by dull degrees came back | My senses to their wonted track; | I saw the dungeon walls and floor | Close slowly round me as before.'

αὖθις αὖ πάλιν, a rarer phrase than αὖθις πάλιν (342), or αὖθις αὖ (*Ar. Ach.* 854): in *O. C.* 1418 we should read αὖθις αὖ πάλιν.

958 The mss. and edd. give πρὸς σὲ here: but πρὸς σε is surely required by the sense. There is no emphasis on the pron. (as if the cave were contrasted with some other abode). The stress is on ψιλός: his former life in the cave, when he had the bow, is contrasted with the life

now before him.—ψιλός: cp. *O. C.* 1029 οὐ ψιλὸν οὐδ' ἄσκευον (n.).

954 ἀνανοῦμαι: *El.* 819 ἀφίλος αἰανῶ βίον. This is one of the rare instances in which a true reading, lost to the text of L, has been preserved by the schol.: cp. *Ani.* 40, 235.

955 πτηνὸν (cp. 288)...ὀρειβάτην (cp. 937): the epithets are not merely ornamental; they suggest the distance of the prey, and so the helplessness of the unarmed man.—τοισίδ', if right, is the only example of this Ionic form in Soph.; nor is there any in Aesch. In *Eur. Med.* 1295, where the mss. have τοῖσιν or τοῖσδε γ', Canter gave τοῖσιδ', which Elms. wrote τοισίδ' (comparing τοῖσδ'): Wecklein there, as here, conjectures τοῖσδ' ἐτ' (*Ars Soph. em.* p. 33); though here, in his ed., he keeps τοισίδ'. The question here is,—Does L's τοῖσιδ', corrected by the 1st hand from τοῖσιν, point rather to τοισίδ' or to τοῖσδ' ἐτ'? To the former, I think. If τοῖσδ' ἐτ' had been the original reading, the unusual form τοῖσιδ' would hardly have supplanted it. The accent proves nothing, for the epic τοῖσδεσι used to be written τοῖσδεσι.

957 παρέξω δαῖτα (τούτοις) ὑφ' ὧν ἐφάρβ.: cp. *O. T.* 1362 ὁμογενὴς δ' ἀφ' ὧν ἐφυν. Xen. *M.* 1. 2. 6 διαλέγεσθαι παρ' ὧν ἀν λάβοιεν τὸν μισθόν (i.e., τούτοις παρ' ὧν).

Wunder proposes ἀφ' ὧν, objecting

What sayest thou? Silent? Woe is me, I am lost!

Ah, thou cave with twofold entrance, familiar to mine eyes, once more must I return to thee,—but disarmed, and without the means to live. Yes, in yon chamber my lonely life shall fade away; no winged bird, no beast that roams the hills shall I slay with yonder bow; rather I myself, wretched one, shall make a feast for those who fed me, and become a prey to those on whom I preyed; alas, I shall render my life-blood for the blood which I have shed,—the victim of a man who seemed innocent of evil! Perish!—no, not yet, till I see if thou wilt still change thy purpose;—if thou wilt not, mayest thou die accurs'd!

and so Blaydes. 957 ὑφ' ὧν] Wunder conj. ἀφ' ὧν. 958 καὶ μ' κάμ' Brunck.—πρόσθε made from πρόσθεν in L.—Purgold rejects this v. 961 μάθοιμ' εἰ καὶ] Blaydes conj. μάθοιμεν (or μάθοιμ' σ', or μάθοιμ' ἐτ') εἰ: C. Walter, μάθοιμ' εἰ μὴ.

that ὑφ' ὧν implies active ministration, 'as by a nurse.' It is true that τρέφομαι ὑπὸ τινος properly refers to the nurse, while the source of nourishment is denoted by τινί, ἀπὸ τινος, or ἐκ τινος (cp. 535). But here Ph. is poetically saying that he had forced the beasts to become his τροφεῖς,—as he will now be theirs; and so ὑπὸ is right. ἀπὸ would also be right, but tamer.

958 καὶ μ', not κάμ', because the contrast between ἐθήρων and θηράσσονσι suffices. Cp. 47 n.

959 ε. ῥύσιον is what one 'draws to oneself,' as spoil, or by way of security (O. C. 858 n.), or in reprisal. φόνον φόνου... ῥύσιον τέλω = I shall pay (to the beasts) my life-blood, taken by them in reprisal for life-blood (φόνου, gen. of the price or equivalent). Cp. Polyb. 4. 53 ῥύσια κατήγγειλαν τοῖς Ῥόδοις, 'formally threatened them with reprisals' (for bloodshed).—τέλω, ἔτεισα, was the Attic spelling in the poet's time, as inscrr. prove: O. T. 810 (2nd ed.).—τοῦ δοκούντος, partic. of the imperf. (θεῖ δόκει): cp. O. T. 835 πρὸς τοῦ παρόντος n.: O. C. 1565 n.: Anl. 1192.—οὐδὲν εἰδέναι κακόν, not, 'to have no evil sentiment' (like the epic ἦτις εἰδώς, etc.), but simply, 'to know no evil': cp. Anl. 301 δυσσέζειν εἰδέναι (n.).

961 ε. ὄλοιο—μήπω. The mere fact that ὄλοιο comes first means that the curse does pass his lips,—though it is instantly qualified by μήπω. Hence the effect of the Greek is not like this—'I say not yet, Mayest thou perish': but rather;—'Perish!—no, not yet,' etc.

Just so in Eur. Med. 83 ὄλοιο μὲν μή' δεσπότης γὰρ ἐστ' ἐμός, 'curse him—I may not,' etc. (In Soph. Tr. 383 ὄλοιο μὴ τι πάντες κ.τ.λ., the context is different.)—πρὶν μάθοιμ': the optat. is due to ὄλοιο: cp. 325 n.: Tr. 655 μὴ σταίη | ... πρὶν ἀνύσεια.

εἰ καὶ πάλιν. Nauck, referring to Porson's note on Eur. Phoen. 1464 (= 1450 Dind.)—as to which, see Appendix—says that καὶ cannot be right; and on that assumption various emendations have been proposed. The defence of the metre turns on the distinction between two classes of monosyllables: (1) those which count as belonging to the words after them, viz., the article; prepositions; εἰ, ἦ, καὶ, μή, οὐ, ὥς; and the interrogatives, τίς, πῶς, ποῦ, ποῖ, πῇ: (2) those which count as belonging to the words before them, viz., all enclitics, and such other words as cannot begin a sentence. Since εἰ and καὶ are both of the first class, εἰ καὶ πάλιν is metrically equivalent to a quadrisyllable like αἰρούμενον, and therefore the rule against a final cretic does not apply. On the other hand such an ending as πρὶν μάθοιμ' οὖν καὶ πάλιν would be wrong, because οὖν is a monosyllable of the second class.—καὶ closely with πάλιν: cp. Plat. Menex. 249 ε ἵνα καὶ αἰθλὶ σοι... ἀπαγγέλλω. This seems better than to take it with μετόπισι ('if thou wilt indeed change'). πάλιν μετόπισι is pleonastic, since Ph. does not now suppose that N.'s purpose was ever honest: cp. 1270: Thuc. 2. 13 μὴ ἐλάσσω ἀντικαταστήσαι πάλιν.

- ΧΟ. τί δρῶμεν; ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἀναξ,  
ἤδη ὅτι καὶ τοῖς τοῦδε προσχωρεῖν λόγοις.
- ΝΕ. ἐμοὶ μὲν οἶκτος δεινὸς ἐμπέπτωκέ τις 965  
τοῦδ' ἀνδρὸς οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι.
- ΦΙ. ἐλέησον, ὦ παῖ, πρὸς θεῶν, καὶ μὴ παρῆς  
σαντοῦ βροτοῖς ὄνειδος, ἐκκλέψας ἐμέ.
- ΝΕ. οἴμοι, τί δράσω; μή ποτ' ὠφελον λιπεῖν  
τὴν Σκύρον· οὕτω τοῖς παροῦσιν ἄχθομαι. 970
- ΦΙ. οὐκ εἰ κακὸς σύ, πρὸς κακῶν δ' ἀνδρῶν μαθὼν  
ἔοικας ἤκειν αἰσχροῖ· νῦν δ' ἄλλοισι δοῦς  
οἷς εἰκός, ἔκπλει, τὰμά μοι μεθεῖς ὅπλα.
- ΝΕ. τί δρῶμεν, ἄνδρες; ΟΔ. ὦ κάκιστ' ἀνδρῶν, τί δρᾶς;  
οὐκ εἰ μεθεῖς τὰ τόξα ταῦτ' ἐμοὶ πάλιν; 975
- ΦΙ. οἴμοι, τίς ἀνὴρ; ἄρ' Ὀδυσσέως κλύω;  
ΟΔ. Ὀδυσσέως, σάφ' ἴσθ', ἐμοῦ γ', ὃν εἰσορᾶς.
- ΦΙ. οἴμοι· πέπραμαι ἀπόλωλ'· ὅδ' ἦν ἄρα  
ὁ ξυλλαβὼν με κάπονοσφίσας ὅπλων.
- ΟΔ. ἐγώ, σάφ' ἴσθ', οὐκ ἄλλος· ὁμολογῶ τάδε. 980
- ΦΙ. ἀπόδος, ἄφες μοι, παῖ, τὰ τόξα. ΟΔ. τοῦτο μὲν,  
οὐδ' ἦν θέλη, δράσει ποτ'· ἀλλὰ καὶ σέ δεῖ

964 τοῖς] Blaydes conj. τὸ.

966 πάλαι L: πάλιν r. Cp. 906, 913.

967 ε. ἐλέησον] Erfurdt conj. οἰκτερον (which should be οἰκτιρον).—παρῆς A, etc.: παρῆι L. As Mekler remarks, this may have arisen from a v.l. παρῆς | αὐτοῦ (through the supposition that the σ belonged to the pron.).—σαντοῦ] σαντόν Γ,

968 ε. δρῶμεν; subjunct.—ἐν σοὶ κ.τ.λ.: cp. O. T. 314 n.: Eur. I. T. 1057 καὶ τὰμ' ἐν ὑμῖν ἔστιν ἡ καλῶς ἔχειν | ἢ μηδὲν εἶναι καὶ στερηθῆναι πάτρας.—προσχωρεῖν: cp. ἐπιχωρεῖν in An. 219: Eur. Med. 222 χρὴ δὲ ξένων μὲν κάρτα προσχωρεῖν πόλει ('comply').

969 ε. ἐμοὶ μὲν: for μὲν emphasising the pron. (without an answering δέ), cp. An. 11 n.—ἐμπέπτωκε: cp. Philippides Ἀργυρίου Ἀφανισμός 1 ἀλλ' ἔλεος ἐμπέπτωκε τις μοι τῶν ὄλων. Soph. has used the acc. with this verb in O. C. 942 (n.).—οὐ νῦν πρῶτον: El. 1049 πάλαι δέδοκται ταῦτα κοῦ νεωστὶ μοι.

977 ε. ἐλέησον: cp. on 307 ff.—παρῆς σαντοῦ βρ. ὄνειδος, allow men to have ground for reproaching thee: a poet. modification of the more usual constr., παρῆς σεαντὸν βροτοῖς ὄνειδιζειν (as Plat. Phaedo 101 C παρὲς ἀποκρίνασθαι τοῖς...

σοφωτέροις). So oft. ὄνειδος καταλείπειν.—ἐκκλέψας=ἐξαπατήσας, as in 55 (n.): not, 'having stolen me out of Lemnos.'

970 ε. μή ποτ', though it belongs to λιπεῖν, can be prefixed to ὠφελον because the whole phrase is felt as a wish: so Od. 11. 548 ὥς δὴ μὴ ὠφελον νικᾶν. In Tr. 997 the inf. has its due precedence: ἦν μὴ ποτ' ἐγὼ προσιδεῖν ὁ τάλας | ὠφελον δοῖσιν.—Σκύρον: 240 n.

972 νῦν δ' ἄλλοισι δοῦς, sc. τὰ αἰσχροῖ, having left the base deeds to others, whom they befit (οἷς εἰκός, sc. δοῦναι αὐτά). Cp. 405—409. As the chief emphasis here is on the character of N. (οὐκ εἰ κακὸς σύ), ἄλλοισι is naturally contrasted with σύ, rather than with κακῶν ἀνδρῶν.

Other interpretations are: (1) δοῦς=δοῦναι σεαντόν, 'yielding to others' (than the κακοὶ ἄνδρες),—i.e., to Philoctetes

CH. What shall we do? It now rests with thee, O prince, whether we sail, or hearken to yon man's prayer.

NE. A strange pity for him hath smitten my heart,—and not now for the first time, but long ago.

PH. Show mercy, my son, for the love of the gods, and do not give men cause to reproach thee for having ensnared me.

NE. Ah me, what shall I do? Would I had never left Scyros!—so grievous is my plight.

PH. Thou art no villain; but thou seemest to have come hither as one schooled by villains to a base part. Now leave that part to others, whom it befits, and sail hence,—when thou hast given me back my arms.

NE. What shall we do, friends?

ODYSSEUS (*appearing suddenly from behind the cave*). Wretch, what art thou doing? Back with thee—and give up this bow to me!

PH. Ah, who is this? Do I hear Odysseus?

OD. Odysseus, be sure of it—me, whom thou beholdest.

PH. Ah me, I am betrayed,—lost! He it was, then, that entrapped me and robbed me of my arms.

OD. I, surely, and no other: I avow it.

PH. Give back my bow, give it up, my son.

OD. That shall he never do, even if he would. And more—over thou must

which Hermann prefers (*Retract.* p. 14). 970 οὐτω] οὕτω L. 972 ε. ἦκειν] Bergk conj. ἀσκεῖν.—ἄλλοισι δοῦς | οἷς εἰκός MSS. For ἄλλοισι Wakefield, Gernhard and Erfurd conj. ἄλλοις σε. Dindorf changes οἷς to οἱ'. 976 ἀνὴρ] ἀνὴρ L. 978 δδ' made from δδ' in L. 980 ὁμολογῶ] After δ the letter υ has been erased in L. 982 δεῖ made from δεῖ in L.

himself. The objection here is the use of δοῦς. Eur. *Phoen.* 21, δ δ' ἡδονῇ δοῦς, is the only extant example of this usage in the classical period, and there it denotes self-abandonment to impulse; a tone which was apparently associated with it by Alciphron also, when he wrote δρόμῳ δοῦς φέρεσθαι (3. 47), *me in pedes concitans*. (2) Reading ἄλλοις σι δοῦς: 'having allowed thyself to be overruled by others' (i.e., by Ph.). But this phrase implies relations of confidence and friendship (cp. 84): it does not suit the stern and cold admonition which these verses convey. (3) With Dindorf's οἷα (which he does not explain) the obvious sense would be, 'having given others their due,'—an anticipation of τὰμὰ μοι μεθεῖς δπλᾶ. The objection to this is that ἄλλοις then becomes strange, since Ph. is

no longer contrasted with bad advisers, but is merely the recipient of the bow.

974 We are to suppose that Odysseus,—disquieted when he found that the ἔμπορος (627) was not quickly followed by N.,—had set out to inquire into the cause of the delay. From a place of concealment close to the scene he has overheard the last part of the conversation, and now, at the critical moment, he springs forward. The abruptness of his entrance is marked by the divided verse (*ἀντιλαβή*).

976 Join εἰ...πάλιν; Neoptolemus was in the act of approaching Philoctetes: Odysseus places himself between them. Cp. *O. C.* 1398 νῦν τ' ἐθ' ὡς τάχος πάλιν: *ib.* 1724 πάλιν, φίλα, συθώμεν.

978 πείραμαι: cp. 579 διαπολεῖ (n.).

- στείχειν ἄμ' αὐτοῖς, ἢ βία στελοῦσί σε.  
 ΦΙ. ἔμ', ὦ κακῶν κάκιστε καὶ τολμήσσετε,  
 οἶδ' ἐκ βίας ἄξουσιν; ΟΔ. ἦν μὴ ἔρπης ἐκῶν. 985  
 ΦΙ. ὦ Λημνία χθῶν καὶ τὸ παγκρατὲς σέλας  
 Ἑφαιστότευκτον, ταῦτα δῆτ' ἀνασχετά,  
 εἴ μ' οὗτος ἐκ τῶν σῶν ἀπάζεται βία;  
 ΟΔ. Ζεὺς ἐσθ', ἔν' εἰδῆς, Ζεὺς, ὁ τῆσδε γῆς κρατῶν,  
 Ζεὺς, ᾧ δέδοκται ταῦθ'· ὑπηρετῶ δ' ἐγώ. 990  
 ΦΙ. ὦ μῖσος, οἷα κάξανευρίσκεῖς λέγειν·

983 Hermann proposed either *στείχειν ἄμ' αὐτοῖς, ἢ στελοῦσιν οἷδε σε*, or *στείχειν ἄμ', ἢ βία στελοῦσιν οἷδε σε*. For *αὐτοῖς* Blaydes conj. *αὐτόν*: Nauck, *στείχονθ' ὁμαρτεῖν*.—*ἢ* made from *ἦ* in L. 984 *τολμήσσετε* L, with *τολμήστατε* written in marg. by S. The other mss. agree with L, except B and T, which have

983 ἄμ' αὐτοῖς, *sc. τοῖς τόξοις*. So in 1059 *τούτων* refers to τὰ ὄπλα in 1056.—*στελοῦσί σε, sc. the two attendants of Odysseus, who have entered along with him (cp. 985 οἷδε, and 1003)*. It should be remembered that, to the spectators, there could be nothing obscure in *στελοῦσι*, since Odysseus would glance or point at the men. There is no need, then, for the conjectures (*cr. n.*) which have sought either to introduce *οἷδε* or to remove *αὐτοῖς*. Greek idiom readily tolerated either change or ellipse of subject: *cp. n. on O. C. 1065 ἀλώσεται*.—We cannot well refer *αὐτοῖς* either to the attendants of Od., or to Neoptolemus and the Chorus. Odysseus would rather say, *ἡμῖν*. If it is objected that the bow cannot be said *στείχειν*, the answer is that *στείχειν ἄμ' αὐτοῖς* is merely a way of saying *στείχειν ἅμα τοῖς τὰ τόξα φέρουσι*.

984 *τολμήσσετε=τολμήστατε*, superl. of *τολμήεις*. Odysseus says in *Od. 17. 284* *τολμήεις μοι θυμός, ἐπεὶ κακὰ πολλὰ πέπονθα*. The contracted form has been much suspected here; Nauck pronounces it corrupt, because (1) tragic dialogue nowhere admits adjectives in *αἰς, ἦεις, δεις*, and (2) the contr. *ῆστατος* from *ἡέστατος* is unexampled. As to (1), we may observe that in *O. T. 1279* it is almost certain that Soph. used *αἱματῆεις*: Porson there conjectured *αἱματοῦσος* (for *αἱματος*): Heath, with greater probability, *αἱματοῖς*. As to (2), it is true that there is no other instance of this contr. in a superlative: but there are epic examples of the same contr. in the positive: *Od.*

7. 110 *τεχνῆσαι*, restored by Bekker from *τεχνῆσαι* (schol. *τεχνῆσσαι, τεχνιτίδες*): *Il. 18. 475* *καὶ χρυσὸν τιμῆντα καὶ ἀργυρὸν* (where no emend. is probable). I do not add *Il. 9. 605* *οὐκέθ' ὁμῶς τιμῆς ἔσσαι*: for, though we cannot read *ὁμῶς τιμῆς*, I would suggest that the change of one letter will restore the true reading, viz. *ὁμῆς τιμῆς*: and C. A. Lobeck, while conceding that Florian Lobeck (*Quaest. Ion.* p. 8) used 'too great severity' in condemning *τολμήστατος*, agrees with him in pointing out that such a contraction as *τεχνῆς* for *τεχνῆεις* cannot be safely inferred from *τεχνῆσσα* for *τεχνῆεσσα* (*Pathol. 1. 343*). This consideration is a fresh argument against Hermann's conj. *χαλαῆς* in *O. T. 1279*: and it also reminds us that *τολμήστατος* does not imply *τολμῆς*. The example of Oppian (*Cyneg. 2. 140* *ἀργῆντα χαλῶν*) shows that late poets did not shrink from this contraction. In Pindar we find *αλγᾶντα* (*P. 2. 10*), *ἀλκᾶντας* (*O. 9. 77*), *ἀργᾶντα* (*O. 13. 69*), *φωνᾶντα* (*O. 2. 93*), with synizesis of *ae*; though recent edd. no longer write *αλγᾶντα*, etc. On the whole, I believe that Soph. would have felt that he had sufficient poetical warrant for *τολμήσσετε*. No emendation seems possible which is at once tolerable in itself, and such as to account for the tradition. *τολμᾶσται* was a worthless conjecture. Such forms as *κλεπτίστατος, φαρμακίστατος* always imply a positive in *-ης* or *-ος*, and occur only in Comedy or in late prose.

985 *οἷδ'*: *cp. 1003*.—*μὴ ἔρπης*: the

come along with it, or they will bring thee by force.

PH. What, thou basest and boldest of villains,—are these men to take *me* by force?

OD. Unless thou come of thy free will.

PH. O Lemnian land, and thou all-conquering flame whose kindler is Hephaestus,—is this indeed to be borne, that yonder man should take me from thy realm by force?

OD. 'Tis Zeus, let me tell thee, Zeus, who rules this land,—Zeus, whose pleasure this is; and I am his servant.

PH. Hateful wretch, what pleas thou canst invent!

*τολμώσατε*, prob. from Triclinius. 985 Recent edd. write *μή ἔρπης*. The MSS. exhibit three modes of writing: (1) with crasis, *μήρπης*, as L: (2) with prodelision of *ε*, *μή ῥπης*, as A (1st hand): (3) with elision of *η*, *μ' ἔρπης*, as Vat.—Brunck wrote *μή ῥπης*: Hermann, *μή ῥπης*.—Wecklein adds *γ'* to *ἔρπης* (as Blaydes also proposed). 988 O. Hense rejects this v. 989 *Ζεὺς ἐσθ'* Nauck and Blaydes, rightly: *Ζεὺς ἐσθ'* L and most edd. 990 *Ζεὺς δ' ὦι* L (the *δ'* having been added by S), K.

coalescence of final *η* with an aspirated *ε* or *α* is extremely rare: Ar. *Ach.* 828 *εἰ μή ἐτέρωσε* (cp. *Ran.* 64, *Lys.* 736): Philemon *Παρεσίω 3 ἡ ἀμάρτημα τί*;—The addition of *γ'* to *ἔρπης* is plausible: but the placid answer is perhaps more effective without it: cp. 105.

986 *ε*. For the voc. combined with nom., cp. 867 n.—*τὸ παγκρατὲς σόλας Ἡφαίστοτέκτον*. As to the place of the second adj., see note on *εὐχρονσον* in 393. The 'flame wrought by Hephaestus' is the flame which he causes to break forth from the summit of the volcano *Mosychlus* (800 n.): cp. Antimachus fr. 6 *Ἡφαίστου φλογὶ ἐκκελον, ἦν ῥα τιτύσκει | δαίμων ἀκροτάταις ὄρεος κορυφῇσι Μοσύχλου*. We need not suppose, with the schol., that the epithet refers directly to Hephaestus working at his forge within the mountain. When hurled by Zeus from Olympus, Hephaestus fell on Lemnos, and was there tended by the *Σίωτιες* (*Il.* 1. 593). The isle was sacred to him,—*Ἡφαίστω...γαῖαν πολὺ φιλότατην* (*Od.* 8. 284): *κραναὸν πέδον Ἡφαίστοιο* (Dionys. Perieget. 522): *Vulcania Lemnos* (Valerius Flaccus 4. 440: cp. *Ov. Fasti* 3. 82). The chief seat of his worship was the town of Hephaestia, situated on the northern inlet (now the bay of Purnia).

The Lemnians had an early repute as workers in iron: Tzetzes on Lycophr. 460 *Λήμνιοι, ὡς φησὶν Ἑλλάδικος, εὖρον ὀπλοποιῶν*. The local cult and the local industry of Lemnos were both expressed by its name *Αἰθάλεια* ('sooty'), acc. to

Polybius *ap.* Steph. Byz. s. v. *Αἰθάλη*. The same name was given to Ilva (Elba), on account of its iron-stone.

988 *εἰ...ἀπάξεται*: *εἰ* with fut. ind. is oft. thus used, where indignation is implied: cp. n. on 376: *El.* 1210: *Lys.* or. 12 § 15 *οὐκ ἐλεοῦντες...τὰ τεῖχη, εἰ πεσεῖται, οὐδὲ κηδόμενοι τῶν νεῶν, εἰ... παραδοθήσονται*.—*τῶν σῶν*, the precincts of Lemnos and her *ἐγγχώριοι θεοί*.

989 *ε*. *Ζεῦς*. Philoctetes has appealed to the local deities of Lemnos. Odysseus retorts that Zeus is above them all, and that Zeus (by his oracle) has given the behest which is now being executed.—*ὦν εἰδῆς*, here like 'let me tell thee,'—with a dictatorial tone. Schneidewin cp. *Od.* 2. 111 *σοὶ δ' ὦδε μνηστήρες ὑποκρίνονθ'*, *ὦν εἰδῆς | αὐτὸς σὺ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί*.

991 *μῖσος*: cf. *Ani.* 760 *ἀγερὲ τὸ μῖσος*.—*καὶ ἐξανευρίσκες*, 'dost indeed invent' (not, 'dost invent besides', i.e., *πρὸς τοῖς ἐργοῖς*): cp. 234 *φεῖθ' τὸ καὶ λαβεῖν*: and so in a question expressing surprise, *O. T.* 1129 *ποῖον ἄνδρα καὶ λέγεις*;—The compound *ἐξανευρίσκω* (like *ἐξαφορῶ* in *O. C.* 1648) is otherwise strange to classical Greek, but appears to have been common later: Wyttenbach, in his Index to Plutarch (p. 595), quotes eight instances of it from the *Moralia*. The inf. *λέγειν* is epexeg. ('for thyself to say'): we cannot compare *O. T.* 120 *ἐν γὰρ πόλλ' ἂν ἐξέβροι μαθεῖν* (n.). Perhaps it should be *λέγων*.



- θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης.  
 ΟΔ. οὐκ, ἀλλ' ἀληθεῖς. ἡ δ' ὁδὸς πορευτέα.  
 ΦΙ. οὐ φήμ'. ΟΔ. ἐγὼ δὲ φημί. πειστέον τάδε.  
 ΦΙ. οἶμοι τάλας. ἡμᾶς μὲν ὡς δούλους σαφῶς 995  
 πατὴρ ἄρ' ἐξέφυσεν οὐδ' ἐλευθέρους.  
 ΟΔ. οὐκ, ἀλλ' ὁμοίους τοῖς ἀρίστοισιν, μεθ' ὧν  
 Τροίαν σ' ἐλεῖν δεῖ καὶ κατασκάψαι βία.  
 ΦΙ. οὐδέποτε γ'· οὐδ' ἦν χρῆ με πᾶν παθεῖν κακόν,  
 ἕως γ' ἂν ᾗ μοι γῆς τόδ' αἰπεινὸν βάθρον. 1000  
 ΟΔ. τί δ' ἐργασείεις; ΦΙ. κρατ' ἐμὸν τόδ' αὐτίκα  
 πέτρα πέτρας ἄνωθεν αἰμάξω πεσών.  
 ΟΔ. \*ξυλλάβετον αὐτόν· μὴ πὶ τῷδ' ἔστω τάδε.  
 ΦΙ. ὦ χεῖρες, οἶα πάσχειτ' ἐν χρεῖα φίλης  
 νευρᾶς, ὑπ' ἀνδρὸς τοῦδε συνθηρώμεναι. 1005  
 ὦ μηδὲν ὑγιὲς μηδ' ἐλευθέρων φρονῶν,

992 τίθης Auratus and Porson: *τιθεῖς* MSS. (*τιθεῖς* B). 993 ἡ δ' ἢ δ' (*sic*) L: though in the similar passage, *El.* 1501, it gives ἡ δ'. Blaydes reads ἡδ' here.

994 ΦΙ. οὐ φημ' ἔγωγε. ΟΔ. φημί (corrected from *φημί*) L. And so the later MSS. The reading in the text is Gernhard's. Wakefield had already given *ἔγωγε* to ΟΔ.—πειστέον γ: πιστέον L. 995 δούλους made from *δοῦλος* by 1st hand in L.

997 Nauck conj. *ἀριστεύουσιν*. 999 οὐδέποτε γ' οὐδέποτε δ' Γ.—*χρηῇ* L, made from *χρηῇ* by S.—*με* γε Γ.—*παθεῖν* L has μ written above π.

992 προτείνων, as in *σκήψιν προτείνων*, putting the gods forward as authority for thy deed: *ψευδεῖς τίθης*, thou makest them false,—i.e. responsible for thy fraud. (Not, 'makest them false prophets,' because Ph. will never go to Troy.) For the art. with the repeated word, cp. *O. C.* 277 *καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς | μοῖραις ποιεῖσθε μηδαμῶς*.

993 ἀληθεῖς, because their oracle will be fulfilled: Ph. will be brought to Troy. Thus Od. parries the thrust given by *ψευδεῖς τίθης*.—ἡ δ' ὁδὸς: cp. *El.* 1501 *πόλλ' ἀντιφωνεῖς, ἡ δ' ὁδὸς βραδύνεται*.

994 οὐ φήμ'.—ἐγὼ δὲ φημί. So Gernhard. The MSS. have οὐ φημ' ἔγωγε.—φημί. Now, *φημί* could stand thus alone, if it were the answer to a question, *φῆς ἢ οὐ φῆς*; but not here, where two persons are opposed to each other. Cp. *O. C.* 840 *ΧΘ. χαλᾶν λέγω σοι. ΚΡ. σοὶ δ' ἔγωγ' ὁδοιπορεῖν.—πειστέον τάδε = δεῖ πείσθαι τάδε*. Cp. 1252.

995 γ: ἡμᾶς μὲν: cp. 965. These words show the speaker's bitter sense that, while he is not inferior to his enemy

in point of birth, he has been superior to him in such deeds as become an *ἐλεύθερος*. It was Odysseus, not Philoctetes, who had gone to Troy, only 'when brought under the yoke' (1025).

997 γ: τοῖς ἀρίστοισιν is far better here than *τοῖς ἀριστεύουσιν*, in which the idea of rank partly obscures that of personal prowess.—*κατασκάψαι*: cp. *O. C.* 1421 *πάτραν κατασκάψαντι*: *ib.* 1318 *κατασκαφή...δηώσειν*.

999 γ: οὐδέποτε γ': Ar. *Pax* 109 *μὰ τὸν Διόνυσον οὐδέποτε ζῶντος γ' ἐμοῦ.—πᾶν...κακόν*: cp. *El.* 615 *χωρεῖν ἂν εἰς πᾶν ἔργον.—γῆς τόδ' αἰπεινὸν βάθρον = τόδε γῆς αἰπεινῆς βάθρον* (952), this pedestal of (=consisting in) a steep land, i.e. the island, with its sheer cliffs, on which he is standing. Cp. *As.* 859 *ὦ γῆς ἱρὸν οἰκίας πέδον | Σαλαμῖνος, ὦ πατρῶον ἐστίας βάθρον* (cp. *ib.* 135), where, as here, the whole island is the *βάθρον*.

1001 ἐργασείεις: Cp. *Tr.* 1232 *ἐργασείων*: *As.* 326 *δρασεῖων*: *fr.* 900 *ἀκουσείων*. The only other examples in Tragedy are Eur. *Phoen.* 1208 *δρασεῖετον*: *H. F.* 628 *φευξείω*.

Sheltering thyself behind gods, thou makest those gods liars.

OD. Nay, true prophets.—Our march must begin.

PH. Never! OD. But I say, Yes. There is no help for it.

PH. Woe is me! Plainly, then, my father begat me to be a slave and no free man.

OD. Nay, but to be the peer of the bravest, with whom thou art destined to take Troy by storm, and raze it to the dust.

PH. No, never,—though I must suffer the worst,—while I have this isle's steep crags beneath me!

OD. What would'st thou do? PH. Throw myself straight-way from the rock and shatter this head upon the rock below!

OD. Seize him, both of you! Put it out of his power!

PH. Ah, hands, how ill ye fare, for lack of the bow that ye loved to draw,—yon man's close prisoners! O thou who canst not think one honest or one generous thought,

1000 *ἔως* L, after which γ' has been erased. *ἔως* γ' Triclinius, Blaydes, Cavallin. 1002 Hermann conj. πέτρας ἀνωθεν τῆσδ' ἐναιμάξω πεσών. 1008 \*ἐυλλάβετον αὐτὸν Bernhardt: ἐυλλάβετ' αὐτὸν L: ἐυλλάβετέ γ' αὐτὸν A: ἐυλλάβετε τοῦτον Triclinius: ἐυλλάβετ' ἄρ' αὐτὸν Wecklein (*Ars* p. 33) and Hartung: ἐυλλάβετ', ἄγ', αὐτὸν Burges: ἐυλλάβετε, ναῦται Hense: ἐυλλάβετ', ἄγ', οἳτοι Cavallin: ἐύλλαβέ τις αὐτὸν Bergk: ἐυμάργατ' αὐτὸν M. Schmidt.

1002 πέτρα, locative (rather than instrum.) dat. with αἰμάξω: cp. *O. T.* 1266 ἐπεὶ δὲ γῆ | κεῖται.—πέτρας, from the rock, with πεσών: cp. 613, 630. Such a use of the simple gen. with πίπτειν would be somewhat harsh, were there nothing in the context to explain it; but here the adv. ἀνωθεν, 'from above,' placed between πέτρας and πεσών, prevents any obscurity. (ἀνωθεν cannot be a prep. governing πέτρας, since it could mean only, 'above the rock.') Cp. *Tr.* 782 (where Lichas is hurled from the cliff) κρατὸς διασπαρέντος αἰματός θ' ὀμοῦ.

1008 ἐυλλάβετον αὐτὸν is far the best correction of L's ἐυλλάβετ' αὐτὸν. The addition of γε to ἐυλλάβετε was a feeble makeshift, and cannot be excused by assuming that the attendants had taken the initiative, so that their master merely says, 'Yes, seize him.' The use of the dual—'Seize him, you two men'—is the more natural here, since each grasps one of his arms. Cp. *O. C.* 1437 μέθεσθε δ' ἡδὴ, χαίρετόν τ' (as here, in 1054, we have the plur.): so in *Ar. Plut.* 76 the imperat. dual ἀκούετον follows μέθεσθε in 75. Other Attic examples of the imperat. dual are *Ar. Av.* 107 εἴπατον: *Plat. Euthyd.* 294 C ἐπιδείξατον.

J. S. IV.

In Homer it is frequent (*Il.* 1. 322; 7. 279; 8. 186, 191; 20. 115; 23. 443; *Od.* 4. 60).

μη' π'ι τῷδ': for this ἐπὶ with dat. (*repens eunt*), cp. *O. C.* 66 ἡ' π'ι τῷ πλῆθει λόγος; *El.* 1431.

1004 ε. δ' χεῖρες: his arms have been seized by the two attendants, one of whom stands on each side of him: but we are not to infer from 1016 (συνδήσας) that he was actually bound. Cp. 1054. Heracles in *Tr.* 1089 uses a similar apostrophe; ὦ χεῖρες, χεῖρες κ.τ.λ.—ἐν χρεῖα: for ἐν, denoting circumstance, cp. 185 n.—συντηρώμεναι: cp. *Am.* 432 σὺν δέ νιν | θηρώμεθ' εὐθείς.

1006 δ' μηδὲν ὕγιες...φρονών. The phrase οὐδὲν ὕγιες was a common one in Attic, and is often used by Eur., though never by Aesch., and only here by Soph. It is thrice combined with φρονεῖν by Eur.,—twice to denote malevolence; fr. 496 οὐδὲν δοκοῦσιν ὕγιες ἀνδράσιν φρονεῖν: fr. 821 ὡς ὕγιες οὐδὲν φασὶ μητρυῖας φρονεῖν | νόθοισι παῖσιν: and in *Androm.* 448 to describe the dishonesty of Spartans,—ἐλικτὰ κούδεν ὕγιες ἀλλὰ πᾶν περίεξ | φρονούντες.—μηδὲν ὕγιες, the generic μη': i.e., the man is of the kind to have no sound thoughts: cp. 409 μηδὲν δίκαιον, n. This use of μηδὲν (instead of

II

οἷ' \*αὖ μ' ὑπῆλθες, ὥς μ' ἐθηράσω, λαβὼν  
 πρόβλημα σαντοῦ παῖδα τόνδ' ἀγνώτ' ἐμοί,  
 ἀνάξιον μὲν σοῦ, κατάξιον δ' ἐμοῦ,  
 ὅς οὐδὲν ἦδει πλὴν τὸ προσταχθὲν ποεῖν, 1010  
 δῆλος δὲ καὶ νῦν ἐστὶν ἀλγεινῶς φέρων  
 οἷς τ' αὐτὸς ἐξήμαρτεν οἷς τ' ἐγὼ πάθον.  
 ἀλλ' ἡ κακὴ σὴ διὰ μυχῶν βλέπουσ' αἰὲ  
 ψυχὴ νιν ἀφνᾶ τ' ὄντα κοῦ θέλουθ' ὁμως  
 εὖ προὔδιδασεν ἐν κακοῖς εἶναι σοφόν. 1015  
 καὶ νῦν ἐμ', ὦ δύστηνε, συνδήσας νοεῖς  
 ἄγειν ἀπ' ἀκτῆς τῆσδ', ἐν ἧ με προὔβαλον  
 ἀφίλον ἔρημον ἀπολιν ἐν ζῶσιν νεκρόν.  
 φεῦ.  
 ὅλοιο· καὶ σοι πολλάκις τύδ' ἠϋξάμην.  
 ἀλλ' οὐ γὰρ οὐδὲν θεοὶ νέμουνσιν ἡδύ μοι, 1020  
 σὺ μὲν γέγηθας ζῶν, ἐγὼ δ' ἀλγύνομαι  
 τοῦτ' αὖθ' ὅτι ζῶ σὺν κακοῖς πολλοῖς τάλας,  
 γελῶμενος πρὸς σοῦ τε καὶ τῶν Ἀτρείω  
 διπλῶν στρατηγῶν, οἷς σὺ ταῦθ' ὑπηρετεῖς.

1007 οἷ' αὖ μ' Hermann: οἰά μ' L (with most MSS.): οἷωις r (and Porson *Adv.* p. 201): οἷος μ' Triclin.: οἷον μ' Blaydes.—ὥς μ' MSS. (Γ has γρ. ὁ written above): Wakefield conj. ὅς μ', and so Dindorf. 1010 ἡδεῖ L: ἦδειν Dind. 1012 οἷς τ' αὐτὸς] οἷς αὐτὸς Γ.—πάθον] πάθον MSS. 1014 ἀφνᾶ Lud. Dindorf: ἀφνῆ

οὐδέν) here would probably sound the more natural, since the same combination oft. occurred in phrases with the *inf.*: as Eur. *Ph.* 200 ἡδονὴ δέ τις | γυναιξὶ μηδὲν ὕγιες ἀλλήλαις λέγειν: fr. 660 ἄλλω δ' ἀρέσκει μηδὲν ὕγιες ἐκ φρενῶν | λέγοντι πείθειν τοὺς πέλας τόλμῃ κακῇ: Ar. *Plut.* 50 τὸ μηδὲν ἀσκεῖν ὕγιες.

ἐλεύθερον = ἐλευθέριον: Tr. 63 δούλη μὲν, ἐρρηκεν δ' ἐλεύθερον λόγον: fr. 855 εἰ σώμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος.

1007 οἷ' αὖ μ' ὑπῆλθες: Odysseus had 'stolen upon' Ph. before, when he contrived that he should be left on Lemnos: cp. 264, 407 ff. Thus οἷ' αὖ μ' is the best and simplest correction of L's οἰά μ'. But Nauck is too hasty in saying that οἷωις μ' is impossible, because the adv. was always οἷον or οἷα. In Ar. *Vesp.* 1362 f., certainly, ὦ αὐτὸν τωθάσω νεανικῶς | οἷωις ποθ' οἶτος ἐμὲ πρὸ τῶν μυστηρίων, the *v. l.* οἷωις is tenable: but in *As.* 923 οἷος ὦν οἷωις ἔχεις is beyond fair suspicion. And in *Apoll. Rhod.* 4.

786 οἷωις is much more probable than οἷη.—ὑπῆλθες: cp. *O. T.* 386 λάθρα μ' ὑπελθών: cp. *υποτρέχειν*. Ovid *Ars amat.* 1. 742 *Si tibi laudanti credidit, ipse subit* ('supplants thee').

1008 πρόβλημα, a screen: Plat. *Soph.* 261 A (a sophist is δυσθήρευτος), φαίνεται γὰρ οὖν προβλημάτων γέμειν (to have a large supply of outworks), ὧν ἐπειδάν τι προβάλῃ, τοῦτο πρότερον ἀναγκαῖον διαμάχεσθαι πρὶν ἐπ' αὐτὸν ἐκείνον ἀφικέσθαι.

1009 ε. ἀνάξιον μὲν σοῦ, too good for thee: cp. οὐκ ἴσος as = 'greater,' οὐχ ὅμοιος as = 'more important': *O. T.* 810 n. Wakefield cp. Ter. *Phorm.* 2. 2. 28 *te indignas seque dignas contumelias | Numquam cessavit dicere hodie*. For the emphatic place of σοῦ, cp. 907 δρᾶς (n.). —οὐδὲν ἦδει πλὴν κ.τ.λ., i.e., 'had no ideas' beyond obedience to orders: a freq. phrase in Comedy (Ar. *Av.* 19, *Ran.* 740, etc.).

1011 ε. καὶ νῦν, already, though the time for remorse has been short.—οἷωις =

how hast thou once more stolen upon me, how hast thou snared me,—taking this boy for thy screen, a stranger to me,—too good for thy company, but meet for mine,—who had no thought but to perform thy bidding, and who already shows remorse for his own errors and for my wrongs. But thy base soul, ever peering from some ambush, had well trained him,—all unapt and unwilling as he was,—to be cunning in evil.

And now, wretch, thou purposest to bind me hand and foot, and take me from this shore where thou didst fling me forth, friendless, helpless, homeless,—dead among the living.

Alas!

Perdition seize thee! So have I often prayed for thee. But, since the gods grant nothing sweet to me, thou livest and art glad, while life itself is pain to me, steeped in misery as I am,—mocked by thee and by the sons of Atreus, the two chieftains, for whom thou doest this errand.

MSS. θέλονθ' θέλων θ' L, made from θέλονθ' (for nothing indicates that the 1st hand meant θέλον θ'). 1017 προῦβάλου] προύβαλον Γ. 1018 ἀπολιν] Wakefield conj. ἀπορον. 1019 καὶ σοὶ] Wakefield conj. καίτοι.—ἡῦξάμην L, with εν written over ἡῦ by 1st hand. 1028 σοῦ τε ι: σοῦ γε L.

τούτοις (causal dat.) ἀ.—παθόν: cp. φάνη *Ant.* 457 n.

1018 π. διὰ μυχῶν βλέπουσ', peering forth through (the obscurity of) the secret places from which it watches. Cp. *Tr.* 914 λαθραῖον ὄμμι' ἐπεσκιασμένη | φρούρων: *El.* 490 δεινοὶς κρυπτομένα λόχοις ('Ἐρινύς). *Plat. R.* p. 519 Α ἡ οὐκ ἐν-νενόηκας, τῶν λεγομένων πονηρῶν μὲν, σοφῶν δέ, ὡς δριμύ μὲν βλέπει τὸ ψυχάριον καὶ ὀξέως διορᾷ ἐφ' ἃ τέτραπται...; The words are illustrated by the keenness with which Odysseus had seized, and used, the weak side of the youth's character,—his desire for glory (113—120).

ἀφνᾶ. When -α is preceded by ε, the contr. is -εα, as ἐνδεᾶ: when by ι or υ, it is alternatively -ιᾶ or -ιῆ; -υᾶ or -υῆ. Of the alternative forms, those with α were the standard Attic down to about 350 B.C.: thus Εὐφυνᾶ is attested by an Attic inscription of 356 B.C. Afterwards the forms with ῆ prevailed. Cp. Meisterhans, p. 66, who cites Moeris p. 316: ὑγιᾶ Ἀττικῶς, ὑγιῆ Ἑλληνικῶς.—προῦ-διδάξεν implies *gradual* teaching: cp. 538 προῦμαθον: *As.* 163 γνῶμας προδιδάσκειν.

1018 π. συνδήσας with ἄγειν. He anticipates such an indignity from the fact that the two attendants are still holding his arms (1005).—προῦβάλου is an exceptional use of the midd. in this sense:

but cp. *Her.* 6. 101 ἵππους...ἐξεβάλλοντο (put them ashore). The word is much stronger than ἐξέθηκ' (5), or προθέντες (268): like ἔρριψαν (265), it implies ruthless scorn: cp. *As.* 830 ριφθῶ κυσὶν πρόβλητος.—ἀπολιν: cp. *O. C.* 1357 κἀθήκας ἀπολιν. To have no πόλις was to be an outcast from human society. It is the Homeric ἀφρήτωρ, ἀθέμστοι, ἀνέστιοι (*Il.* 9. 63).

1020 θεοί: for the synizesis, cp. 1036, *O. C.* 964 n.

1022 π. Seyffert puts a comma after ζῷ, and takes σὺν κακοῖς πολλοῖς with γαλώματος ('mocked, in addition to my woes'). This punctuation, he argues, is necessary to the sense; for Ph. means that life itself (a joy to others) is a pain to him; whereas, if σὺν κακοῖς πολλοῖς be joined with ζῷ, Ph. will merely say that his pain consists in the *misery* of his life. Cavallin adopts this view. The answer to Seyffert's dilemma is, I think, that σὺν κακοῖς πολλοῖς is not merely an adverbial qualification of ζῷ ('live miserably'), but is here equivalent to κακοῖς πολλοῖς συνών ('live,—in company with many woes'). There is no objection to a comma after ζῷ, provided that there be one after τάλας also; but it seems unnecessary. For σὺν, cp. 268 n.—τῶν Ἀτρίων...στρατηγῶν: cp. 943 n.

καίτοι σὺ μὲν κλοπῇ τε κἀνάγκῃ ζυγείς 1025  
 ἔπλεις ἅμ' αὐτοῖς, ἐμὲ δὲ τὸν πανάθλιον  
 ἐκόντα πλεύσανθ' ἐπὶ τὰ ναυσὶ ναυβάτην  
 ἄτιμον ἔβαλον, ὥς σὺ φῆς, κείνοι δὲ σέ.  
 καὶ νῦν τί μ' ἄγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;  
 ὃς οὐδὲν εἰμι καὶ τέθνηχ' ὑμῖν πάλαι. 1030  
 πῶς. ὦ θεοῖς ἔχθιστε, νῦν οὐκ εἰμί σοι  
 χωλός, δυσώδης; πῶς θεοῖς \*ἔξεσθ', \*ὁμοῦ  
 πλεύσαντος, αἰθὲν ἱερά; πῶς σπένδειν ἐτι;  
 αὐτῇ γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ.

1028 ἔβαλον] Dindorf (after Dübner) says that L has ἐκβαλον here,—a statement which is repeated by Blaydes, Cavallin, and Mekler. This is incorrect: L has ἔβαλον (see Autotype Facsimile, p. 91 A, l. 5 from bottom). The error perh. arose from the resemblance of L's β to κ: see cr. n. on *Anst.* 1098.—ώς] Hartung conj. *ὄς*.—δὲ σέ L. The 1st hand wrote δέ σε, which S corrected. 1029 τί μ' ἄγετε;] Nauck conj. τί δρᾷτε; Schubert, τί μέντε; 1032 ἔξεσθ' Pierson: εὔξεσθ' MSS. (ἔξεσθ' the corrector of V).—Brunck gives ἔξεσθ' ('id est, *δυνήσεσθε*'—as if it could stand for *ἔξετε*): Herm., *ἐρ' ἐστ'*. Wakefield conj. *ἔξεις*:

1028 κλοπῇ τε κἀνάγκῃ ζυγείς, brought under the yoke (of military service) by stratagem and compulsion. For ζυγείς, cp. Aesch. *Ag.* 841 *μόνος δ' Ὀδυσσεύς, ὅσπερ οὐχ ἐκὼν ἔπλει, | ζευχθεὶς ἔτοιμος ἦν ἐμοὶ σειραφόρος*. Odysseus was in Ithaca when he was called to the war, and feigned madness. Palamedes, the envoy of the Greeks, found him ploughing with an ox and an ass yoked together, and placed the infant Telemachus in front of the plough; when Odysseus betrayed his sanity by stopping. As in the case of Solomon's judgment, the typically shrewd man relied on his conviction that art could be surprised by nature. Cp. Lycophron 815 ff., where Cassandra says to Odysseus, *ὦ σχέτλι', ὥς σοι κρεῖσσον ἦν μῖμνευ πάτρα* (in Ithaca) | *βοηθατοῦντι, ... | πλασταῖσι λύσσης μηχαναῖς οἰστρομένῳ*. Tzetzes *ad loc.*, and Hyginus *Fab.* 95, tell the story. In Ovid *Met.* 13. 34 Ajax contrasts himself with Odysseus:—*An quod in arma prior nulloque sub indice veni | Arma neganda mihi? Potiorque videbitur ille | Ultima qui cepit, detrectavitque furore | Militiam ficto: donec sollertior isto, | Sed sibi inutilior, timidi commenta relexit | Naupliades animi, vitataque traxit in arma!* Sophocles wrote an *Ὀδυσσεὺς Μανώματος* on this theme. According to *Od.* 24.

115 ff. Agamemnon and Menelaus brought Odysseus from Ithaca to Troy by persuasion.

1027 ἐπὶ τὰ ναυσί, the 'sociative' use of the dat., to denote attendant circumstance: cp. *El.* 704 *ἔκτος ἐξ Αἰτωλίας | ξανθαῖσι πώλοις*. Xen. *An.* 3. 2. 11 *ἐλθόντων... Περσῶν... παμπληθεὶ στόλῳ*. The poet follows *Il.* 2. 718 *τῶν δὲ Φιλοκτήτης ἦρχεν, τῶν δὲ εἰδῶς, | ἐπὶ τὰ νῆων*.

1028 ἔβαλον = *προέβαλον*: cp. *Al.* 1333 *ἄθρακτον... βαλεῖν* (and *id.* 1309).—ὥς σὺ φῆς κ.τ.λ.: Blaydes (who compares *Ar. Th.* 801 *ἡμεῖς μὲν γὰρ φάμεν ὑμᾶς, | ὑμεῖς δ' ἡμᾶς*) asks how Philoctetes could know this. We can only suppose that, before he was put on shore at Lemnos, the decision was announced to him by the Atreidae, who laid the responsibility on Odysseus. It was he who actually put Philoctetes ashore; and, when doing so, he may have cast the blame on his superiors,—as he does in v. 6. The occasional visitors to Lemnos (307) cannot well have been Ph.'s informants, since the Atreidae and Odysseus would not court notoriety for their deed (cp. 257).

1029 ε. ἄγετε, take me away,—referring to the use of physical force; ἀπάγεσθε, carry me with you,—referring to their ulterior purpose. For the midd.,

Yet thou sailedst with them only when brought under their yoke by stratagem and constraint; but I—thrice-wretched that I am—joined the fleet of mine own accord, with seven ships, and then was spurned and cast out—by *them*, as thou sayest, or, as they say, by thee.

And now, why would ye take me? why carry me with you? for what purpose? I am nought; for you, I have long been dead. Wretch abhorred of heaven, how is it that thou no longer findest me lame and noisome? How, if I sail with you, can ye burn sacrifices to the gods, or make drink-offerings any more? That was thy pretext for casting me forth.

Canter, ἀρξεσθ': Wecklein, εἰσεσθ': Nauck, τλήσεσθ' (and so Cavallin). Blaydes gives πῶς ἐμοὶ ἔεσται θεοῖς.—ἐμοὶ MSS. (γρ. ὁμοῦ Γ). ὁμοῦ Gernhard, Seyffert, Wecklein. 1088 πλεῦσαντος] Nauck conj. παρόντος (and formerly, φεύγοντος); Burges, πελῶσαντος; Pierson, κλαύσαντος; Hartung, στένοντος. Mekler gives ἔξεστ' ἐμέ | λεύσοντά σ' αἰθεῖν.—leρὰ] ἰρὰ Dindorf. 1084 αὐτῇ] αὐτῇ L. Mollweide rejects this verse.

cp. 613, 988.—οὐδέν ἐμὶ: cp. 951.—τέθνηχ' ὅμιν, dat. of relation, meaning here, 'so far as it rested with you to kill me.' Cp. O. C. 429 ἀνάστατος | αὐτοῦ ἐπέμψθη (n.): Aí. 1128 θεὸς γὰρ ἐκσώζει με, τῷδε δ' ὀρχομαι.

1081 ε. σοι, 'in thy sight,' ethic dat.: cp. O. T. 40 κράτιστον πᾶσιν: Aní. 904 n.—δυσώδης. This word might suggest that it was the presence of Ph. *in the same ship* which the Greeks found insupportable. But the poet cannot have meant that. Chrysē was imagined by him as close to Lemnos (fr. 352); and Ph. would have been put on board one of his own ships (1027). δυσώδης must refer, then, to his presence at the sacrifices in Chrysē, which his cries interrupted (cp. 8, n.). Sophocles probably took this touch from the *Cypria*—the epic prelude to the *Iliad*—in which it was said that Ph. was bitten at Tenedos, where the Greek warriors were feasting, and then διὰ τὴν δυσοσμίαν ἐν Λήμνῳ κατελείφθη (Proclus *Chrest.* p. 475 ed. Gaisford).

πῶς...εἰξεσθ', ὁμοῦ κ.τ.λ. The MSS. have πῶς...εἰξεσθ', ἐμοῦ. For εἰξεσθ' only two senses are possible: (1) 'vow' to sacrifice. The pres. inf. could stand: cp. Aesch. *Ag.* 933 ἦδ' οὖν θεοῖς δέσας ἄν ὦδ' ἔρδειν τάδε. But here the question is of actual sacrificing, not of vowing to do so at a future time. (2) 'How will ye do as I that ye sacrifice?'—a way of saying,

'how will ye be able' to do so. But such a phrase would be peculiarly awkward when the other sense of εἰξεσθε would necessarily be suggested by θεοῖς, αἰθεῖν, σπένδειν. Thus the context condemns εἰξεσθ'. With regard to the conjecture εἰξεσθ' it should be noted that its probability is confirmed by that of the further conjecture, ὁμοῦ instead of ἐμοῦ. The traditional εἰξεσθ' ἐμοῦ might, indeed, have arisen from εἰξεστ' ἐμοῦ, but would have been a still easier corruption of εἰξεσθ' ὁμοῦ. Given θ', the proximity of θεοῖς would suggest to a scribe that εἰξεσθ' must be a blunder for εἰξεσθ'. The corruption of εἰξεσθ' into εἰξεσθ' occurred earlier, we may infer, than that of ὁμοῦ into ἐμοῦ. And this inference is supported by the fact that a tradition of ὁμοῦ as a current *v. l.* is preserved in Γ, while the only trace of εἰξεσθ' appears to be a correction (prob. conjectural) in V.

Against εἰξεσθ' it has been objected that the fut. is required. But Ph. is ironically repeating what the Greek chiefs said long ago, and is supposing that he is once more their comrade. 'When I have once sailed with you, how can ye sacrifice?' With ὁμοῦ πλεῦσαντος, ἐμοῦ is easily understood: cp. *Tr.* 803 τοσαῦτ' ἐπισκήψαντος (sc. αὐτοῦ): Plat. *Parm.* 137 C ἐμέ γὰρ λέγεις τὸν νεώτατον λέγων. ἀλλ' ἐρώτα ὡς ἀποκρινουμένου (sc. ἐμοῦ).

- κακῶς ὄλοισθ'. ὀλείσθε δ' ἡδικηκότες 1035  
 τὸν ἄνδρα τόνδε, θεοῖσιν εἰ δίκης μέλει.  
 ἔξοιδα δ' ὥς μέλει γ'. ἐπεὶ οὐποτ' ἂν στολόν  
 ἐπλεύσαιτ' ἂν τόνδ' οὐνεκ' ἀνδρὸς ἀθλίου,  
 εἰ μὴ τι κέντρον θείων ἦγ' ὑμᾶς ἐμοῦ.  
 ἀλλ', ὦ πατρώα γῆ θεοὶ τ' ἐπόψιοι, 1040  
 τείσασθε τείσασθ' ἀλλὰ τῷ χρόνῳ ποτὲ  
 ξύμπαντας αὐτούς, εἴ τι καμ' οἰκτίρετε.  
 ὥς ζῶ μὲν οἰκτρῶς, εἰ δ' ἴδοιμ' ὀλωλότας  
 τούτους, δοκοῖμ' ἂν τῆς νόσου πεφευγένοι.  
 ΧΟ. βαρύν τε καὶ βαρεῖαν ὁ ξένος φάτιν 1045  
 τήνδ' εἰπ', Ὀδυσσεῦ, κούχ' ὑπείκουσαν κακοῖς.  
 ΟΔ. πόλλ' ἂν λέγειν ἔχοιμι πρὸς τὰ τοῦδ' ἔπη,  
 εἴ μοι παρείκοι· νῦν δ' ἐνὸς κρατῶ λόγου.  
 οὐ γὰρ τοιούτων δεῖ, τοιούτός εἰμ' ἐγώ.  
 χῶπον δικαίων κάγαθῶν ἀνδρῶν κρίσις, 1050  
 οὐκ ἂν λάβοις μου μᾶλλον οὐδέν' εὖσεβῇ.  
 νικᾶν γε μέντοι πανταχοῦ χρήζων ἔφυν,  
 πλὴν εἰς σέ· νῦν δὲ σοὶ γ' ἐκὼν ἐκστήσομαι.

1035 ὀλείσθε δ' Brunck: ὄλοισθε δ' MSS. (ὄλοισθ' Γ, which illustrates the origin of the error). 1037 ἔξοιδα δ' L: ἔξοιδά γ' A, Γ, etc.: ἔξοιδά τ' Harl.—ἐπεὶ οὐποτ' A: ἐπ' οὐποτ' L: ἐπεὶ γε οὐποτ' K: ἐπεὶ γ' εἴτ' οὐποτ' B. Triclinius wrote ἐπεὶ οὐτ' ἂν στολόν (assuming hiatus).

1039 Brunck prints a comma after ὑμᾶς, taking ἐμοῦ with ἀνδρὸς ἀθλίου in 1038.—Nauck rejects this v. 1043 ὥς] Reiske conj. δε.

1046 ὑπείκουσαν made from ὑπήκουσαν in L.

1048 ἐνὸς κρατῶ λόγου] For ἐνὸς

1035 ε. ὄλοισθ'· ὀλείσθε δ': Blaydes cp. Ar. *Tk.* 887 κακῶς ἀρ' ἐξόλοιο· κάξολεῖ γ' εἴ τι [γέ τοι vulg.].—θεοῖσιν, ~: cp. 1020.

1037 ε. μέλει γ': γε emphasises the verb, cp. 660.—ἐπεὶ οὐποτ': for this synzesis, cp. 446 n.—Philoctetes has not found the gods kindly: cp. 254, 452, 1020. But the very fact that Odysseus and his comrade have taken the trouble to visit Lemnos shows that at least the gods have some care for justice. Maimed as Ph. is (ἀνδρὸς ἀθλίου), he is not one whom those pitiless warriors would have sought, had not the gods driven the sense of need for him like a goad into their souls. The Greeks must be failing at Troy; and their failure is the proof that the gods are just.

1039 For the place of τι, cp. 104 n.—κέντρον...ἐμοῦ, the sting of need for me. The objective gen. is like that after

ἐπιθυμία, since κέντρον, like οἶστρος, was constantly associated with that idea. Plat. *Rep.* 573 E ὥσπερ ὑπὸ κέντρων ἐλαυνόμενοι τῶν ... ἐπιθυμιῶν ... οἰστῶν ('rage'). Eur. *Hipp.* 39 κέντροις ἔρωτος: *ib.* 1303 δηχθεῖσα κέντροις ('Aφροδίτης). So an objective gen. can follow οἶστρος when it means οἰστρώδης ἐπιθυμία: *Anthol.* II. 389. 4 μὴ σέ γ' ἀπειρεσίῳ οἶστρος ἐλη κτεάνων.

1040 θεοὶ τ' ἐπόψιοι, gods who look upon the deeds of men, noting the good and the evil. The name ἐπόψιος was specially given to Zeus,—primarily in reference to the fact that, as ὕψιστος, he was so often worshipped on mountain summits,—as on Parnassus, Cithaeron, Parnes, Hymettus, Ida, the heights near Cernaëum (*Tk.* 238 n.), etc. Hence his epithets ἐπάκριος, ἀκραῖος, and in Boeotia καραῖος.

Thus the invocation of πατρώα γῆ, in

Miserably may ye perish!—and perish ye shall, for the wrong that ye have wrought against me, if the gods regard justice. But I know that they regard it; for ye would never have come on this voyage in quest of one so wretched, unless some heaven-sent yearning for me had goaded you on.

O, my fatherland, and ye watchful gods, bring your vengeance, bring your vengeance on them all,—at last though late,—if in my lot ye see aught to pity! Yes, a piteous life is mine; but, if I saw those men overthrown, I could dream that I was delivered from my plague.

CH. Bitter with his soul's bitterness are the stranger's words, Odysseus; he bends not before his woes.

OD. I could answer him at length, if leisure served; but now I can say one thing only. Such as the time needs, such am I. Where the question is of just men and good, thou wilt find no man more scrupulous. Victory, however, is my aim in every field,—save with regard to thee: to thee, in this case, I will gladly give way.

Schneidewin conj. ἐκὼν: F. W. Schmidt, *ἀνελς*. Wecklein, νῦν δ' ἐνὸς καιρὸς λόγου. 1049 οὐ γὰρ: οὐ γὰρ.—τοιούτων] Nauck conj. πανούργων. 1051 λάβοις μου γὰρ: λάβοις (without μου) L. 1052 χρεῖς] γρ. κρείσσων L in marg. 1058 νῦν δὲ σοὶ γ' ἐκὼν] Bergk conj. σοὶ δὲ νῦν γ' ἐκὼν: Blaydes, σοὶ δὲ νῦν ἐκὼν.

connection with ἐπόψιος, is peculiarly appropriate for Ph., in whose country Zeus was worshipped on Oeta (cp. 728 n.). The secondary sense of ἐπόψιος—'watching over' human life—is associated with the first by Callimachus in his Hymn to Zeus, 82 ff.: δῶκας δὲ πολλοῖσθρα φυλασσέμεν· ἴζο δ' αὐτὸς | ἀκρῆς ἐν πολλοῖσιν, ἐπόψιος αἶ τε δίκῃσι | λαὸν ὑπὸ σκολιῇς, αἶ τ' ἔμπαλιν ἰθύνουσιν. Apoll. Rhod. 2. 1125 ἀντόμεθα πρὸς Ζητὸς ἐποψίου: and id. 1182 Ζεὺς αὐτὸς τὰ ἔκαστ' ἐπιδέρεται (as Soph. *El.* 175 Ζεὺς δὲ ἐφορᾷ πάντα καὶ κρατύνει). As the vindicator of right, Zeus was also called δίκαιος, δάστωρ, τιμωρ. Acc. to Hesych. s. v. ἐπόψιος, the epithet was also given to Apollo. But, next to Zeus, the deity whom ἐπόψιος most directly suggests is Helios πανόπτης,—θεῶν σκοπὸς ἥδ' καὶ ἀνδρῶν (*Honi. hym.* 5. 62).

1041 ταῖσασθε: cp. 959.—ἀλλὰ τῷ χροῖν: so in *El.* 1013: in *Tr.* 201 ἀλλὰ σὺν χροῖν. Cp. above, 950 n.

1042 κάμ': i.e., 'me, on the other part': for this καί, cp. *O. C.* 53 ὅσ' οἶδα κατὰ (n.).

1044 τῆς νόσου: *Od.* 1. 18 οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων. Cp. *Ani.* 488 n.

1045 ε. βαρύς: 368 n.—κούχ ὑπείκ.: cp. *Ani.* 472 εἰκειν δ' οὐκ ἐπίσταται κακοῖς (n.).

1048 παρείκοι, impers., here =σχολῇ εἶη: Thuc. 3. 1 προσβολαί...ἐγίγνωτο...δὴ παρείκοι.—ἐνὸς κρατῶ λόγου, 'I have the power (i.e., leisure) to say only one thing.' Cp. *O. T.* 409 ἴσ' ἀντιλέξαι τοῦδε γὰρ κατὰ κρατῶ.—Not, 'lay hold upon' one saying, i.e., 'take my stand upon' it.

1049 ε. γὰρ, prefacing the statement: 915.—τοιούτων, 'such or such' a man,—'any given kind' of person:—euphemistic for δολίων, or the like. Such a colloquial use of τοιούτος seems quite intelligible, since it could be interpreted by an expressive tone of the voice, or by a slight gesture. (Not, 'such as thou hast described.') It would be grievous to change τοιούτων into πανούργων, as Nauck proposes.—κρίσις, lit., trial, competition (*Tr.* 266 πρὸς τόξου κρίσιν): the usual word would be ἀγών, but euphony would not permit it here.—μου: see n. on 47.

1052 ε. νικᾶν: cp. 109, 134.—γε μίντοι: 93 n.—εἰς σέ, with regard to thee: *Ani.* 731 εὐσεβεῖν εἰς τοὺς κακοὺς. Odysseus is resigned to Ph. carrying his



- ἄφετε γὰρ αὐτόν, μηδὲ προσψαύσῃτ' ἔτι·  
 ἔατε μίμνειν. οὐδὲ σοῦ προσχρήζομεν, 1055  
 τά γ' ὄπλ' ἔχοντες ταῦτ'· ἐπεὶ πάρεστι μὲν  
 Τεῦκρος παρ' ἡμῖν, τήνδ' ἐπιστήμην ἔχων,  
 ἐγὰ θ', ὃς οἶμαι σοῦ κάκιον οὐδὲν ἂν  
 τούτων κρατύνειν μηδ' ἐπιθύνειν χερί.  
 τί δῆτα σοῦ δεῖ; χαῖρε τὴν Λῆμνον πατῶν. 1060  
 ἡμεῖς δ' ἴωμεν· καὶ τάχ' ἂν τὸ σὸν γέρας  
 τιμὴν ἐμοὶ νείμειεν, ἣν σὲ χρῆν ἔχειν.  
 ΦΙ. οἶμοι· τί δράσω δύσμορος; σὺ τοῖς ἐμοῖς  
 ὄπλοισι κοσμηθεὶς ἐν Ἀργείοις φανεῖ;  
 ΟΔ. μή μ' ἀντιφώνει μηδέν, ὥς στείχοντα δῆ. 1065

1055 οὐδὲ σοῦ] οὐδεσού (sic) L. Of the later MSS. some have οὐδὲ σοῦ, others οὐδὲ σου. Wakefield conj. οὔτι σου. 1056 ἐπεὶ πάρεστι μὲν] For μὲν, Blaydes conj. δῆ. Wunder, ἐπεὶ περ ἐστὶ μὲν. 1057 Τεῦκρος παρ' ἡμῖν] Erfurdt conj. καὶ Τεῦκρος ἡμῖν. 1058 ἐγὼ θ' MSS.: ἐγὼ δ' Benedict. 1059 μηδ'] Nauck conj. ἡδ'.—ἐπιθύνειν MSS.: ἐπευθύνειν Nauck. 1060 τῇ] C. Walter conj. σῇ, and so Nauck.

point by staying in Lemnos.—ἐκστήσομαι, 'make way for' (and so, here, 'defer to'); Ar. *Kan.* 353 εὐφημεῖν χρὴ καὶ λίστασθαι τοῖς ἡμετέροις χοροῖσιν.

1054 ε. ἄφετε γὰρ αὐτόν κ.τ.λ. The γὰρ confirms ἐκστήσομαι. 'I will yield; for (I now say) 'loose him.' Hence we may render, 'Yes, loose him.' Cp. 1004. —οὐδὲ σοῦ. If we wrote οὐδὲ σου, then the stress would fall on προσχρήζομεν. '(We shall leave thee here.) Nor do we need thee.' This is possible. But it seems to extort a little too much from the verb: and σοῦ is also recommended by the contrast with τὰ γ' ὄπλ' in 1056.

1057 ε. Τεῦκρος: *Il.* 13. 313 Τεῦκρός θ', ὃς Ἀριστος Ἀχαιῶν | τοξοσύνη, ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὕμνῃ. The words τήνδ' ἐπιστήμην express that skill with the bow was not a regular attribute of the Homeric warrior—whose ordinary weapon was the spear—but the special accomplishment of a few, such as Teucer, Meriones, Philoctetes. Cp. *Ai.* 1120, where Menelaus tauntingly calls Teucer ὁ τοξότης.—παρ' ἡμῖν. The addition of παρὰ, after πάρεστι, is unusual: but cp. Plat. *Phaedr.* 243 Ε οὔτος παρὰ σοι μάλα πλῆσιον αἶε πάρεστιν: where Thompson rightly rejects Cobet's proposal (*Var. Lect.* p. 119) to delete πάρεστιν and write πάρα σα. It should be noticed that, both there and here, a slightly different shade of meaning is given by the pre-

sence of the prep.: i.e., πάρεστι Τεῦκρος ἡμῖν=simply, 'Teucer is with us': but πάρεστι Τεῦκρος παρ' ἡμῖν='Teucer is available, being with us,'—'Teucer is at hand to serve us.'—So in Plato *l.c.*, 'he is at your command,—quite near you.' παρῆναι παρὰ τινι, though rare, is parallel with σὺν δίκη συνείναι (*El.* 610 f.), ἐνεῖναι ἐν τινι (*O. C.* 115 f.), and similar to πάρος τινος προτίθεσθαι (*id.* 418).

1058 ε. ἐγὼ θ'. After πάρεστι μὲν Τεῦκρος, the regular constr. would have been πάρεμι δὲ ἐγώ. But, having omitted to repeat the verb, the poet has written ἐγὼ θ', since ἐγὼ δ' would now have been awkward. Cp. *Ani.* 1162 σώσας μὲν... | λαβὼν τε (n.).

μηδ' ἐπιθύνειν. The Ionic and Epic form *lθύνω*, though unknown to Comedy or classical prose, occurs in our MSS. of Aesch. and Eur.,—and not in lyrics only. Some edd. now always give *εἰθύνω* in Trag.; unnecessarily, I think.

After a verb of thinking or saying, οὐ is the ordinary negative with the inf.: but μή sometimes occurs (*O. T.* 1455 n., and ed.). Here the question is, why the second inf. should have μηδ', when οὐδὲν precedes the other. Two answers are possible. I place first that which seems to me right. (1) οὐδὲν belongs to κάκιον only, and not to κρατύνειν. Thus there is no incongruity between οὐδὲν and μηδέ, since only μηδέ belongs to an inf.

Yes, release him, lay no finger upon him more, let him stay here.—Indeed, we have no further need of thee, now that these arms are ours; for Teucer is there to serve us, well-skilled in this craft, and I, who deem that I can wield this bow no whit worse than thou, and point it with as true a hand. What need, then, of thee? Pace thy Lemnos, and joy be with thee! We must be going. And perchance thy treasure will bring to me the honour which ought to have been thine own.

PH. Ah, unhappy that I am, what shall I do? Shalt *thou* be seen among the Argives graced with the arms that are mine?

OD. Bandy no more speech with me—I am going.

1061 γέρας] Herwerden conj. κέρας. 1062 ἦν σ' ἐχρῆν MSS. (ἦν ἐχρῆν σ' Γ): ἦν σὲ χρῆν Ellendt. 1064 φανεί;] φανή; L.—Mekler conj. δ'πλοῖς ἐν Ἀργείοις κοσμηθεὶς φανεί; 1065 ὦ;] In L the σ has been added by S.

This may be seen by supposing an equivalent phrase substituted for σοὺ κάκιον οὐδέν: e.g., οἶμαι ὅμοια σοὶ τούτων ἂν κρατύνειν, μηδὲ χεῖρον ἐπιθύνειν. Schneidewin cp. Plat. *Prot.* 319 π δθεν δὲ αὐτὸ ἡγοῦμαι οὐ διδασκὸν εἶναι, μηδ' ὑπ' ἀνθρώπων παρασκευαστὸν ἀνθρώποις, δικαίως εἰμι εἰπεῖν: where, if οὐ belonged to εἶναι, the immediately following μηδέ would be extremely harsh; while there is no such harshness if οὐ belongs to διδασκὸν only, οὐ-διδασκὸν being equivalent to ἀδύνατον διδάσκεισθαι.

(2) The less probable view is that οὐδὲν belongs to κρατύνειν, and, in using μηδ' instead of οὐδ' before ἐπιθύνειν, the writer has merely used the other alternative which οἶμαι left to him. Now, idiom is partly governed by association, and can even be influenced by false analogy. The sequence of οὐ and μηδέ was most familiar to the Attic ear in a constr. which opposed their clauses to each other (οὐ θάσσον ὁλοῖς μηδ' ἀπιστήσεις ἐμοί;). It seems unlikely, then, that an Attic writer would wantonly have used οὐ...μηδέ instead of οὐ...οὐδέ in a short sentence where the two negatives were simply coordinate.—Eur. *Andr.* 586 (quoted by Schneidewin) is not apposite: δρᾶν εὖ, κακῶς δ' οὐ, μηδ' ἀποκτείνειν βίη: where εἶναι is understood with δρᾶν, and again with οὐ: 'they are thine to benefit, (but *not* to injure,)—and not to slay': i.e., μηδέ contrasts ἀποκτ. with δρᾶν εὖ, and the words κακῶς δ' οὐ form a parenthesis.

Nauck's conjecture, ἦδ' ἐπευθύνειν, is specious, but not necessary.

1060 τὴν Λῆμνον: the art. here is like our possessive pron. used with a scornful tone: cp. 381: *Ant.* 324 κόμψενε νυν τὴν δόξαν.

1061 γέρας, the bow, which can be fitly so called because Ph. received it as a reward for good service (670).—ἦν σὲ χρῆν. It is possible to write ἦν σ' ἐχρῆν, as though σὲ (not σε) were elided: cp. 339. But ἦν σὲ χρῆν is here much better, and is favoured by the fact that Soph. has χρῆν in nine other places (430, 1363: *O. T.* 1184, 1185: *El.* 529, 579, 1505: *Tr.* 1133: fr. 104. 5), but ἐχρῆν only once, viz. in fr. 104. 6, where metre prompted it. The form ἐχρῆν, though a product of false analogy (since χρῆν = χρῆ ἦν), was, of course, equally correct in Attic: it is attested by metre in *Ar. Eg.* 11: *Pax* 135: *An.* 364, 1177, 1201: *Ran.* 152, 935: *Th.* 598: *Ecll.* 19: fr. 110 and 304.

1064 Since ἐν must be considered as belonging to Ἀργείοις, this v. has no caesura either in the 3rd or in the 4th foot: cp. 101, 1369. It may seem strange that the poet did not write δ'πλοῖς ἐν Ἀργείοις κοσμηθεὶς φανεί, as Mekler proposes. But the halting rhythm of δ'πλοῖς κοσμηθεὶς, etc., seems to express the anguish with which Ph. dwells on this bitter thought,—that his bow is to win glory for his enemy. A similar effect of rhythm occurs in *Ant.* 44, ἦ γὰρ νοεῖς θάπτει σφ', ἀπόρητον πόλει;

1065 μή μ' ἀντιφάνει: the acc., as with προσφώνω or ἀμείβομαι (*O. C.* 991: ἐν γὰρ μ' ἀμείβει μοῦνον): so *Al.* 764

- ΦΙ. ὦ σπέρμ' Ἀχιλλέως, οὐδὲ σοῦ φωνῆς ἔτι  
γενήσομαι προσφθεγκτός, ἀλλ' οὕτως ἄπει;  
ΟΔ. χώρει σί· μὴ πρόσλευσσε, γενναῖός περ ὦν,  
ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς.  
ΦΙ. ἦ καὶ πρὸς ὑμῶν ὦδ' ἔρημος, ὦ ξένοι, 1070  
λειφθήσομαι δὴ κούκ ἐποικτερεῖτέ με;  
ΧΟ. ὅδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς· ὅς' ἂν  
οὗτος λέγῃ σοι, ταῦτά σοι χήμεῖς φαμέν.  
ΝΕ. ἀκούσομαι μὲν ὡς ἔφυν οἴκτου πλέως  
πρὸς τοῦδ'· ὅμως δὲ μείνατ', εἰ τούτῳ δοκεῖ, 1075  
χρόνον τοσοῦτον εἰς ὅσον τά τ' ἐκ νεῶς  
στείλωσι ναῦται καὶ θεοῖς εὐξώμεθα.  
χοῦτος τάχ' ἂν φρόνησιν ἐν τούτῳ λάβοι  
λώω τιν' ἡμῖν. νῶ μὲν οὖν ὀρμώμεθον,  
ὑμεῖς δ', ὅταν καλῶμεν, ὀρμᾶσθαι ταχεῖς. 1080

1068 πρόσλευσσε] προσλευσε L. The 1st hand made the same error in 815, though not in 716. Cp. O. C. 121. 1069 διαφθερεῖσ L, with A and most of the rest;

ὁ μὲν γὰρ αὐτὸν ἐννέπει.—δη=ἦδη. Cp. *Ani.* 939 ἀγομαι δὴ κοῦκέτι μέλλω.

1067 προσφθεγκτός: see n. on 867 f. ἐλπίδων | ἀπιστον.—οὕτως, without more ado: *Ani.* 315 εἰπεῖν τι δώσεις, ἢ στραφεῖς οὕτως ἔω;

1068 f. γενναῖός περ ὦν, noble, generous, though thou art,—and therefore naturally disposed to pity him. (Not, 'loyal to thy duty,'—and so capable of pitying him without yielding to him.)—τὴν τύχην διαφθερεῖς, i.e., spoil the good fortune which has enabled us to secure the bow. He fears that N. may give the bow back.—ὅπως μὴ with fut. ind., as an object clause, would be regular if a verb of 'taking care' (like φυλάσσομαι) had preceded. But here a final clause with the subjunct. (ὅπως μὴ διαφθείρῃς) would be usual. Cp. *Andoc.* or. 1 § 43 ἔφη χρήναι λύειν...τὸ ψήφισμα..., ὅπως μὴ πρότερον νῦν ἔσται πρὶν πυθέσθαι. *Xen. Cyr.* 2. 1. 21 οὐδὲ δι' ἐν ἄλλο τρέφονται ἢ ὅπως μαχοῦνται.

1072 ναυκράτωρ = ναύαρχος: elsewhere = ναυαὶ κρατῶν, 'having naval superiority' (Her. and Thuc., always in plur.).

1074 ἀκούσομαι, have it said of me: cp. 378, 382.

1076 f. εἰς ὅσον: cp. 83 n.—τά...ἐκ νεῶς στείλωσι, make ready the things in the ship,—i.e., set the tackle, etc., in order. The only difference between τὰ ἐκ νεῶς here and τὰ ἐν νηὶ is that the former suggests the notion of the quarter—at some distance from the speaker—where the preparations are to be made. Cp. *Plat. Lach.* 184 A ἦν δὲ γέλωσ καὶ κρότος ὑπὸ τῶν ἐκ τῆς ὁκάδος:—'the people off there in the merchant-ship.' *Thuc.* 6. 32 συνεπήχοντο δὲ καὶ ὁ ἄλλος δμῶλος ὁ ἐκ τῆς γῆς (where ἐκ carries the mental eye from the scene on board the ships to the scene ashore). στείλωσι, as *Od.* 2. 287 νῆα θοὴν στελέω (fit out).—On reaching Lemnos, the sailors—if they followed Homeric practice—would have unshipped the mast (ιστός), and laid it down so that its top should rest on the mast-holder (ιστοδόκη) at the stern. Cp. *Hom. hym.* 2. 278 οὐδ' ἐπὶ γαῖαν | ἐκβῆτ', οὐδὲ καθ' ὁπλα μελαίνης νηὸς ἔθεσθε; They have now to raise the mast,—make it fast by the fore-stays (πρόγονοι),—and hoist the sails. (Cp. *Od.* 2. 416 ff.)

θεοῖς εὐξώμεθα. When all was ready for sailing, a prayer was recited, and libations poured. Cp. *Thuc.* 6. 32 εὐχὰς δὲ τὰς νομιζόμενας πρὸ τῆς ἀναγωγῆς...

PH. Son of Achilles, wilt thou, too, speak no more to me, but depart without a word?

OD. (to NE.) Come on! Do not look at him, generous though thou art, lest thou mar our fortune.

PH. (to CHORUS). Will ye also, friends, indeed leave me thus desolate, and show no pity?

CH. This youth is our commander; whatsoever he saith to thee, that answer is ours also.

NE. (to CHORUS). I shall be told by my chief that I am too soft-hearted; yet tarry ye here, if yon man will have it so, until the sailors have made all ready on board, and we have offered our prayers to the gods. Meanwhile, perhaps, he may come to a better mind concerning us.—So we two will be going: and ye, when we call you, are to set forth with speed.

[*Exeunt ODYSSEUS and NEOPTOLEMUS.*]

διαφθαρής Γ. 1071 λειφθήσομαι ἤδη MSS.: λειφθήσομαι δὲ Wakefield. Blaydes writes λειφθήσομαι δὴν, οὐδ'. 1078 χήμεις made from γ' ἡμείς in L. 1079 τὰ τ' ἐκ νεώς] Tournier conj. τὰ τῆς νεώς. 1079 ἡμῶν] Blaydes conj. ἡ νῦν.—L has not νῶ, but νῶ: cp. on 945 (ἐλὼν).—δρμῶμεθον MSS. (δρμῶμεθα Γ). δρμῶμεθα Elmsley, Nauck. 1081—1088 L divides the vv. thus:—ὦ κόϊλας — | θερμὸν — | σ' οὐκ — | λείψειν — | καὶ θνήσκοντι συνόλησι.

ἔπειοντο. Od. 2. 430 δησάμενοι δ' ἄρα δπ'λα θοήν ἀνὰ νῆα μέλαιναν | στήσαντο κρητήρας.

1079 δρμῶμεθον: pres. subjunct. Only two other instances of a 1st pers. dual occur in texts of the classical period: (1) Il. 23. 485 ἡ τρίποδος περιδῶμεθον ἡ ἐλέβητος. Here, while the greater ms. authority supports the dual, one ms. gives περιδῶμεθα: and the hiatus can be defended by the 'bucolic diaeresis,' just as in Il. 5. 484 οἶον κ' ἡ ἐφ' ἔροισιν Ἀχαιοὶ ἡ κεν ἀγοίον. (2) El. 950 λελεῖμεθον: where again one of the minor MSS. has λελεῖμεθα. Elmsley denied the existence of such a 1st pers. dual, because it is so rare, and is nowhere required by metre. Bieler (*De duali numero*, p. 18) pushes this unsafe argument further by pointing out how often Homer and the dramatists abstained from this form where they might have used it. Leaf (on Il. 23. 485) thinks that it can be explained only as due to the analogy of the 2nd dual (i.e., -μεθον: -μεθα :: -σθον: -σθε). But even so, analogy might have produced this form before the time of the dramatists: we cannot assume that it was merely

a figment of later grammarians. I should therefore keep δρμῶμεθον here and λελεῖμεθον in El. 950; though in Il. 23. 485, considering all the facts, I should prefer περιδῶμεθα.

1080 δρμᾶσθαι, infin. for imperat. (57): ταχέως with adverbial force (526).

1081—1217 Second κομμός (cp. 827), taking the place of a third stasimon. 1st strophe, 1081—1101 = 1st antistr. 1102—1122: 2nd str. 1123—1145 = 2nd antistr. 1146—1168. From 1169 to 1217 the verses are without strophic correspondence (*ἀνομοιοστροφα*). For the metres see *Metrical Analysis*.

Philoctetes apostrophises the cave which has so long known his miserable life, and must soon witness his death,—since, now that he has lost his bow, he has no means of procuring food. The Chorus remind him that the fault is his own, as he has chosen to stay in Lemnos; and urge him to come with them to the ship. He passionately refuses, and begs for some weapon with which to kill himself.—Then Neoptolemus enters, followed by Odysseus.

- στρ. α'. ΦΙ. ὦ κοίλας πέτρας γύαλον  
 2 θερμὸν καὶ παγετῶδες, ὥς σ' οὐκ ἔμελλον ἄρ', ὦ τάλας,  
 3 λείψειν οὐδέποτε, ἀλλὰ μοι καὶ θνήσκοντι \*συνείσει. 1085  
 4 ὦ μοι μοί μοι.  
 5 ὦ πληρέστατον αὐλίον  
 6 λύπας τὰς ἀπ' ἐμοῦ τάλαν,  
 7 \*τίπτ' αὖ μοι τὸ κατ' ἄμαρ  
 8 ἔσται; τοῦ ποτε τεύξομαι 1090  
 9 σιτονόμου μέλεος πόθεν ἐλπίδος;  
 10 \*πέλειαι δ' ἄνω  
 11 πτωκάδες ὀξύτονου διὰ πνεύματος  
 12 \*ἐλώσιν· \*οὐκέτ' \*ἰσχω.  
 ΧΟ. 13 σύ τοι σύ τοι κατηξίωσας, 1095

1082 θερμὸν καὶ] θερμὸν τε καὶ MSS. The correction is a *v. l.* noted in the ed. of Turnebus. 1088 ὦ τάλας] ὦ ταλας (*sic*) L. 1084 οὐδέποτε] οὐδέποτε L.  
 1085 συνείσει Reiske: συνόσει MSS. (συνόσει L.). 1086 ὦ μοι μοί μοί L.  
 1087 αὐλίον] αὐλίον L. 1089 τίπτ' Bothe: τί ποτ' MSS.—ἄμαρ Dindorf: ἡμαρ  
 MSS. 1092 *z.* L has εἴθ' αἰθέρος ἄνω | πτωκάδες ὀξύτονου διὰ πνεύματος [contr.

1081 *z.* γύαλον, 'hollow' (*O. C.* 1491 ff., n.), is here properly the chamber itself, while κοίλας πέτρας (possessive gen.) is the cavernous rock which contains it. Cp. Eur. *Hel.* 189 πέτραια μύχαια | γύαλα, 'inmost recesses of the rocks.'—θερμὸν καὶ παγετῶδες. Contrast this with the description by Odysseus, 17 ff. Cp. Hes. *Op.* 640 ἄσκη, χεῖμα κακῆ, θέρει ἀργαλήη, οὐδέ ποτ' ἐσθλῆ.

1088 θνήσκοντι συνείσει, thou wilt be conscious of my death,—i.e., wilt be the only witness of it. Cp. *El.* 92 τὰ δὲ παννυχίδων ἥδη στυγαὶ | ξυνίσας' εὐναὶ μογεῶν οἰκῶν: and so oft. The MSS. have συνόσει. This has been rendered: (1) 'thou wilt be a fit place for me' to die in,—i.e., good enough. Now, the midd. συμφέρομαι does, indeed, mean 'to agree with' one,—in opinions, or tastes: *O. C.* 641 n.: Her. 4. 114 οὐκ ἂν ὦν δυνάμεθα ἐκείνους συμφέρεσθαι ('live in harmony with them'). But συνείσει here could not mean simply, *conveniet mihi morienti*. (2) 'Thou wilt be profitable to me,'—by giving me a grave. So the first schol.: ἀπολλυμένῳ μοι σύμφορον ἔσει καὶ ὠφέλιμον, καὶ δέξει με ἀποθανόντα. This version confounds συνόσει with συνόσεις. (3) 'Thou wilt be with me,'—simply. This last is impossible. συμ-

φέρομαι never means, or could mean, merely *σύνειμι* or *συνδιάγω*. Dindorf, who quotes a schol. for this, has not perceived that this schol.—the second, prefaced by ἡ οὕτω,—is explaining, not *συνόσει*, but, manifestly, *συνείσει*:—σὺν ἐμοὶ ἔσει καὶ ὄψει με ἀποθανόντα.

1087 *z.* αὐλίον: cp. 19 n.—λύπας τὰς ἀπ' ἐμοῦ. Ph. addresses the cave as if it were a living companion, long condemned to endure his presence. (With πληρέστατον cp. what he says of Neopt. in v. 876, βοῆς τε καὶ δυσσομίας γέμων.) Hence λύπας τὰς ἀπ' ἐμοῦ (instead of τὰς ἐμὰς) is fitting,—'the anguish on my part,'—so painful for thee to witness. Cp. *O. C.* 292 τάνθυμῆματα...τάπὸ σοῦ (n.).

1089 *z.* τίπτ' αὖ (= 1105 ἀνδρῶν), Bothe's correction of τί ποτ' αὖ, has been generally received. As Dind. remarks, Aesch. has twice used this epic τίπτε in lyrics (*Ag.* 975, *Pers.* 554).—τὸ κατ' ἄμαρ, daily provision. Cp. Isocr. or. 11 § 39 ἀλήται καὶ τῶν καθ' ἡμέραν ἐνδεείς. Eur. uses this phrase as an adv. ('every day,' *Ion* 123, *El.* 182), like τὸ καθ' ἡμέραν (*Ar. Eq.* 1126 etc.).

1091 σιτονόμου...ἐλπίδος. As σιτονόμος (found only here) = σίτον νέμων, affording food, σιτονόμος ἐλπίς = 'a hope concerning the provision of food.' Hence

PH. Thou hollow of the caverned rock, now hot, now icy Kommos. cold,—so, then, it was my hapless destiny never to leave thee! <sup>1st</sup> No, thou art to witness my death also. Woe, woe is me! Ah, <sup>strophe.</sup> thou sad dwelling, so long haunted by the pain of my presence, what shall be my daily portion henceforth? Where and whence, wretched that I am, shall I find a hope of sustenance? Above my head, the timorous doves will go on their way through the shrill breeze; for I can arrest their flight no more.

CH. 'Tis thou, 'tis thou thyself, ill-fated man, that hast so

into πινει] | ελωσι μ' οὐ γὰρ ἐτ' ἰσχύω. The only variant in the MSS. is B's ελωσι μ' for ελωσι μ'. For the conjectures, see comment. and Appendix. 1098 ff. L has σύ τοι σύ τοι κατηξίωσας ὡ βαρύπορμε | οὐκ ἄλλοθεν ἔχει [ἢ superscr.] τύχαι | τῆιδ' [made from τᾶδ'] ἀπο (sic) μείζονος. On ἔχει there is a marg. gl., συνέχει.

the phrase is not really parallel with ἀστυνόμοι ὄργαι (*Ant.* 355), 'dispositions which regulate cities.' It is more like αὐτὰ τρυπάνω in 108 (n.).—τοῦ...πρόθεν: for the double question, cp. 143, and n. on 120.

1092 ff. A discussion of this passage, and a notice of conjectures, will be found in the Appendix. Here I briefly give the results.

πείλαι δ' ἄνω is my emendation of the corrupt +εἶθ' αἰθέρος+ ἄνω. The word εἶθ' would be possible only if, in 1094, we read μ' ὄνουν for the MS. ελωσι μ'. But the general sense of the passage forbids this. ελωσιν (conjectured by Erfurdt and others, and found (as ελωσι μ') in one MS.) is a certain correction of ελωσι μ': as ἰσχύω (Heath) is of ἰσχύω. He is not here praying to be caught up by winds, or slain by birds, but saying—in continuation of τοῦ ποτε τεύξομαι | σιτονόμου πρόθεν ἐλπίδοι—that now the birds will fly unharmed over his head. That αἰθέρος, no less than εἶθ', is spurious, is made almost certain by two distinct considerations. (1) The antistrophic v., 1113, ἵ:δοί μιν δὲ | νῦν, is a dochmiac. αἰθέρος resolves the second long syll. of the bacchius (=the final syll. of ἰδοίμιν); not an unexampled licence, but still a most rare one. (2) πτωκάδες is sound, but could not be used, without art. or subst., to denote 'timid birds.' αἰθέρος has probably supplanted that subst.

But if so, the corruption has been a deep one; i.e., εἶθ' αἰθέρος was an attempt to supply, from the context, words which had been wholly or partly lost. Now suppose that the words ΠΕΛΑΙΑΙ Δ' ἈΝΩ

had been partly obliterated, so as to leave only ΒΙΑΙ ἈΝΩ. The words ἄνω and δρυτόνου πνεύματος would readily suggest that ΑΙ was a vestige of αἰθέρος. And the very fact that the schol. accepts εἶθε ελωσι μ' as possible shows how, in post-classical times, ελωσι might have elicited εἶθ' from the letters ΕΙ. The birds which will now fly harmless over his head are such as those which his bow used to slay,—τὰς ὑποπτέρους | βάλλων πελίας (188).

δρυτόνου...πνεύματος, shrill-sounding breeze: cp. *Il.* 14. 17 λιγέων ἀνέμων αἰψήρᾳ κέλευθα. The epithet is perh. intended to suggest also the πτερῶν ροιζήδου (*Ant.* 1004).

οὐκ ἐτ' ἰσχύω, I do not restrain them, i.e., do not arrest their career (ελωσιν) by my arrows. Cp. 1153 ff. For this sense of ἰσχύω cp. *El.* 142 ἐκτίμους ἰσχυοῦσα πτέρυγας | δρυτόνων γόων,—where L has ἰσχύουσα, by the same error as here. The MS. οὐ γὰρ ἐτ' ἰσχύω raises the question whether we should read ελωσ' ἐτ' οὐ γὰρ ἰσχύω. For ἐτ' οὐ, cp. 1217: *Tr.* 161 ὡς ἐτ' οὐκ ὦν. But the MS. ελωσι μ' would have arisen from ελωσιν more easily than from ελωσ' ἐτ'. It is more probable that γὰρ was an interpolation here, as it is in L's text of *O. C.* 1766 and *Al.* 706.

1098 ff. σύ τοι...ἀπὸ μείζονος. In this passage I adhere to the MS. text, merely writing, with Wecklein, κοῦκ for οὐκ. The words ἄλλοθεν ἔχει τύχῃ τᾶδ' cannot be metrically reconciled with the corresponding words in the antistrophe (1118 f.), ἰσχ' ὑπὸ χειρὸς ἐμᾶς. Dindorf assumes that the latter words are sound, and that the fault is in the strophe.

14 ἄ βαρύποτμε, \*κούκ

15 ἄλλοθεν ἔχει τύχα

16 τᾷδ' ἀπὸ μείζονος·

17 εὐτέ γε παρὸν φρονῆσαι

18 τοῦ λῳόνος δαίμονος εἴλου τὸ κάκιον \*αἰνεῖν. 1101

αντ. α'. ΦΙ. ὦ τλάμων τλάμων ἄρ' ἐγὼ

2 καὶ μόχθῳ λωβατός, ὃς ἤδη μετ' οὐδενὸς ὕστερον

3 ἀνδρῶν εἰσοπίσω τάλας ναίων ἐνθάδ' ὀλοῦμαι, 1105

4 αἰαῖ αἰαῖ,

5 οὐ φορβὰν ἔτι προσφέρων,

6 οὐ πτανῶν ἀπ' ἐμῶν ὄπλων

7 κραταιαῖς μετὰ χερσὶν

1110

8 ἴσχω· ἀλλά μοι ἄσκοπα

The later mss. vary between βαρύποτμε and βαρύποτμ'. For τύχα τᾷδ', Γ has τάχα [with γρ. τύχα] τάδε. The Aldine has τῷδ' for τᾷδ'. For the conjectures, see below. 1099 x. L has εὐτέ γε παρὸν φρονῆσαι | τοῦ λῳόνος δαίμονος εἴλου τὸ κάκιον εἰλεῖν. Opposite the words τοῦ λ. δαίμονος is the marg. gl. λείπει ἡ ἀντλ: and over τοῦ λῳόνος, the gl. τοῦ συμφέροντος. Instead of εὐτέ γε, A and Harl. have εἴτε γάρ. For εἰλεῖν, Hermann writes αἰνεῖν. See Appendix. 1104 x. In order that v. 1104

He therefore writes ἄλλοθεν ἄ τύχα ἄδ' ἀπὸ μείζονος, and thus obtains a dactylic tetrameter, answering to ἔσχ' ὑπὸ χειρὸς ἐμᾶς· στυγερὰν ἔχε. This alteration is, however, extremely bold, since it eliminates ἔχει without attempting to account for it. On Dindorf's view, I should prefer to conjecture κοῦ σ' | ἄλλου ἔχει τύχα ἄδ' ἀπὸ μείζονος. The traditional τύχα τᾷδ' would thus be explained; it would have arisen from the ambiguous ἔχει, after κοῦ σ' had become κούκ. But, on the whole, it appears safer to suppose that the fault is in the antistrophe. A very slight change will bring the words ἔσχ' ὑπὸ χειρὸς ἐμᾶς into agreement with ἄλλοθεν ἔχει τύχα τᾷδ'. We have only to write, with Bergk, ἔσχεν ὑπὸ χειρὸς ἐμᾶς. (Wecklein obtains the same metrical result by conjecturing ἔσχε παλάμαις ἐμαῖσιν.)—See Appendix.

κατηξίωσας, hast thought it right (to have it so). Cp. O. T. 944 ἀξιώ θανεῖν: Plat. Rep. 337 D τί ἀξιοῖς παθεῖν;—ἔχει τύχα τᾷδ': cp. Ai. 272 οἷσιν εἶχετ' ἐν κακοῖς.—ἀπὸ μείζονος, explaining ἄλλοθεν: for this ἀπό, cp. O. C. 1533 ff. n.

1099 x. παρὸν: cp. fr. 323 ἦν παρὸν θέσθαι καλῶς | αὐτὸς τις αὐτῷ τὴν βλάβην προσθῇ φέρων.—φρονῆσαι, to come to a sound mind (ingressive aor.). Cp. 1259

ἐσωφρόνησας. So the aor. partic. in O. T. 649 πιθοῦ θελήσας φρονήσας τ' (n.).

The gen. τοῦ...δαίμονος depends not on εἴλου alone (as if it were προέκρινας), but on the idea of comparison suggested by the whole phrase εἴλου τὸ κάκιον αἰνεῖν. Cp. Ai. 1357 νικᾷ γὰρ ἀρετὴ με τῆς ἐχθρας πολὺ, where πολὺ νικᾷ με = πολὺ κρείσσων παρ' ἐμοὶ ἐστι. For αἰνεῖν as = στέργειν, cp. Eur. Alc. 2 θήσαν τράπεζαν αἰνέσαι.

τοῦ λῳόνος δαίμονος, the ms. read ng, is metrically impossible. The words τοῦ λῳόνος must represent — — — (= 1121 καὶ γὰρ ἐμοί). But the first syllable of λῳόνος is necessarily long. A shortening of ωι before ο cannot be justified by the similar shortening of αι or οι, as in δειλαιοι (Ani. 1310 n.) or οἰωνοῖς (El. 1058). Musgrave compares ζωῆς and δηώσας from Eur.; but in Hec. 1108 we must read ζῶης, and in Heracl. 995 διώσας. In the few places where πατρώος appears to have the 2nd syll. short, πάτριος is a certain correction (cp. 724 n.).

Are we, then, to admit the v. l. τοῦ πλῆμονος? It occurs in the first schol. on this v.:—πλείονος δὲ δαίμονος λέγει τοῦ λυσitteλεστέρου καὶ συμφόρου. Hermann, Dindorf and Wecklein are among those who accept it. In its favour two

decreed; this fortune to which thou art captive comes not from without, or from a stronger hand: for, when it was in thy power to show wisdom, thy choice was to reject the better fate, and to accept the worse.

PH. Ah, hapless, hapless then that I am, and broken by suffering; who henceforth must dwell here in my misery, with no man for companion in the days to come, and waste away,—woe, woe is me,—no longer bringing food to my home, no longer gaining it with the winged weapons held in my strong hands.

1st anti-strophe.

But the unsuspected

may end with a long syllable, Herm. proposes *ὕστερων*: Meineke, *φωτῶν* instead of *ἀνδρῶν*. 1108 ε. Doederlein and Schneidewin would point thus:—*προσφέρων*, | *οὐ*, *πτανῶν* *ἀπ'* *ἐμῶν* *δπλων*, | *κραταιαῖς* κ.τ.λ. For *οὐ* *πτανῶν* Bergk conj. *εὐπτανῶν*. For *ἰσχω* Schenkel conj. *ἄρχων*.—*κραταιαῖς* MSS.: *κραταιαῖσιν* Campbell (= *τί* *ποτ'* *αὐ* *μοι* in 1089). 1111 *ἄσκοπα* γρ. *δὲ* *καὶ* *ἀποφα* *ἀπὸ* *τοῦ* *μὴ* *ψοφεῖν*: schol. in L.

points may be noticed. (a) *δαίμων*, when it means *μοῖρα*, is sometimes quite impersonal; e.g., fr. 587 *μὴ* *σπείρει* *πολλοῖς* *τὸν* *παρόντα* *δαίμονα* ('spread not thy present trouble abroad'—by speech). (b) *τοῦ* *πλέονος* *δαίμονος* would be suggested by such phrases as *πλέον* *ἔχειν*: i.e., it might be possible to say *τὸν* *πλείω* *δαίμον'* *ἔχω*, or the like, though not *ὁ* *πλείων* *δαίμων* *με* *σῴζει*. And so the bold phrase seems just conceivable here, where the idea is, 'Instead of the better portion, thou hast chosen the worse.' Omitting *τοῦ*, Bothe would read *λαίονος* (cp. Simonides *Amorg.* 7. 30 *λαῖων* *γυνή*), and Wunder *λαϊτίρου*. But, for Soph., neither seems probable.

I should like to read *εὐτέ* *γε* *παρὸν* *κυρήσαι* | *λῶνος* *αὐ* *δαίμονος* *εἶλον* *τὸ* *κάκιον* *ἀνείν*. The loss of *αὐ* might have led to *τοῦ* being added by some one who thought that the first syll. of *λῶνος* could be short.

1108 ε. *ἤδη*... *ὕστερον*... *εἰσοπίσω*: the redundant diction marks strong feeling, as in *Ai.* 858 *πανύστατον* *δὴ* *κούποτ'* *αὐτὶς* *ὕστερον*. *ὕστερον*: for the short syll. at the end of the verse, cp. 184 n.

1108 *προσφέρων*, bringing home. The act. denotes the simple act of 'carrying towards' the cave; the midd. *προσφερόμενος* would have further expressed that the food was for his own use. Cp. 708 *αἶρων*: *O. C.* 6 *φέροντα* (= *φερόμενον*).

1108 ε. *οὐ* *πτανῶν*... *ἰσχω*. The only food which Ph. could obtain was

that which his bow procured (287). And here the loss of the bow is uppermost in his thoughts. Hence the emphatic repetition:—*οὐ* *φορβάν* *ἐτι* *προσφέρων*, *οὐ* (*προσφέρων*) *πτανῶν* *ἀπ'* *ἐμῶν* *δπλων*. The general word, *προσφέρων*, is understood again with the adverbial phrase which specialises it. Thus the rhetorical effect is much as if he had said, *οὐκ* *ἀγρεύων* *δρῆσθας*, *οὐ* *τοξεύων*. The object to *ἰσχω* is *αὐτά* (i.e. *τὰ* *δπλα*) understood. Cp. 1058 *κάκιον* *οὐδὲν* *αὐ* | *τούτων* *κρατύνει* *μηδ'* *ἐπιθύνει* *χερὶ*. Hartung objects that it is the *δου* which is held, whereas *πτανῶν* suits only the *arrow*: hence he writes, *οὐ* *πτανῶν* *δπλ'* *ἐμῶν* *τόξων* (for the final spondee cp. 1151 *ἀλκάν*). The simple answer is that, at the moment of shooting, the archer holds both bow and arrow: and the epithet *κραταιαῖς* suits precisely that moment, since it suggests the effort of drawing the bow. Bruck was clearly wrong in supplying *φορβάν* with *ἰσχω*.

1111 ε. *ἄσκοπα* = *ἀπροσδόκητα*: cp. *EL* 1315 *ἐργασαι* *δέ* *μ'* *ἄσκοπα*.—The dative with *ὕπδν* would not be unusual if the sense were, 'came into my thoughts': *Od.* 10. 398 *πᾶσιν* *δ'* *ἡμετέροις* *ὕπδν* *γῆος*: *Tr.* 298 *ἐμοὶ* *γὰρ* *οἴκτος* *εἰσέβη*: cp. *O. C.* 372 n. But here the sense is, 'beguiled,' for which we should have expected the acc., as after *ὠπέρχομαι*, *ὠποπίπτω*. The explanation may be that the sense, 'beguiled,' is here derived from the sense, 'insinuated themselves into my mind.'



9 κρυπτά τ' ἔπη δολερᾶς ὑπέδν φρενός·

10 ἰδοίμαν δέ νιν,

11 τὸν τάδε μῆσάμενον, τὸν ἴσον χρόνον

12 ἐμὰς λαχόντ' ἀνίας.

1115

ΧΟ. 13 πότμος, <πότμος> σε δαιμόνων τάδ',

14 οὐδὲ σέ γε δόλος

15 ἔσχεν ὑπὸ χειρὸς \*ἀμ-

16 ᾶς· στυγερὰν ἔχε

17 δύσποτμον ἄρὰν ἐπ' ἄλλοις.

1120

18 καὶ γὰρ ἐμοὶ τοῦτο μέλει, μὴ φιλότῃτ' ἀπώσῃ.

στρ β. ΦΙ. οἶμοι μοι, καὶ πον πολιάς

2 πόντου θινὸς ἐφήμενος,

3 \*ἐγγελά, χερὶ πάλλων

1125

4 τὰν ἐμὰν μελέον τροφάν,

5 τὰν οὐδεὶς ποτ' ἐβάστασεν.

6 ᾧ τόξον φίλον, ᾧ φίλων

7 χειρῶν ἐκβεβιασμένον,

8 ἣ πον ἐλεινὸν ὄρᾳς, φρένας εἴ τινας

1130

9 ἔχεις, τὸν Ἡράκλειον

10 \*ἄρθμιον ᾧδέ σοι

1112 ὑπέδν] Hartung reads ἀπέδν (*sc.* τὰ δπλα), 'have stripped me of my arms': a sense which would require ἀπέδυσσε. 1114 ζ. Nauck conj. τοὺς τάδε μῆσαμένους... | ἐμὰς λαχόντας ἄτας. 1116—1121 L divides the vv. thus:—πότμος—οὐδέ— | χειρὸς— | ἔχε— | ἄρὰν ἄρὰν— | καὶ γὰρ— | μὴ—ἀπώσῃ. 1116 The second πότμος

was added by Erfurdt. Gleditsch follows the mss. in reading πότμος once only, and deletes the second σύ τοι in 1095. 1118 ἔσχεν ὑπὸ χειρὸς ἀμᾶς Bergk: ἔσχ' ὑπὸ χειρὸς ἐμᾶς mss. Campbell gives ἔσχεν ὑπὸ χειρὸς ἐμᾶς (changing τύχα τᾶδ' to τύχαις in 1097): Wecklein, ἔσχε παλάμαις ἐμαῖσιν. Blaydes reads ἔσχ' ὑπὸ χειρὸς ἀμᾶς: but he does not bring strophe and antistrophe into metrical agreement. For ἔσχ' he

1118 ἰδοίμαν: for the midd., cp. 351.

1116 ζ. πότμος...δαιμόνων: *Ant.* 157 θείων...συντυχίαις, n. Two constructions are possible: I prefer the first. (1) τάδε (nom.) σε πότμος...ἔσχεν, 'these things have come upon thee as a doom from heaven.' (2) πότμος σε τάδε (cogn. acc.) ἔσχεν, 'fate hath put this constraint on thee.' We can say βιάζομαι (or ἀναγκάζω) τινά τι: but ἔχω τινά τι would be harsher. There is a like ambiguity in Aesch. *Pers.* 750 πῶς τὰδ' οὐ νόσος φρενῶν | εἶχε παῖδ' ἐμὸν; and there, too, τὰδ' seems best taken as nom. For the sense of ἔσχεν, cp. 331 n.—οὐδὲ σέ γε: for γε with the repeated σε, cp. *Ant.*

790.—ἀμᾶς, Bergk's correction of ἐμᾶς: cp. 1095 ff., n.

1116 ζ. στυγερὰν, pass., abhorred, dreadful: cp. *As.* 1214 στυγερῷ δαίμονι.—ἐχέ, 'direct,' like a missile: cp. *Il.* 3. 263 πεδίωνδ' ἔχον ὠκείας ἵππους.—ἐπ' ἄλλοις: cp. *Tr.* 468 f. σοὶ δ' ἐγὼ φράσω κακὸν | πρὸς ἄλλον εἶναι, πρὸς δ' ἐμὴ ἀψευδεῖν δει: *Il.* 1. 295 ἄλλοιςιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἐμοὶ γε. There is no reference to Odysseus, whom they presently defend (1143), or to any definite person.

1121 ζ. καὶ γὰρ ἐμοὶ κ.τ.λ. The sense is:—'Do not blame us: so far from being thy foes, we are sincerely anxious to win thy friendship.' τοῦτο,

deceits of a treacherous soul beguiled me. Would that I might see him, the contriver of this plot, doomed to my pangs, and for as long a time!

CH. Fate, heaven-appointed fate hath come upon thee in this,—not any treachery to which my hand was lent. Point not at me thy dread and baneful curse! Fain indeed am I that thou shouldst not reject my friendship.

PH. Ah me, ah me! And sitting, I ween, on the <sup>and</sup> marge of the white waves, he mocks me, brandishing the <sup>strophe.</sup> weapon that sustained my hapless life, the weapon which no other living man had borne! Ah, thou well-loved bow, ah, thou that hast been torn from loving hands, surely, if thou canst feel, thou seest with pity that the comrade of Heracles is

conj. *ἐρε'*, which Nauck approves. 1120 *ἀρὰν γ: ἀρὰν ἀρὰν* L. 1121 *φιλότῃτ'* made from *φιλότῃτῃ* in L. 1122 *ὁ μοι μοι* L.—*πουν*, omitted by the first hand in L, has been added by S. For *καὶ πουν*, Blaydes conj. *ἢ πουν*. 1124 *ἐφήμενος*] *ἐφ'* *ἡμενος* Cavallin. 1125 *γελᾷ μου* MSS.: *γελᾷ μοι* Cavallin. *χερὶ* Turnebus: *χειρὶ* L. 1126 *ε* Hermann (*Retract.* p. 16) would transpose these two vv. 1130 *ἦ*] L has *q* (*el*), but the first hand has added strokes to the stem which indicate *η*.—*ἐλεινὸν* Brunk: *ἐλεινὸν* MSS. 1131 *ἔχεις*] A letter (*σ*?) has been erased before this word in L. 1132 *ἄρθμιον* Erfurd: *ἄθλιον* MSS. (*γρ. ἄθλον* L in marg.). Dindorf gives *σύννομον*: Blaydes, *ἡλικά τόνδε σοι*: Campbell, *ἄθλον ἐμ' ὠδέ σοι*.

*i.e.*, *μὴ φιλότῃτ' ἀπώσῃ*. The constr. of *μέλει* with *μὴ ἀπώσῃ* is like that of *ὀρώ* and *σκοπῶ* (meaning, 'to take care') with *μὴ* instead of *ὅπως μὴ*. Others make *μὴ...ἀπώσῃ* imperative: 'do not reject,' etc. Then *τοῦτο* becomes awkward, since it can hardly refer to the coming deprecation, nor can it well mean 'thy welfare.'

1128 *ε* *πολιᾶς*, not *πολιοῦ*, since the words *πόντου θινός* form a single notion: *Ant.* 794 n. The gen. goes with *ἐφημένοιο*: cp. Pind. *N.* 4: *ὅτ' τὰς...ἐφεξόμενοι*: Ap. Rhod. 3. 1000 f. *νηὸς...ἐφεξομένη*. Some take the gen. as partitive, after *πουν*: but the latter clearly means here, 'I ween': cp. *As.* 382 *ἢ πουν πολλὸν γέλωθ' ὑφ' ἡδονῆς ἄγει*.

1128 \**ἔγγελᾷ* is my emendation of *γελᾷ μου*. The antistrophic verse (1148 *χῶρος οὐρεσιβώτας*) shows the true metre; and a substitution of --- for -- is impossible here. If, on the other hand, the *εγ* of *ἔγγελᾷ* had been accidentally lost, the insertion of *μου* is just such an expedient as might have occurred to a post-classical corrector. There is no classical example of a gen. after the simple *γελᾷν*, though Lucian has that construction (*Dem. Enc.* 16 *γελᾷν περὶ*

*μοι τοῦ τὰς ὀφρῦς συνάγοντος*).

1126 *τὰν ἡμῶν μάλλον*: cp. *O. C.* 344 *τὰμὰ δυστήνου κακὰ.—τροφῶν*: cp. 931.

1130 *ε* *ἦ πουν*: cp. 1123 *καὶ πουν* n.—*ἐλεινὸν ὄρε*, lookest piteously, *i.e.*, with a look expressing sorrow for thyself, and pity for him. Cp. *Tn.* 527 f. *δμμα... ἐλεινόν*: Hes. *Scut.* 426 *δεινὸν ὄρων δο- σοισι*.—*τὸν Ἡράκλειον ἄρθμιον*, the ally, friend, of Heracles. *ἄρθμιον* seems a certain correction of the ms. *ἄθλιον*. The word *ἄρθμιος* (expressing the bond of alliance or friendship) was a poet. synonym for *φίλος*: *Od.* 16. 427 *οἱ δ' ἡμῖν ἄρθμιοι ἦσαν*: Theognis 1312 *ὁσπερ νῦν ἄρθμιος ἦδὲ φίλος*. Cp. *Hom. hym.* 3. 524 *ἐπ' ἄρθμῳ καὶ φιλότῃτῃ*: and the Homeric *ἐρίηρε* *ἐταῖροι*. The adj. *Ἡράκλειον* represents the gen. *Ἡρακλέους*, since *ἄρθμιος* with the art. can be treated as a subst. (like *οἰκέας*, *ἐπιτήδειος*, etc.): cp. *O. T.* 267 *τῷ Λαβδακείῳ παιδί* (n.). Prof. Campbell reads *ἄθλον <ἐμ'> ὠδέ σοι*, adopting *ἄθλον* from the margin of L, and conjecturally adding *ἐμ'*. He renders: 'me thus destined no more to use thee in the Heracleian exercise,'—taking the *Ἡράκλειος ἄθλος* to be archery.

- 11 οὐκέτι χρησόμενον τὸ μεθύστερον,  
 12 \*ἄλλον δ' ἐν μεταλλαγῇ  
 18 πολυμηχάνου ἀνδρὸς ἐρέσσει, I135  
 14 ὁρῶν μὲν αἰσχροῦς ἀπάτας, στυγνὸν τε φῶτ' ἐχθοδοπὸν,  
 15 μυρὶ ἀπ' αἰσχροῦν ἀνατέλλονθ' \*ὅς ἐφ' ἡμῶν κάκ'  
     ἐμήσατ', \*ὦ Ζεῦ.  
 ΧΟ. 16 ἀνδρὸς τοι \*τὰ μὲν \*ἔνδικ' αἰὲν εἰπεῖν, I140  
 17 εἰπόντος δὲ μὴ φθονεράν  
 18 ἐξῶσαι γλώσσας ὀδύναν.  
 19 κείνος δ' εἰς ἀπὸ πολλῶν  
 20 ταχθεὶς \*τῶνδ' ἐφημοσύνα  
 21 κοινὰν ἦνυσεν ἐς φίλους ἀρωγάν. I145

1133 μεθύστερον] μεθ' ὕστερον L. 1134 ἄλλ' ἐν μεταλλαγῇ MSS. (μεταλλαγῇ A). A syllable is wanting: cp. 1157 ἐμᾶς σαρκὸς αἰόλας. Dindorf conj. ἔτ', ἄλλ' ἐν μεταλλαγῇ: Hermann, ἄλλου δ' ἐν μεταλλαγῇ: Bergk, ἄλλ' αἰὲν μεταλλαγῇ: Hartung, χερσὶν δ' ἐν μεταλλαγῇ: Cavallin, ἄλλ' αἰὲν μετ' ἀγκάλαις: Wecklein, ἄλλ' ἄλλα μετ' ἀγκάλαις: Mekler, ἄλλ' ἐνθεν μετ' ἀγκάλαις. 1135 ἐρέσσει] Wecklein conj. ἐλσσει: Bergk, ἐρύσσει: Seyffert, ἐπέσσει ('will be on his shoulders'). Blaydes reads ἀρ' ἐσσει. 1136—39 L divides the vv. thus:—ὁρῶν—| στυγνόν—| μυρὶ—| ἡμῶν—| ὀδυσσεύς. 1137 στυγνὸν τε MSS.: στυγνὸν δὲ Turnebus. 1138 Ζ. μυρὶ ἀπ' αἰσχροῦν ἀνατέλλονθ' δσ' ἐφ' ἡμῶν κάκ' ἐμήσατ' ὀδυσσεύς MSS. (ἀνατέλλοντα δσ' L: cp. *Ani.* 1147 n.). For μυρὶ ἀπ' Gernhard conj. μυρία τ': Kaibel, μυρία δ' ἀθρῶν (with στυγῶν τε for στυγνόν

1134 Ζ. ἄλλου δ' ἐν μεταλλαγῇ is Hermann's emendation of ἄλλ' ἐν μεταλλαγῇ, which is shorter by a syllable than the antistrophic v., 1157 ἐμᾶς σαρκὸς αἰόλας. It is the simplest and most probable correction. ἐν here denotes an attendant circumstance (cp. *Eur. H. F.* 931 ὁ δ' οὐκέθ' αὐτὸς ἦν, | ἄλλ' ἐν στροφῶν δμμάτων ἐφθαρμένος): and the gen. after μεταλλαγῇ denotes the ownership to which the change is made: cp. *Thuc.* 6. 18 ἀπραγμοσύνης μεταβολῇ, a change to inactivity. Thus the phrase is equiv. to μεταλλάξαν ἄλλον πολυμήχανον ἀνδρα, ἐρέσσει (ὑπ' αὐτοῦ): 'having got a new master—a man of many wiles—thou art wielded (by him).' For the idiomatic ἄλλου cp. *Aesch. Tη.* 424 γίγας δδ' ἄλλος. ἐρέσσει means that the new owner's hands can deal with the bow as they will. For ἐρέσσω ('row,' then fig., 'ply'), cp. *Ani.* 158 n. The word is here a poet. synonym for νωμάω. Cp. *Il.* 5. 594 ἔχθος ἐνώμα: *Tr.* 512 τόξα καὶ λόγχας ῥόπαλόν τε τινάσσω.

Cavallin's conject., ἄλλ' αἰὲν μετ' ἀγκάλαις (which others have modified, see cr. n.), is liable to this primary objection, that μετ' ἀγκάλαις could not here stand

for μετὰ χερσίν. Such phrases as ἐν ἀγκάλαις ἔχειν are used only of what is carried 'in the arms.' Odysseus does not hug the bow.

1136 Ζ. ὁρῶν μὲν: for the place of μὲν, cp. 279 n.—στυγνόν τε: for τε after μὲν, cp. 1058 n.—φῶτ' ἐχθοδοπὸν is a periphrasis for ἐχθρόν (subst.), hence ἐχθοδοπὸν can follow στυγνόν without seeming weak.

ὦ Ζεῦ is Dindorf's correction of Ὀδυσσεύς, instead of which we require a spondee or trochee (= αἶα 1162). Cp. the ὦ Ζεῦ in *O. T.* 1198 and *Tr.* 995: and *Ar. Ach.* 225 δοῦσι, ὦ Ζεῦ πάτερ καὶ θεοί, τοῖσιν ἐχθροῖσιν ἐσπέισατο. But he might still more fittingly have quoted *Dem. or.* 19 § 113, where, as here, the indignant invocation closes the sentence:—πολλοὺς ἔφη τοὺς θορυβοῦντας εἶναι, ὀλίγους δὲ τοὺς στρατευομένους, ὅταν δέη, (μέμνησθε δῆπου.) αὐτός, οἶμαι, θαυμάσιος στρατιώτης, ὦ Ζεῦ. At v. 1181 *Ph.* appeals to ἀραῖος Ζεῦς. Reading ὦ Ζεῦ, it is best to adopt Bothe's δε for the MS. δσ', and to make ἀνατέλλονθ' intrans.: 'countless ills, arising from (effected by) shameful arts.'

Next to ὦ Ζεῦ, the most attractive

now to use thee nevermore! Thou hast found a new and wily master; by him art thou wielded; foul deceits thou seest, and the face of that abhorred foe by whom countless mischiefs, springing from vile arts, have been contrived against me,—be thou, O Zeus, my witness!

CH. It is the part of a man ever to assert the right; but, when he hath done so, to refrain from stinging with rancorous taunts. Odysseus was but the envoy of the host, and, at their mandate, achieved a public benefit for his friends.

τε in 1137). For *δο'* Bothe conj. *δε*, and so Dindorf. For *ἐμήσατ'* 'Οδυσσεύς Dindorf conj. *ἐμήσατ'*, *ὦ Ζεῦ*: Hermann (*Retract.* p. 16) *ἐμήσατο Ζεύς*: Campbell, *ἐμήσαθ' οὔτος*: Arndt, *ἐμήσατ' οὐδείς*: Ziel, *ἐμήσατ' οὔτις*: Blaydes, *ἐμήσατ' ἔργων*. Others suggest *ἔργα*, *ἀνὴρ*, *αὐτός*, *ὦ θεοί*, or *ἀλγῃ*. 1140 *ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν* MSS. See comment. and Appendix. 1143 *κεῖνος δ'* MSS.: Brunck omits *δ'*, for the sake of closer correspondence with 1166 (*κῆρα*). 1144 *τοῦδ' ἐφημοσύνη* L., with most MSS.: *τοῦδ' ἐφημοσύνην* Triclinius: *τοῦδ' ἐφημοσύνη* Turnebus: *τοῦδ' ἐφημοσύνη* V<sup>2</sup>, and so Hermann. Most of the recent edd. read *τῶνδ' ἐφημοσύνη*. All MSS. have *τοῦδ'*: *τῶνδ'* is due to Gernhard and Thudichum. Blaydes reads *τῶνδ' ἐφημοσύνην* ('charged with this order'). Musgrave conj. *ταχθεὶς τοῦτ'*, *εὐθημοσύνη* ('by good management'). 1145 *ἤνυσεν εἰς φίλους*] Blaydes conj. *ἤνυσε τοῖς φίλοις*: Gleditsch, *ἤνυσεν εἰς φίλων ἀρωγὰν*.

correction of 'Οδυσσεύς is Arndt's *οὐδείς*, which would require us to take *ἀνατῆλονθ'* as acc. sing. masc., with transitive sense, and to keep *δο'*: 'causing countless ills to spring up..., more than any other man ever contrived against me.' Cp. *II.* 22. 380 *δε κακὰ πόλλ' ἔρρεξεν, δο' οὐ σύμπαυτες οἱ ἄλλοι*. But this is far less forcible.

1140 *ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν* Arndt thus amends the MS. *ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν*. The change involved is very slight,—*τῶ* for *τὸ*, *ν* for *ν*, and *ε* for *ο*. The sense is:—'The part of a (true) man is ever to assert what is right, but to do so without adding invectives.' That is, Philoctetes is justified in expressing his sense of the wrong done to him; but not in reviling Odysseus. Odysseus was merely the agent of the Greek army, and acted for the public good. Cp. *O. T.* 1158 *μὴ λέγων γε τοῦνδικον*: Eur. *Tro.* 970 *καὶ τήνδε δειξω μὴ λέγουσαν ἐνδίκαι*. Nauck objects that with *αἰὲν* we ought to have the pres. inf. *λέγειν*. But *αἰὲν εἰπεῖν* = 'to assert on each occasion,'—the aor. inf. marking the moment of the assertion. The combination of *αἰὲν* with the aor. is therefore no less correct than (*e.g.*) in *II.* 21. 263 *ὥς αἰεὶ Ἀχιλλῆα κινήσατο κύμα βόοι*.

The only sound version of the vulgate, *ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν*, is Hermann's:—'It is the part of a man to

say that what is expedient (*quod utile est*) is just':—*i.e.*, Philoctetes, if he is a true man, ought to remember that the act of taking him to Troy is for the public good (*τὸ εὖ*); and ought therefore to admit that it is just. But we may object:—(1) This sense of *τὸ εὖ* is too obscure. (2) The Chorus may properly remonstrate with Philoctetes on his invectives against Odysseus; but they could scarcely require him to allow that his treatment had been *δίκαιον*. (3) The antithesis between the first clause and the second (*εἰπόντος δὲ κ.τ.λ.*) thus loses its force; for a man who conceded the justice of the act would not revile the agent.—Other versions of the vulgate, and other emendations, will be found in the Appendix.

1141 *εἰπόντος δὲ...δδύναν*. The gen. *εἰπόντος* depends, like *ἀνδρός*, on *ἐστὶ* understood. *εἰπόντα* would be equally correct, but would be subject to *ἐξῶσαι*. Cp. 552 *προστυχόντι*, where similarly the acc. could stand.—*ἐξῶσαι*, like a sting: cp. Ar. *Vesp.* 423 *κάθειρας τὸ κέντρον εἴτ' ἐπ' αὐτὸν ἱέσο*.—*γλώσσας δδύναν*, lit., 'pain arising from (given by) the tongue,' *i.e.*, galling speech: not 'garrulity,' like *γλωσσαλία*.

1143 *κεῖνος δ'*. Odysseus acted by the public command for the public good. He himself has used a similar plea (109).—*εἰς ἀπὸ πολλῶν ταχθεὶς*,

- ἀντ. β'. ΦΙ. α̣ πταναὶ θήραι χαροπῶν τ'  
 2 ἔθνη θηρῶν, οὓς ὁδ' ἔχει  
 3 χῶρος οὐρεσιβάτας,  
 4 \*μηκέτ' ἀπ' αὐλίων φυγᾶ  
 5 \*πηδᾶτ'· οὐ γὰρ ἔχω χεροῖν  
 6 τὰν πρόσθεν βελέων ἀλκάν,  
 7 ὦ δύστανος ἐγὼ τανῦν·  
 8 ἀλλ' ἀνέδην, ὃ δὲ χῶρος \*ἄρ' οὐκέτι  
 9 φοβητός, οὐκέθ' ὑμῖν,  
 10 ἔρπετε· νῦν καλὸν
- 1150  
1155

1146 πταναὶ γ: πτηναὶ L.

1148 οὐρεσιβάτας γ: οὐρεσιβῶτας L.

1149 ζ. φυγᾶ μ' οὐκέτ' ἀπ' αὐλίων | πελᾶτ' MSS. In L πελᾶτ' has been made from πελᾶτ', the ε̣ having been erased, and a stroke drawn from α to τ. For conjectures

appointed to the task as one *out of many*, i.e., as their agent. For the prep., cp. 647 n. Though v. 6 might suggest ὑπὸ, change is needless.—ἐφημοσύνη = ἐφετμή, ἐντολή: a Homeric and Pindaric word.—τῶνδ' is a clearly true correction of the MS. τοῦδ'. Blaydes, reading τῶνδ' ἐφημοσύνην, joins it with ταχθεὶς ('intrusted with this commission').—ἐς φίλους, 'towards' his friends,—in their interest. ἐς has been suspected (see cr. n.); but ἐς φίλους is better than τοῖς φίλοις here, where two aspects of the same act are contrasted. Cp. *Al.* 679 δ' ἔχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρότεος ὥς καὶ φιλήσων αὐθις· ἐς τε τὸν φίλον | τοσαύθ' ὑπουργεῖν ὠφελεῖν βουλήσομαι κ.τ.λ.

1146 χαροπῶν. The rt χαρ (χαίρω, χαρά, χάρις) is akin to the Sanskrit *ghar* (*har*), 'glow,' 'shine' (Curt. *Etym.* § 185). χαροπός, 'bright-eyed,' was used esp. to denote the fierce light in the eyes of wild animals: *Od.* 11. 611 χαροποί τε λέοντες. So in *Ar. Pax* 1065, where χαροποῖσι πιθήκοις alludes to the Spartans, the adj. implies 'truculent.' In men, according to *Arist. Physiogn.* 3, the χαροπὸν ὄμμα is characteristic of the ἀνδρείος, and also of the εὐφύης. Though not descriptive of colour, χαροπός is sometimes associated, or even identified, with γλαυκός (Theocr. 20. 25 ὀμματὰ μοι γλαυκὰς χαροπώτερα πολλὸν Ἀθάνας): cp. Tac. *German.* 4 *truces et caerulei oculi*.

1148 οὐρεσιβάτας, acc. plur., 'finding food on the hills': cp. 937, 955: *Il.* 12. 299 λέων ὄρεσιτροφός: Hes. *Scut.* 407 αἰγὸς ὄρεσσινόμου; and so ὄρειλεχής, ὄρεινός, ὄρεσκῶς, οὐρεσιφύτος, etc. If we

took the adj. as nom. sing., with χῶρος, it would mean, 'affording pasture on the hills': as *Al.* 614 φρενὸς οἰοβώτας, 'feeding lonely thoughts.' But the first view seems to agree better with usage: and in such a compound the ending -βώτης could represent either βόσκων or βοσκόμενος.

1149 ζ. \*μηκέτ' ἀπ' αὐλίων φυγᾶ | \*πηδᾶτ'. The MSS. give φυγᾶ μ' οὐκέτ' ἀπ' αὐλίων | πελᾶτ', of which the only tenable rendering is Hermann's:—'No more, in your flight, will ye *draw me after you* from my cave.' On this we remark:—(1) The use of πελᾶτ', though possible, is strange. When πελάζειν is trans., the place *to which* the object is brought is almost always expressed, either by a dat., or by a prep. and case: or, if not expressed, it is at least clearly implied; as in *Il.* 21. 92 οὐ γὰρ ὄω | σὰς χεῖρας φεύξεσθαι, ἐπεὶ γ' ἐπέλασσε γε δαίμων: where the context implies ἐμοὶ far more clearly than φυγᾶ here implies ὑμῖν αὐτοῖς. Comparing *Il.* 5. 766 ἧ ἐ μάλιστ' εἴωθε κακῆς δδύνῃσι πελάζειν, and *Pind. O.* 1. 77 ἐμὲ...κράτει...πέλασον, we might surmise that, to a Greek ear, φυγᾶ μ' οὐκέτ' ἀπ' αὐλίων | πελᾶτ' would rather suggest this sense,—'Ye will no longer force me to flight from my cave.' (2) But, apart from the use of πελᾶτ', there is a further difficulty. Verse 1149 should correspond with v. 1126, τὰν ἐμὴν μελέου τροφᾶν. These are glyconic verses. An iambus, φυγᾶ, could not begin such a verse, unless its first syll. served merely as anacrusis. If we transpose φυγᾶ but keep μ' οὐκέτ', then we have another impossibility, viz. a sentence beginning

PH. Ah, my winged prey, and ye tribes of bright-eyed and anti-strophe. beasts that this place holds in its upland pastures, start no more in flight from your lairs; for I bear not in my hands those shafts which were my strength of old,—ah, wretched that I now am! Nay, roam at large, the place hath now no more terrors for you,—no more! Now is the moment

see comment. and Appendix. 1151 πρόσθεν γ: πρόσθε L.—ἀλκάν] As the corresponding word in the strophe is φίλων (1128), Herm. gave τὰν πρόσθεν γ' ἀλκάν βελέων. He also conj. ἀκμάν. 1153 Σ. ἀλλ' ἀνέδην ὅδε χώρος ἐρύκεται | οὐκ ἐτι φοβητὸς ὑμῶν | ἐρπετε MSS. Instead of ἀνέδην, L has ἀναίδην, but with ε written

with με. Other versions of the vulgate which have been proposed are examined in the Appendix.

Auratus and Canter saw that μ' οὐκέτ' is corrupted from μηκέτ'. Auratus, keeping πελάτ', understood (like Wunder), 'No longer approach, in order to fly from my cave,'—an impossible sense for the dat. φυγᾶ: though πελάτ' as imperat. might be defended by the verse of an unknown poet in Plut. Mor. 457 D βᾶνε λὰς ἐπὶ τραχήλου, βᾶνε καὶ πέλα χθονί. Canter read ὀλάτ', 'no longer rush.' For this imperat. (from ἐλάω) cp. Eur. H. F. 819 (ἐλα), and Eur. fr. 779 ἐλα δὲ μήτε κ.τ.λ. But I feel certain that the true reading is πηδᾶτ', which I proposed in the Journ. of Philology vol. II. p. 80 (1869). ΠΕΔΑΤ' (as it would have been written by Sophocles) would most easily become ΠΕΑΤ'. The change of πηδᾶτ' into πελάτ' would have facilitated that of μηκέτ' into μ' οὐκέτ', since πελάτ' would naturally be taken as fut. indic. of πελάζω, not as imperat. of πελάω.

The metre would be restored by reading μὴ φυγαῖς ἐρ' ἀπ' αὐλίων. But a simpler remedy is to place φυγᾶ last, instead of first, in the v. It is not essential to the correspondence of glyconic verses in strophe and antistrophe that the dactyl should occur in the same place: thus v. 1124 πόντου θινὸς ἐφήμενος answers to 1147, ἔθνη θηριῶν οὓς δδ' ἔχει.—See Appendix.

1153 Σ. ἀλλ' ἀνέδην κ.τ.λ. The reading of the mss. here (see cr. n.) presents two great difficulties. (1) ἀνέδην yields no possible sense when joined with ἐρύκεται. That adv. (from ἀνέμι, 'to let go') means, 'without restraint,' 'with free course' (*immissis habenis*), as in Aesch. Suppl. 15 φεύγειν ἀνέδην διὰ κύμ' ἄλιον. (2) ἐρύκεται, as the whole usage of the verb shows, must mean either 'is detained,' or else, 'is warded off.' Hence the following versions of the

ms. text are impossible:—(a) 'this place is remissly guarded'; (b) 'this place is held by you in freedom' (schol. ἐρύκεται κατέχεται). Seyffert understands, 'this place detains you with it in freedom': but, even if we could make the verb midd., ἀνέδην could not represent ἀνεοῦς or ἀνειμένους.

In the Journ. Phil. II. p. 80 (1869) I proposed the emendation which I believe to be true. ἐρύκεται ought to be ἐρ' οὐκέτι. The error would have been an easy one if the apostrophe after ἐρ' had been lost, since χώρος has no verb. That the initial α of ἐρ' would have been no obstacle, may be seen from the converse case in O. C. 550, where the mss. give ἀπεσάλη, corrupted from ἐφ' ἀσάλη. Many other false readings have arisen from two words being made into one (or vice versa), often with a further corruption of the letters; as O. C. 775 τοσαύτη for τίς αὐτῇ; id. 1482 συντύχοιμι for σοὺ τύχοιμι. The parenthesis, ὁ δὲ χώρος ἐρ' οὐκέτι | φοβητὸς, οὐκέθ' ὑμῶν, is naturally placed, because the emphatic word of the whole sentence is ἀνέδην, and the parenthesis justifies it: 'Without restraint—and there is nothing here now, it seems, to restrain you—go on your way.' ἄρα expresses his new and bitter sense of helplessness. With regard to the repeated οὐκέτι, it should be noted that such pathetic iteration is peculiarly frequent in this κομῶς: see 1095 σύ τοι, σύ τοι: 1102 ὦ τλάμων, τλάμων ἐγώ: 1128 ὦ τόξον φίλον, ὦ φίλων κ.τ.λ.: 1165 ἀλλὰ γινώθ', εἰ γινώθ': 1186 δαίμων, δαίμων: 1197 οὐδέποτε, οὐδέποτε.

The simple transposition, φοβητὸς, οὐκέθ' (for the ms. οὐκέτι φοβητὸς), is the best mode of restoring the metre (= 1131 ἔχεις τὸν Ἡράκλειον). Cp. 156 where μὴ προσπεσὼν με λάθῃ has become in the mss. μὴ με λάθῃ προσπεσὼν (n.).—See Appendix.

1155 Σ. νῦν καλόν: cp. Ar. Pax 292

- 11 ἀντίφονον κορέσαι στόμα πρὸς χάριν  
 12 ἐμᾶς σαρκὸς αἰόλας·  
 13 ἀπὸ γὰρ βίον αὐτίκα λείψω.  
 14 πόθεν γὰρ ἔσται βιοτά; τίς ὧδ' ἐν αὔραις τρέφεται,  
 15 μηκέτι μηδενὸς κρατύνων ὅσα πέμπει βιόδωρος  
 αἶα; 1161

- XO. 18 πρὸς θεῶν, εἴ τι σέβει ξένον, πέλασσον,  
 17 εὐνοία πάσα πελάταν·  
 18 ἀλλὰ γνῶθ', εὖ γνῶθ', \*ἐπὶ σοὶ 1165  
 19 κῆρα τάνδ' ἀποφύγειν.  
 20 οἰκτρὰ γὰρ βόσκειν, ἄδαῃς δ'  
 21 ἔχειν μυρίον ἄχθος ὃ ξυνοικεῖ.

- ἀνομοι- ΦΙ. πάλιν πάλιν παλαιὸν ἄλγημ' ὑπέμνασας, ὦ 1170  
 ὅστρ. λῶστέ τῶν πρὶν ἐντόπων. τί μ' ὤλεσας; τί μ' εἵργασαι;

above αἰ by the first hand. For conjectures see comment. and Appendix.  
 1157 ἐμᾶς σαρκὸς αἰόλας] τᾶσδ' αἰόλας σαρκὸς Triclinius. For αἰόλας Nauck writes ἀθλας. 1161 f. L divides thus: μηκέτι...ὅσα πέμ-|πει...αἶα. 1163 σέβει] σέβη L.—ξένον, πέλασσον] Hermann conj. ξένον, μαλάσσειν: Arndt, ξένων γ' ἔλασσαν. 1165 ὅτι σοὶ L: ὅτι σοὶ r. Dindorf writes ὅτι σὸν: Seyffert, ἐπὶ σοὶ. 1167 f. ἄδα-

νὺν ἔστιν εὐξασθαι καλόν.—ἀντίφονον, taking blood for blood: *El.* 248 ἀντιφόνου δικας.—πρὸς χάριν, 'at your pleasure': see *Ani.* 30 n.—αἰόλας, discoloured, spotted, by the disease. When this word refers to light or colour, the primary notion of rapid movement is usu. present,—i.e., the sense is 'glancing,' 'gleaming' (as in the Homeric *σάκος αἰόλον*, *Il.* 7. 222, with Leaf's n.), or 'sheeny' (*δράκων*, *Ty.* 11). But it could also mean 'variegated' simply, as in Callim. *Dian.* 91 (of a speckled hound).—Some take it here as='quivering' (cp. *Il.* 22. 509 αἰόλαι εὐλαί).

1158 ἀπὸ...λείψω: cp. 817 n.

1160 ἐν αὔραις τρέφεται=ἐξ ἀνέμων τρέφεται (schol.). With τρέφεται, the prep. ἐν usu. denotes the surroundings of the τροφή, as Plat. *Theaet.* p. 175 D ἐν ελευθερίᾳ...τεθραμμένον: but it can also denote, as here, the aliment; id. *Tim.* p. 81 C τεθραμμένη...ἐν γάλακτι.

1161 f. μηκέτι: the generic μή (being one who commands not...), cp. 170 μὴ του κηδομένου.—μηδενὸς (πάντων) ὅσα: the relative clause here takes the place of a partitive gen.: cp. Xen. *Cyr.* 8. 1. 20 ἦν τις ἀπὸ οἷς παρῆναι καθήκη. Cp. 957 n.—πέμπει here=ἀναπέμπει, like

ἴησι for προῆσι etc.—βιόδωρος: cp. 391.

1163 f. εἴ τι σέβει ξένον, if thou hast any regard for a friendly stranger, εὐνοία πάσα πελάταν, who draws near to thee with all good will, πέλασσον (intrans.), draw near to him:—i.e., meet his advances half way, instead of repelling him. For the epic σσ, cp. *Ai.* 390 ὀλέσας: id. 926 ἐξανύσσειν.

Philoctetes is at the mouth of his cave, as if about to enter it (951): the Chorus now advance a little towards him, as they make this earnest appeal. The position of πέλασσον, between ξένον and εὖν. π. πελάταν, is warrantable, since the latter words suggest a reason for the prayer, πέλασσον. Bolder collocations of words occur elsewhere in Soph.: e.g. *O. C.* 1427 τίς δὲ τολμήσει κλύων | τὰ τοῦδ' ἔπεισθαι τάνδρος; cp. *O. T.* 1251. The word πελάταν gives a certain tone of deference, since πελάτης was familiar in Attic as 'dependent' (Plat. *Euthyphr.* p. 4 c).—Other versions are:—(1) εἴ τι σέβει, ξένον πέλασσον, 'if anything is sacred to thee, approach the stranger': (2) εἴ τι σέβει ξένον, πέλασσον...πελάταν, 'approach him who approaches thee.' But πελάζειν (intrans.) could not take an acc. of the person approached: see Append. on

to take blood for blood,—to glut yourselves at will on my discoloured flesh! Soon shall I pass out of life; for whence shall I find the means to live? Who can feed thus on the winds, when he no longer commands aught that life-giving earth supplies?

CH. For the love of the gods, if thou hast any regard for a friend who draws near to thee in all kindness, approach him! Nay, consider, consider well,—it is in thine own power to escape from this plague. Cruel is it to him on whom it feeds; and time cannot teach patience under the countless woes that dwell with it.

PH. Again, again, thou hast recalled the old pain to my thoughts,—kindest though thou art of all who have visited this shore! Why hast thou afflicted me? What hast thou done unto me!

ης | δ' ἔχειν μυρίον ἀχθος δ ξυνοικεῖ L (ῶ ξυνοικεῖ A). From the words of the schol., ἀγνωστος πρὸς τὸ δχεῖσθαι, it has been inferred that he read δχεῖν. Adopting this, Hartung reads δδαὲς δ' ('it is foolish') | δχεῖν μυρίον ἀχθος ῶ ξυνοικεῖς. For ἔχειν Blaydes gives ἄγειν. 1100 Z. L divides thus:—πάλιν...ὑπέμνασας...ἐντόπων. For ἄλγημ' Cavallin conj. ἄλγος μ'. For τῶν πρὶν ἐντόπων Hense conj. τῶν ξυνεμπόρων. 1172 ἀργασαι] Elmsley conj. ἐργάσω.

1149 ff. (3) εἰ τι σέβει, ξένον πέλασσον (trans.), bring the stranger near thee (i.e., 'allow him to approach thee').

Arndt conjectures: εἰ τι σέβει ξένον γ' ἔλασσον...ἀλλὰ γνῶθ' κ.τ.λ.: 'if thou hast too little respect for a guest-friend, at least (ἀλλὰ) think' of thine own interest. Such a use of ἔλασσον would be obscure; and the supposed antithesis of ideas seems forced; since, even if he did 'revere the stranger,' that feeling would not be his only motive for leaving Lemnos.

1108 ἐπὶ σοὶ (cp. 1003) is Seyffert's correction of the MS. δτι σοὶ (or σοί), which could not mean, 'that it is for thee,' i.e., 'in thy power.' The objection to reading δτι σόν is that this would mean rather, 'that it is thy part' (or 'duty'): cp. O. C. 721 n.

1107 Z. βόσκειν, i.e., to feed with thine own flesh: cp. 313. For the omission of μέν, cp. Ant. 806, O. C. 1275.—δδαὲς δ' ἔχειν κ.τ.λ., while it cannot be taught to bear the countless woes that attend upon it. ἔχειν here = *sustinere*, as in O. C. 537 ἐπαθὼν ἄλαστ' ἔχειν, and Ant. 421. It is needless to read δχεῖν.—δ ξυνοικεῖ: cp. O. C. 1237 γῆρας ἀφίλον, ὡς πρό-

παντα | κακὰ κακῶν ξυνοικεῖ, and id. 1134. The context here slightly favours δ as against ῶ, though the latter is possible. The only source of obscurity here is that in the first clause (οἰκτρὰ γὰρ βόσκειν) the κήρ is the disease itself, while in the second (δδαὲς δ') it is identified with the patient. The sense is, 'thy disease is dreadful, and no length of time could inure thee to the countless other ills that accompany it' (hunger, hardship, solitude).

1170 Z. παλαιὸν ἄλγημ', the pain which the proposal that he should return to Troy has caused to him from the first moment that he heard of it: see vv. 622, 917, 999.—ὑπέμνασας without με: cp. 801.—δ λῶσσε κ.τ.λ.: their words grieve him the more, because they have otherwise shown him so much sympathy (cp. 1121, 1163 f.).—τῶν πρὶν ἐντόπων, those mentioned in 307 ff.: for πρὶν cp. Ant. 100 κάλλιστον... | ...τῶν προτέρων φέος. The adj. here = merely 'present in a place' (at a given moment), as in 211, O. C. 1457: not 'resident,' as in O. C. 841.

1172 ἄλασας. A return to Troy is more dreadful to him than death (999), and the mere suggestion of it has pierced



- ΧΟ. τί τοῦτ' ἔλεξας; ΦΙ. εἰ σὺ τὰν ἐμοὶ  
 στρυγεράν Τρωάδα γὰν μ' ἔλπισας ἄξειν. 1175  
 ΧΟ. τόδε γὰρ νοῶ κράτιστον. ΦΙ. ἀπὸ νῦν με λείπετ' ἦδη.  
 ΧΟ. φίλα μοι, φίλα ταῦτα παρήγγειλας ἐκόντι τε πράσσειν.  
 ἴωμεν ἴωμεν 1180  
 ναὸς ἱν' ἡμῖν τέτακται.  
 ΦΙ. μή, πρὸς ἀραίου Διός, ἔλθης, ἱκετεύω. ΧΟ. μετρίαζ'.  
 ΦΙ. ὦ ξένοι, μέινετε, πρὸς θεῶν. ΧΟ. τί θροεῖς; 1185  
 ΦΙ. αἰαὶ αἰαί,  
 δαίμων δαίμων· ἀπόλωλ' ὁ τάλας·  
 ὦ πούς πούς, τί σ' ἔτ' ἐν βίῳ  
 τεύξω τῷ μετόπιν τάλας;  
 ὦ ξένοι, ἔλθετ' ἐπήλυδες αὐθις. 1190  
 ΧΟ. τί ῥέξοντες ἄλλοκότῳ  
 γνώμα τῶν πάρος, ὧν προῦφαινες;

1175 γὰν ἔλπισας μ' (sic) L: γὰν μ' ἔλπισας τ (γαῖαν μ' ἔλπισας A). In *Ars Soph. em.*, p. 62, Wecklein suggests that μ' should be deleted. Hartung omits ἐμοὶ after τὰν. 1177 ἀπο (sic) νῦν L, in which με λείπετ' has been made by S from μ' ἔλπειτ'.

1178 ζ. Hartung omits the second φίλα. Hermann omits the τε after ἐκόντι: Nauck conj. ἐκόντι γε: Cavallin, ἐκόντα τε. 1180 ζ. ἴωμεν ἴωμεν L: ἴωμεν ἴωμεν τ.—τέτακται] Dindorf conj. προτέτακται. Hartung gives ἴωμεν ναὸς ἱν' ἡμῖν προτέτακται. Nauck conj. ἴωμεν δ' ἱν' ἡμῖν τέτακται. For ναὸς Blaydes conj. νάσου. 1182—1187 L divides thus:—μη πρὸς ἀραίου | διδοσ— | μετρίαζε— |

him to the heart. This verb can denote the infliction, not only of physical (817), but also of mental anguish: cp. *El.* 831 ΗΛ. ἀπολείς. ΧΟ. πῶς; | ΗΛ. εἰ τῶν φανερώς οἰχομένων | εἰς Ἀἴδαν ἐλπιδ' ὑποίσεις, κατ' ἐμοῦ τακομένης | μᾶλλον ἐπεμβάσει. (But in 1388 below ὀλεῖς is not similar.)—ἔργασαι: perf. following aor., as 676, 929.

1178 ζ. τί τοῦτ' ἔλεξας; Cp. *As.* 270 πῶς τοῦτ' ἔλεξας;—(ὤλεσάς με), εἰ...ἔλπισας, if thou hast indeed conceived the hope: cp. ἐλπίσαι in 629.—ἄξιν with double acc.: cp. *Ant.* 811 (n.).

1177 ἀπό...λείπετ': cp. 817.—νῦν, 'then,' i.e., 'if ye persist' (as the present tense νοῶ implies). This is better here than νῦν.

1178 φίλα μοι...παρήγγειλας ἐκόντι τε πράσσειν. The τε after ἐκόντι has been suspected (see cr. n.). But analogous instances occur, where conjunctions, which might have been omitted, couple dissimilar clauses: as Plat. *Prot.* 336 A

ἀπεκρίνατο διὰ βραχέων τε καὶ αὐτὰ τὰ ἐρωτώμενα: Thuc. 1. 67 οὐχ ἡσύχαζον ἀνδρῶν τε σφίσις ἐνόντων καὶ ἅμα...δε-ιδότες. Here, ἐκόντι τε would probably seem all the more natural to a Greek ear, since βουλομένης μοί ἐστι τοῦτο was so familiar an equivalent for προσφιλές μοί ἐστι τοῦτο. Cavallin's ἐκόντα (acc. neut. plur.) τε cannot be justified by *O. T.* 1229, where κακὰ | ἐκόντα is merely a bold way of saying, κακὰ δ' ἐκὼν τις ἐποίησε.

1181 ναὸς (partit. gen.) ἱν' ἡμῖν τέτακται, to that part of the ship where (= whither) it has been appointed for us to go. The Chorus are common seamen, who have to take their places on the rowing benches or at other posts. The moment of sailing is now at hand (cp. 1076).

1182 ζ. ἀραίου Διός, Zeus ἱκέσιος (484 n.) in another aspect,—as the god who hears the imprecation of the rejected suppliant. ἀραῖος does not occur elsewhere as an epithet of Zeus, but among

CH. How meanest thou? PH. If it was thy hope to take me to that Trojan land which I abhor.

CH. Nay, so I deem it best. PH. Leave me, then—begone!

CH. Welcome is thy word, right welcome,—I am not loth to obey.—Come, let us be going, each to his place in the ship!

[*They begin to move away.*]

PH. By the Zeus who hears men's curses, depart not, I implore you! CH. Be calm.

PH. Friends, in the gods' name stay! CH. Why dost thou call?

PH. Alas, alas! My doom, my doom! Hapless, I am undone! O foot, foot, what shall I do with thee, wretched that I am, in the days to come?—O friends, return!

CH. What would'st thou have us do, different from the purport of thy former bidding?

μείνατε—| αὐ αὐ αὐ αὐ | δαίμων δαίμων | ἀπόλωλ' ὁ τάλας. 1107 ὁ τάλας] In L δ has been made from ὦ. Most of the later MSS. have ὦ; and δ (which is in T, V<sup>3</sup>, K) was probably restored by Triclinius. 1108 ε. τί σ' made from τίς in L. Blaydes conj. τί μ' ἐρ' ἐν βίῳ | τεύξεis. 1101 ε. L divides the vv. after γινώμαι. For βέροντες Vauvilliers and Musgrave conj. βέροντος.—προφάινεις r: προφάινεις L. Brunn conj. προφάνης (supposing that the sentence is left unfinished): Wakefield, προφάνας (προέφηνας). Hermann deletes ὦν προφάινεις.

his titles were δάστωρ (Cramer *Anecd. Ox.* i. 62), τιμωρός (Clemens *Protrep.* p. 24) and παλαμναῖος (Arist. *De Mundo* 7).—ὀλθης=ἀπέλθης: 48 n.

1188 The older edd. give μετρίαζε in full (making the choriambic verse hypercatalectic): Brunn wrote μετρίαζ'. For the sense, cp. Plat. *Rep.* 603 ε μετριάσει δέ πως πρὸς λύπην.

1187 δαίμων: for the nom., cp. *Ant.* 891 ὦ τύμβος.

1188 ε. ὦ ποῦς ποῦς: cp. 786.—τί σε τεύξω;=τί σε ποιήσω, τί σοι χρήσομαι; 'what shall I do with thee,'—how endure the pain,—now that my doom is otherwise so much worse?—μετόπιν, used by Ap. Rh. 4. 1764, occurs nowhere else in class. Greek, but is related to the epic μετόπισθεν (used by Eur. fr. 449) as the Attic κατόπιν to the epic κατόπισθεν.

1190 ἔλθ' ἐπ' ἡλυδες: cp. 1222: Eur. *Suppl.* 388 παλίσσενος | στεῖχ': Plat. *Legg.* 879 D νεήλυδος ἀφιγμένον. The adj. here= 'coming back' (answering to ἐπ'ανέρχομαι rather than ἐπέρχομαι): yet αὐθις need not be regarded as redundant (like ἀρτίως with νεοσφαγῆς in *Tr.* 1130); for they had once before been on the

point of departing (1070). Elsewhere ἐπηλυς always=advēna.

1101 ε. τί βέροντες, to do what, γινώμα. ἀλλοκότῳ τῶν πάρος, with a purpose different from (that of) the former course, ὦν (by attract. for δ) προφάινεις, which thou didst prescribe? He had told them to go away and leave him (ἀπὸ νῦν με λείπει' ἤδη, 1177). They ask if they are now to contravene that order, and if so, what they are to do. For the gen. τῶν πάρος after ἀλλοκότῳ, cp. Xen. *Al.* 4. 4. 25 ἄλλα τῶν δικαίων. The verb προφάινειν can be used of any utterance (*Tr.* 324); but, as it is said of oracles (*O. T.* 790 n.), so it is peculiarly applicable to commands.

The objection to the plausible conjecture βέροντος is not the omission of σοῦ, which is quite possible (cp. 801 n.), but the fact that Greek idiom would require ὥς τι βέροντος. In the very rare instances where this ὥς is omitted, the fut. partic. refers to the subject of the principal verb, as Eur. *Hec.* 631 ff. θάω... | ἐτάμεθ', ἄλιον ἐπ' οἶδμα ναυστολήσων (cp. Paley in *Journ. Phil.* vol. VIII. p. 80).

- ΦΙ. οὔτοι νεμεσητόν,  
ἀλύνοντα χειμερίῳ  
λύπη καὶ παρὰ νοῦν θροεῖν. 1195
- ΧΟ. βάθι νυν, ὦ τάλαν, ὥς σε κελεύομεν.
- ΦΙ. οὐδέποτ', οὐδέποτ', ἴσθι τόδ' ἔμπεδον,  
οὐδ' εἰ πυρφόρος ἀστεροπηγὴς  
βροντᾶς αὐγαῖς μ' εἰσι φλογίζων.  
ἔρρέτω Ἴλιον, οἱ θ' ὑπ' ἐκείνῳ 1200  
πάντες ὅσοι τόδ' ἔτλασαν ἐμοῦ ποδὸς ἄρθρον ἀπῶσαι.  
ἀλλ', ὦ ξένοι, ἐν γέ μοι εὐχος ὀρέξατε.
- ΧΟ. ποῖον ἐρεῖς τόδ' ἔπος; ΦΙ. ξίφος, εἴ ποθεν,  
ἧ γένυν, ἧ βελέων τι, προπέμψατε. 1205
- ΧΟ. ὥς τίνα δὴ ρέξης παλάμαν ποτέ;
- ΦΙ. \*χρῶτ' ἀπὸ πάντα καὶ ἄρθρα τέμω χερί·

1198 νεμεσητόν 1: νεμεσητόν L: νεμεσή' Hermann. 1194 f. L divides the vv. after λύπη. 1196 ὥς σε κελεύομεν] Reiske conj. ol for ὥς: Bergk, ὥς σ' ἐκελεύομεν. 1198 πυρφόρος made from πυφόρος in L. 1199 βροντᾶς αὐγαῖς schol.: βρονταῖς αὐταῖς MSS. 1202 f. In order to make continuous dactylic verses, (1) Triclinius wrote ἀπῶσ' ἀλλ': (2) Erfurdt omitted ἀλλ': (3) Hermann wrote ἄρθρον ἀπῶσαι. ἀλλὰ τόδ', ὦ ξένοι, | ἐν γέ μοι, ἐν γέ μοι εὐχος ὀρέξατε. Bruck had already doubled ἐν γέ μοι.

1198 f. οὔτοι νεμεσητόν, since the feeling of νέμεισι is justified only when fair allowance has been made for human weakness. (Andoc. or. 1. 57 χρὴ γὰρ ἀνθρώπινος περὶ τῶν πραγμάτων ἐκλογίζεσθαι, ὥσπερ ἀν αὐτὸν δὲνα ἐν τῇ συμφορᾷ.) Cp. *Il.* 9. 523 πρὶν δ' (before the amend was made) οὔτι νεμεσητόν κεχολῶσθαι.—ἀλύνοντα: 174 n.—χειμερίῳ: cp. 1460: *Ai.* 206 Ἄλῃς θαλερῶ | κείται χειμῶνι νοσήσας.—καὶ παρὰ νοῦν θροεῖν, referring to his abrupt dismissal of them (1177). καὶ ('e'en') expresses the relation of cause and effect. παρὰ νοῦν like παρὰ δικὴν etc.: cp. *O. T.* 550 τοῦ νοῦ χωρὶς.

1198 f. οὐδ' εἰ πυρφόρος ἀστεροπηγῆς: cp. *Il.* 1. 580 Ὀλύμπιος ἀστεροπηγῆς: *O. T.* 200 ὦ τῶν πυρφόρων | ἀστραπῶν κράτη νέμων. This is a repetition, in stronger words, of οὐδ' ἦν χρὴ με πᾶν παθεῖν κακόν (999). To brave the lightnings of Zeus is to face death in its most appalling form: so Ares says that he will avenge his son, εἰ πέρ μοι καὶ μοῖρα Διὸς πληγέντι κεραυνῶ | κείσθαι ὁμοῦ νεκύεσσι (*Il.* 15. 117). And Dido: *Vel pater omnipotens adigat me fulmine ad umbras* | ... *Ante, Pudor, quam te violo* (*Aen.* 4. 25).—βροντᾶς αὐγαῖς: cp. Aesch. *P. V.* 1043

πρὸς ταῦτ' ἐπ' ἐμοὶ ριπτέσθω μὲν | πύρρος ἀμφήκης βδοστρυχοῖς: *id.* 1083 ἔλικες δ' ἐκλάμπουσι | στεροπῆς ζάφυροι.

εἰσι φλογίζων, lit., 'shall be in the course of consuming,' i.e., in the very act of doing so:—as if he should behold Zeus in heaven, with the thunderbolt already brandished in his uplifted right hand. The peculiar vividness of the phrase depends on the somewhat rare use of the pres. part. with ἔρχομαι—a use quite distinct from that of the fut. part. Thus ἔρχεται κατηγορήσων μου (Plat. *Euthyphro* 2 C)=simply, 'he is going to accuse me'; but ἔρχομαι ἐπιχειρῶν σοὶ ἐπιδείξασθαι (*Phaedo* 100 B)= 'I am proceeding with an attempt to show you': cp. Her. 1. 122 ἦτε ταύτην ἀνέων διὰ παντός: Pind. *N.* 7. 69 ἔρχομαι...ἐννέπων.

1200 f. ἔρρέτω Ἴλιον: not a curse on Troy itself, but a way of saying that he cares not how the Trojan war may end.—οἱ θ' ὑπ' ἐκείνῳ: cp. Eur. *Hec.* 764 τῶν θανόντων...ὑπ' Ἴλιῳ.—τόδ' ἐμοῦ ποδὸς ἄρθρον, this limb (cp. *ἄρθρα* in 1207), my foot: ποδὸς is here a defining genitive, and the phrase is a periphrasis for τὸν ἐμὸν πόδα, with a certain added pathos,—'this poor lame foot.' But in

PH. 'Tis no just cause for anger if one who is distraught with stormy pain speaks frantic words.

CH. Come, then, unhappy man, as we exhort thee.

PH. Never, never,—of that be assured—no, though the lord of the fiery lightning threaten to wrap me in the blaze of his thunderbolts! Perish Ilium, and the men before its walls, who had the heart to spurn me from them, thus crippled! But oh, my friends, grant me one boon!

CH. What would'st thou ask?

PH. A sword, if ye can find one, or an axe, or any weapon,—oh, bring it to me!

CH. What rash deed would'st thou do?

PH. Mangle this body utterly,—hew limb from limb with mine own hand!

Blaydes conj. (*inter alia*) *ἔν γέ μοι εὐγυμὰ τι νεύσατε*. 1208 *προπέμψατε*] Blaydes writes *παρέχετε*, conjecturing also *παράσχετε* and *πορίζετε*. 1208 *δη* added by Hermann. 1207 *ε*. *κράτ' ἀπὸ πάντα καὶ ἀρθρα τέμω χερὶ* MSS. (τεμῶ B). For *πάντα* Wecklein gives *τῶδε* (to go with *χερὶ*). For *κράτ'* Hermann conj. *χρῶτ'*: Wunder, *κράτ' ἀπὸ πάντα τε τάρθρα*: Blaydes, *κράτα καὶ ἀρθρ' ἀπὸ πάντα* (also *κράτ' ἀπὸ πάντα τε κῶλα*): Semitelos (*Antig.* p. 583), *ἀκρα τ' ἀπὸ πάντα καὶ ἀρθρα*.

*O. T.* 718 *ἀρθρα ποδοῖν* are the ankles.—*ἀπῶσαι*, act., as in *Ai.* 446 *ἀνδρὸς τοῦδ' ἀπῶσαντες κράτη*: cp. 600 *ἐκβεβληκότες*. (But the midd. *ἀπώση* in 1122, of repelling advances.) He speaks as if the tortured limb were a mute suppliant that might well have moved their pity: cp. 1188 *ὦ ποῦς ποῦς*.

1208 *ἀλλ'*, appealing (230).—*ὑπέχετε*, extend it to me, concede it: cp. Pind. *N.* 7. 56 *οὐκ ἔχω | εἰπεῖν τίμι τοῦτο* *Μοῖρα τέλος ἔμπεδον | ὥρεξε*: a poet. use, like that of *ἐγγυαλίζω*. (Distinguish the sense in *Il.* 12. 328 *ἡέ τω εὐχοῖς ὀρέξομεν* *ἡέ τις ἡμῖν*, 'give glory'.)

1204 *ε*. *ἔπεις*: for the fut., cp. 441 n.—*εἰ ποθεν* sc. *προπέμψαι ἔχετε*, = 'from any quarter.' So in *Ai.* 886 *εἰ ποθι...λεῦσσων=λεῦσσω, εἰ πον* (λεῦσσαι). The elliptical use of *εἰ τις* is frequent (Thuc. 4. 26 *ἐσάγειν σίτον τε...καὶ εἰ τι ἄλλο βρώμα*).—*γένυν*, axe: *El.* 485 *ἀμφάκης γένυς*: cp. *Ani.* 249 n.

*προπέμψατε*. This use of the verb is somewhat strange at first sight, and has led to conjectures (see cr. n.). But it seems to be justified by the context. The group of fifteen men is standing before him, and he sees that they are not regularly armed; but, as *εἰ ποθεν* shows, he hopes that some one of their number may have some weapon. *προπέμψατε* means

strictly, 'pass forward,' from hand to hand. Cp. *Ar.* fr. 427 *φέρει παλ' ταχέως κατὰ χειρὸς ὁδῶρ, | παράπεμπε τὸ χερδὸμακτρον*,—'pass' it round.

1206 *ὡς τίνα θεὸν ῥέξῃς...*; So *O. C.* 398 (Ismene having said that Creon will come) *Oi.* *ὅπως τί δράσῃ*; cp. *id.* 1724: *El.* 390 *XP.* *ὅπως πάθῃς τί χρήμα*;—*παλάμην*, 'deed of violence'; a sense in which the sing. does not seem to occur elsewhere, though the plur. often = 'violent hands' (*Il.* 3. 128 *ὕπ' Ἀρης παλάμων*).

1207 *\*χρῶτ'*, Hermann's correction of *κράτ'*, seems to me certain. For the interchange of *χ* and *κ*, cp. *βρόχομαι* corrupted from *βρόκομαι* in 745 (cr. n.). Here the error may have been facilitated by a recollection of 618 *κάρα | τέμνειν*. The sense is, 'hew all the flesh (from my bones), and sever limb from limb,'—a frenzied exaggeration of his prayer in 748, *πάταξον εἰς ἄκρον πόδα, | ἀπάμηνσον ὡς τάχιστα· μὴ φείσῃ βίον*. Sophocles knew the History of Herodotus (cp. *O. C.* 337 n.). Is it not possible that the poet's diction here may have been influenced by a reminiscence of the passage describing the ghastly suicide of the insane Cleomenes (6. 75)? Cleomenes, like Philoctetes, 'asked for a sword,'—which the terrified Helot gave him.

φονᾶ φονᾶ νόος ἦδη.

ΧΟ. τί ποτε; ΦΙ. πατέρα ματεύων.

1210

ΧΟ. ποῖ γὰς; ΦΙ. ἐς Ἀιδου.

οὐ γὰρ ἐν φάει γ' ἔτι.

ὦ πόλις, ὦ πόλις πατρία,

πῶς ἂν εἰσίδοιμί σ', ἄθλιός γ' ἀνὴρ,

ὃς γε σὰν λιπὼν ἱερὰν

1215

λιβαδ' ἐχθροῖς ἔβαν Δαναοῖς

ἄρωγός· ἔτ' οὐδὲν εἰμι.

ΧΟ. ἐγὼ μὲν ἦδη καὶ πάλαι νεὼς ὁμοῦ

1209 νόος L (the second o added by S): νόος ι. 1210 ματεύων] Blaydes conj. ματεύ: Triclinius, μαστεύων. 1211—1217 L divides thus:—ποῖ γὰς—| ἔστ' ἐν—| ὦ πόλις—| πῶς ἂν—ἀθλιός—| λιπὼν—| δαναοῖς—εἰμι. 1211 εἰς ι: εἰς L.—οὐ γὰρ ἔστ' ἐν φάει γ' ἔτι L. Hermann gives οὐ γὰρ ἐν φάει γ' ἔτι: Seyffert, οὐ γὰρ ἔτ' ἐν φάει γ' ἔτι: Wecklein conj. (*Ars* p. 36) οὐ γὰρ ἐν φάει γ' ἔτι: Dindorf suggests οὐ γὰρ ἐν φάει (without γ' ἔτι). 1218 ὦ πόλις ὦ πόλις πατρία MSS.: ὦ πόλις ὦ πατρία Dindorf. 1214 πῶς ἂν εἰσίδοιμί σ' ἄθλιός γ' ἀνὴρ MSS. (γ' wanting in Harl.): πῶς ἂν εἰσίδοιμί ἄθλιός σ' ἀνὴρ Dindorf.

Then, παραλαβὼν τὸν σίδηρον ἀρχετο ἐκ κνημένον ἐκινῶν λαβόμενος· ἐπιτάμνων γὰρ κατὰ μήκος τὰς σάρκας (cp. χρῶτα πάντα) προσέβαινε ἐκ τῶν κνημένων ἐς τοὺς μηρούς, ἐκ δὲ τῶν μηρῶν ἐς τε τὰ ἰσχία καὶ τὰς λαπάρας, ἐς δὲ ἐς τὴν γαστέρα ἀπύκετο, καὶ ταύτην καταχορεύων ἀπέθανε.

If the MS. κρᾶτ' be kept, πάντα must be taken in one of two ways. (1) As acc. masc. with κρᾶτ'. Cp. *Ion* fr. 61 τὸν αὐτοῦ κρᾶτα: *Eur.* fr. 243 τὸν σὸν κρᾶτ'. But with Sophocles κρᾶτα is elsewhere neut.: cp. 1001, 1457. (2) As adverbial neut. pl., 'utterly.' In either case the sense is weak. We cannot take πάντα καὶ ἄρθρα as=καὶ πάντα ἄρθρα. (In *Aesch. P. V.* 51, ἐγνώκα τοῖσδε κούδὲν ἀντειπεῖν ἔχω, the comma should stand after τοῖσδε, not after ἐγνώκα.) A transposition is, indeed, possible—κρᾶτα καὶ ἄρθρ' ἀπὸ πάντα. But, even then, there is the difficulty that he cuts off his own head before mangle his limbs. This, surely, is more than the figure of 'prothysterion' will comfortably excuse. Prof. Campbell compares *At.* 238 κεφαλὴν καὶ γλώσσαν ἄκραν | μπτέϊ θέρσας: but Ajax is not decapitating himself.

1209 ε. φονᾶ: cp. *Ani.* 117 n.—τί ποτε; the verb understood is ἔστιν, not φονᾶ: cp. *Ani.* 381 τί ποτ'; 'What means this?'—πατέρα ματεύων, as if φονῶ rather

than φονᾶ νόος had preceded: cp. *O. T.* 159 n.

In vv. 491 ff. he had expressed the fear that his aged father must be dead; and here, in the bitterness of despair—when he feels himself utterly friendless upon earth—he utters a yearning to join Poëas in the world below. At brighter moments, again—when there is a gleam of hope that he may return to Malis—he thinks of his father as still living (665, 1371). And Heracles tells him that Poëas is indeed alive (1430).

1212 οὐ γὰρ ἐν φάει γ' ἔτι. Hermann's deletion of the ἔστ' before ἐν is probable on metrical grounds; and the interpolation might easily have arisen, as he says, from a superscript gloss ἔστ'ι. On the other hand it is simpler and better to understand ἔστ'ι than (as Hermann prefers) ματεύων.

1218 ὦ πόλις: Trachis (491): for the nom., cp. 1186 n.

1214 ε. πῶς ἂν with optat. in a wish; cp. 531.—ἀθλιός γ' ἀνὴρ. This, the reading of the MSS., is confirmed, as against Dindorf's conjecture (see cr. n.), by a point which seems to have escaped notice. The γι after δς marks the causal force of the relat. pron. (as in 663); and this indicates that ἀθλιός means, not merely 'unhappy,' but 'wretchedly foolish' (as in

Death, death is my thought now—

CH. What means this? PH. I would seek my sire—

CH. In what land? PH. In the realm of the dead; he is in the sunlight no more. Ah, my home, city of my fathers! Would I might behold thee,—misguided, indeed, that I was, who left thy sacred stream, and went forth to help the Danaï, mine enemies!—Undone—undone!

CH. Long since should I have left thee, and should now

**1218—1221** M. Schmidt rewrites these vv. as follows:—*ἐγὼ μὲν ἦδη καὶ πάλαι παλίσσυτος | στείχων ἂν ἢ σοὶ τῆς ἐμῆς νεῶς πέλας, | εἰ μὴ πρὸς ἡμᾶς τὸν τ' Ἀχιλλέως γόνον | Ὀδυσσεύα τε δεῦρ' ἴδντ' ἐλεύσσομεν.* For the last two vv. Nauck would substitute *εἰ μὴ πρὸς ἡμᾶς δεῦρ' ἴδντ' ἐλεύσσομεν | Ὀδυσσεύα τε τὸν τ' Ἀχιλλέως γόνον.* **1218** νεῶς] The 1st hand in L wrote νεῶς: S corrected this to νεῶσ, but without deleting the acute accent. He did not mean νεῶσ.

*O. T.* 372). The reflective emphasis which γ' adds to ἀθλιος is thus exactly in place,—'misguided indeed that I was.' A comma after εἰσδραμῇ σ' makes this clearer.

**1215** *α.* *ἱερὸν λιβάδ'*, the Spercheius (492), neighbour to the haunts of the Malian nymphs (725). All rivers were *ἱεροί*, but here the epithet has a special force, which *ἐχθροῖς* brings out: he had voluntarily withdrawn himself from the realm of friendly deities. Cp. his appeal in 1040 ἀλλ' ὦ πατρώα γῆ θεοὶ τ' ἐπὶ ψυχοί. —*ἔτ' οὐδὲν εἰμι*: for the place of *ἔτ'*, cp. *O. T.* 24 *ἔτ' οὐχ ὅλα τε* (n.).

**1218—1471** *Exodos*. Neoptolemus restores the bow, and resolves to keep his word by taking Philoctetes home. Heracles appears, and at his bidding Philoctetes consents to sail, not for Greece, but for Troy.

It is unusual for two actors (neither being a mute person) to enter together,—as Odysseus and Neoptolemus do here (1222),—except in the opening scene. This is the peculiarity to which the scholiast calls attention: *ἐντεῦθεν διπλοῦν ἐστὶ τὸ ἐπεισόδιον.* Of the other six plays, the *Trachiniae* is the only one in which the *Exodos* begins with the entrance of more than one person (v. 971: Hyllus, and the *πρόσβυς* with Heracles). In *O. C.* 1099 (third *ἐπεισόδιον*) Theseus enters with Antigone and Ismene.

**1218—1221** Much suspicion has fallen upon these verses. Some critics, indeed, hold that the only resource is to write them anew (see cr. n.). The points to which objection is made are the following.

(1) *ὁμοῦ* as a prep. with the gen. (schol., *ἐγγύς*). The dat. is the usual case (*O. T.* 1007). There are, however, two other passages in which the gen. is a well-attested reading. (a) Xen. *Anab.* 4. 6. 24 *πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλων*: three of the best MSS. support the gen., while others give *ἀλλήλοις*. (b) Menander fr. incert. 204. The schol. on Ap. Rh. 2. 121 quotes it as *ὁμοῦ δὲ τῷ τίκτειν παρεγένεθ' ἡ κόρη*: but the mutilated form of it found in Suidas, Photius and Harpocration has *τοῦ τίκτειν ὁμοῦ*. It is noteworthy that the use of *ὁμοῦ* in the sense of *ἐγγύς* (as distinguished from the sense 'along with') is said by the schol. on Apollonius to be distinctively Attic. And, when it bore this sense, the analogy of *ἐγγύς*, *πέλας*, etc., might easily permit it to be sometimes construed with the gen. See Appendix.

(2) *στείχων* is suspected by Nauck, who says, 'one would rather have expected the aorist (*ἀπελθών*).' But the pres. partic. is quite right: 'moving on my way, I should now have been near my ship.'

(3) *στείχοντα* following *στείχων*. This is a real blemish, though a small one. But it does not follow that it is corrupt. There are several proofs that Sophocles, writing rather for hearers than for readers, was not always careful to avoid such iteration of commonplace words. The emphasis here falls on the contrasted qualifications (*νεῶς ὁμοῦ*, and *πέλας*), not on the participles themselves. A recurrence which, in print, catches the eye would hardly have offended the ear. Cp. 87,

- στείχων ἂν ἦ σοι τῆς ἐμῆς, εἰ μὴ πέλας  
 Ὀδυσσεά στείχοντα τόν τ' Ἀχιλλέως 1220  
 γόνον πρὸς ἡμᾶς δεῦρ' ἰόντ' ἐλεύσομεν.  
 ΟΔ. οὐκ ἂν φράσειας ἦντιν' αὖ παλίντροπος  
 κέλευθον ἔρπεις ὧδε σὺν σπουδῇ ταχύς;  
 ΝΕ. λύσων ὅσ' ἐξήμαρτον ἐν τῷ πρὶν χρόνῳ.  
 ΟΔ. δεινόν γε φωνεῖς· ἡ δ' ἁμαρτία τίς ἦν; 1225  
 ΝΕ. ἦν σοὶ πιθόμενος τῷ τε σύμπαντι στρατῷ  
 ΟΔ. ἔπραξας ἔργον ποῖον ὧν οὐ σοι πρόπον;  
 ΝΕ. ἀπάταισιν αἰσχροῖς ἄνδρα καὶ δόλοισι ἐλάν.  
 ΟΔ. τὸν ποῖον; ὦμοι· μῶν τι βουλευεῖ νέον;  
 ΝΕ. νέον μὲν οὐδέν, τῷ δὲ Ποίαντος τόκῳ 1230  
 ΟΔ. τί χρῆμα δράσεις; ὥς μ' ὑπήλθέ τις φόβος.  
 ΝΕ. παρ' οὐπὲρ ἔλαβον τάδε τὰ τόξ', αὐθις πάλιν  
 ΟΔ. ὦ Ζεῦ, τί λέξεις; οὐ τί που δοῦναι νοεῖς;  
 ΝΕ. αἰσχροῶς γὰρ αὐτὰ κοῦ δίκη λαβὼν ἔχω.

1219 *στείχων*] Wakefield conj. *τοίχων*.—*ἂν* (corrected from *ἄν*) ἦν L: *ἂν* ἦ Elmsley. Cp. *O. T.* 1123 n. 1220 *στείχοντα*] Wecklein conj. τ' ἀνακτα, and formerly *σπεύδοντα*: Blaydes writes *τε τόνδε*. 1221 *ἐλεύσομεν*] In L the 1st hand wrote *ἐλεύσομεν*, but added a second σ above the line. 1222 οὐκ ἂν] *οὐ κὰν* (*sic*) L, with δ' αὖ written above (by an early hand,—if not the first). 1223 σὺν σπουδῇ] Corrected in L from *συμπουδῇ* by S. 1226 *πιθόμενος* τ: *πειθόμενος* L.

88 *πράσσειν* *δῖς*, with n.,—265 ἀγρίῳ, 267 ἀγρίῳ: 1268 f. λόγων, λόγοις.

(4) *πρὸς ἡμᾶς δεῦρ' ἰόντ'*, repeating the sense of *πέλας στείχοντα*. The words are certainly unnecessary; but they are nothing worse. For a like redundancy, cp. *Lysias* or. 16 § 13 τοῖς μὲν ἱππεύουσιν ἀσφάλειαν εἶναι δεῖν νομίζοντας, τοῖς δ' ὀπλίταις κίνδυνον ἡγουμένους, where the second participle merely repeats the sense of the first, and might have been omitted. We could, indeed, take *ἰόντ'* as = *ἰόντε* (for the elision of the dual, cp. *Hes. Op.* 199 *ἵτον προλιπόντ' ἀνθρώποις*), placing commas after *γόνον* and *ἰόντ'*. Then *στείχοντα* would refer to both men. 'I see Od. and N. approaching, on their way hither to us.' But this is less natural.

On the whole, I incline to think that these four vv. are sound, though (like vv. 265 ff.) they are somewhat carelessly written.

1219 *στείχων ἂν ἦ σοι*. The ethic dat. implies, 'thou would'st have seen me

depart': cp. *O. C.* 81 ἡ βέβηκεν ἡμῖν ὁ ξένος;

1221 *ἐλεύσομεν*: for the plur. following the sing. (ἦ) cp. 1394: *Ant.* 734 n.

1222 οὐκ ἂν φράσειας: cp. *Il.* 5. 456 οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών.; the formula is more courteous than οὐ with fut. ind. (*O. T.* 430 n.). He seeks to restrain himself.—*παλίντροπος*: cp. 1190 n.—*κέλευθον*: cp. *Ant.* 1212 ἄρα δυστυχεστάτην | κέλευθον ἔρπω...;—*σὺν σπουδῇ ταχύς*: for *σύν*, cp. 268 n.

1224 *λύσων*: cp. *Ar. Ran.* 691 λῦσαι τὰς πρότερον ἁμαρτίας. *Thuc.* 3. 46 μεταγνώσκει καὶ...τὴν ἁμαρτίαν καταλῦσαι.

1225 *δεινόν γε φωνεῖς*: for *γε* in such comment, cp. *O. T.* 1035 *δεινὸν γ' θνείδος σπαργάνων ἀνελόμην*: *At.* 1127 *κτείναντα*; *δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανών*: *El.* 341.

1226 ἦν σοὶ πιθόμενος. This passage (down to 1234) well illustrates the dramatic use of interruption in stichomuthia. The spectators are now to learn that the repentance of Neoptolemus is complete.

have been near my ship, had I not seen Odysseus approaching, and the son of Achilles, too, coming hither to us.

*Enter NEOPTOLEMUS, followed by ODYSSEUS.*

OD. Wilt thou not tell me on what errand thou art returning in such hot haste?

NE. To undo the fault that I committed before.

OD. A strange saying; and what was the fault?

NE. When, obeying thee and all the host—

OD. What deed didst thou, that became thee not?

NE. When I ensnared a man with base fraud and guile.

OD. Whom? Alas!—canst thou be planning some rash act?

NE. Rash,—no: but to the son of Poëas—

OD. What wilt thou do? A strange fear comes over me...

NE. —from whom I took this bow, to him again—

OD. Zeus! what would'st thou say? Thou wilt not give it back?

NE. Yea, I have gotten it basely and without right.

1228 *ἐλὼν* in L seems to have been made by S from *ἐλεῖν*: the original circumflex (which was, as often, very small) can be traced at the lower end of the acute accent. 1231 *τί χρέμα· τί δράσεις* L (with no point after *δράσεις*), as if the supposed sense were, 'What is the matter? How I fear what thou wilt do':—*τί χρέμα δράσεις* r. Wecklein conj. *τί χρέμα, τί δράς*;—*ὑπῆλθέ τις* made in L from *ὑπῆλθ'* *τις* by S: Seyffert conj. *ὑπῆλθέ τοι*: Nauck, *ὑπῆλυθεν*. 1232 *παρ' οὐπερ ἔλαβον* *παρ' οὐ παρέλαβον* B.

Obeying his superiors (1226), he did a base deed (1228); he will restore the bow (1230, 1232); for he has no right to it (1234). Each point is thrown into relief by the excited interpellations of Odysseus. Cp. 210 n.

1227 *εἰ οὐ σοι πρέπον ἦν πράξει*. Cp. O. T. 862.

1228 *ἐλὼν*. The partic. answers the question asked by ποῖον: 'what unbecoming deed didst thou do?' '(I did such a deed) *by capturing*,' etc. Thus we understand *ἐπραξα ἔργον οὐ πρέπον μοι*. The verb which N. would naturally have used, if Od. had allowed him to finish his sentence, would have been *ἡμαρτον*, to which *ἦν* in 1226 would have been cogn. acc.: but, after the interruption, the verb is best supplied from v. 1227. Thus *ἦν* remains actually an acc. of respect, '(the sin), by which.' Blaydes suggests *ἐλὼν ἄνδρα καὶ δόλους*. It is true that in stichomuthia an interrupted speaker usually ends with a finite verb (as O. T. 560 *ἔρρει*, O. C. 646 *κρατήσω*). But in this context *ἐλὼν* is more forcible than

*ἐλὼν*, since then it is Od. himself who supplies the description of the deed as *οὐ πρέπον*.

1229 *νόον*: for the sinister sense, cp. 784 n.

1231 *ὣς μ' ὑπῆλθέ τις φόβος*. For this use of *τις*, in foreboding, cp. *Αἰ.* 1163 *ἔσται μεγάλης ἐριδὸς τις ἀγών*: for its place, cp. 104, 519, 1039. *ὣς* ('how!') as in *El.* 1112 *τί δ' ἔστιν, ὦ ξέν'*; *ὣς μ' ὑπέρχεται φόβος*.—Seyffert's conject., *τοί* for *τις* (*El.* 918 *θαυμά τοί μ' ὑπέρχεται*), seems less fitting after *ὣς*. With regard to Nauck's *ὑπῆλυθεν*, it may be noted that neither Aesch. nor Soph. admits *ἦλυθεν* in dialogue, though Eur. does so (*El.* 598).

1232 *παρ' οὐπερ ἔλαβον*: for the tribrach (not contained in one word), cp. 1247: O. C. 26 *ἀλλ' ὅστις ὁ τύπος*: and n. on O. T. 537.

1233 *τί λέγεις*; for the fut., cp. 1204 n. —The interrogative *οὐ τί πον*, like *οὐ δὴ* (900) and *οὐ δῆπου*, was freq. in Attic (*Ar. Ran.* 522, etc.).



- ΟΔ. πρὸς θεῶν, πότερά δὴ κερτομῶν λέγεις τάδε; 1235  
 ΝΕ. εἰ κερτόμησίς ἐστι τᾶληθῇ λέγειν.  
 ΟΔ. τί φῆς, Ἀχιλλέως παῖ; τίν' εἰρηκας λόγον;  
 ΝΕ. δις ταῦτ' αὖ βούλει καὶ τρίς ἀναπολεῖν μ' ἔπη;  
 ΟΔ. ἀρχὴν κλύειν ἂν οὐδ' ἄπαξ ἐβουλόμην.  
 ΝΕ. εὖ νῦν ἐπίστω πάντ' ἀκηκοὺς λόγον. 1240  
 ΟΔ. ἔστιν τις, ἔστιν, ὃς σε κωλύσει τὸ δρᾶν.  
 ΝΕ. τί φῆς; τίς ἔσται μ' οὐπικωλύσων τάδε;  
 ΟΔ. ζῦμπας Ἀχαιῶν λαός, ἐν δὲ τοῖς ἐγώ.  
 ΝΕ. σοφὸς πεφυκὼς οὐδὲν ἐξαυδᾶς σοφόν.  
 ΟΔ. σὺ δ' οὔτε φωνεῖς οὔτε δρασεῖεις σοφά. 1245  
 ΝΕ. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε.  
 ΟΔ. καὶ πῶς δίκαιον, ἃ γ' ἔλαβες βουλαῖς ἐμαῖς,  
 πάλιν μεθεῖναι ταῦτα; ΝΕ. τὴν ἁμαρτίαν  
 αἰσχροῖαν ἁμαρτῶν ἀναλαβεῖν πειράσομαι.  
 ΟΔ. στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ, πράσσων τάδε; 1250  
 ΝΕ. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον.

1235 πότερά δὴ] δὴ is wanting in L, and in some of the later MSS. (as Γ and L<sup>2</sup>), but A is among those which have it, and it is in the Aldine text. Hermann conject. πότερά σὺ, Seyffert πότερά γε, Blaydes (whom Cavallin follows) πότερά δέ. Nauck adopts the conject. of E. Philipp, πατρώων for πότερά. 1238 ταῦτ'] τ' αὐτὰ L: ταῦτα r (and edd. before Brunck).—ἀναπολεῖν] In L the final ν has been added by S. 1240 εὖ νῦν ἐπίστω πάντ' ἀκηκοὺς λόγον L. Such a point after ἐπίστω may have suggested A's reading, ἀκήκοας. 1242 ἔσται] Herwerden conj. ἐστί.

1235 πότερά δὴ seems clearly right (see cr. n.): the δὴ gives indignant emphasis. δὴ is also possible (cp. 917); but it is weaker, and gives a less good rhythm. For πότερά in a simple question (like Lat. *an*), cp. *O. C.* 333.—κερτομῶν, of bitter jest; cp. *Ani.* 956 n.

1236 εἰ κερτόμησις. The quiet force of the answer would be rather spoiled by adding γ': cp. 105 n.

1238 ἀναπολεῖν, to plough anew; hence, fig., 'to go over the same ground' again. Pind. *N.* 7. 104 ταῦτ'...τρὶς τε-τράκις τ' ἀμπολεῖν. In this sense Attic prose preferred ἐπαναπολεῖν: Plat. *Phileb.* 60 A εὖ δ' ἡ παροιμία δοκεῖ ἔχειν, τὸ καὶ δις καὶ τρίς τὸ γε καλῶς ἔχον ἐπαναπολεῖν λόγῳ δέιν: *Legg.* 723 B ἐπαναπολήσωμεν. Cp. *τριπόλιστον οἶκτον*, *Ani.* 858 n.

1239 ἀρχήν, adv., placed before the negative word; cp. *Ani.* 92 n.—ἂν with ἐβουλόμην: cp. 427, 1278: Lys. or. 12 § 22 ἐγὼ δ' ἐβουλόμην ἂν αὐτοὺς ἀληθῆ λέγειν.

1240 εὖ νῦν. Though in *O. T.* 658

and *El.* 616 we have εὖ νῦν ἐπίστω, the temporal νῦν seems fitter in this curt response.—ἀκηκοὺς is much better here than ἀκήκοας. In *Al.* 480 πάντ' ἀκήκοας λόγον is fitting at the end of a speech: cp. above 241 n. But in a brief statement of resolve, such as this, the compact unity given by the participial construction suits the placid firmness of the speaker's tone. Cp. 253, 567.

1241 τ. τὸ δρᾶν: for the art., cp. 118 n.—τίς ἔσται μ' οὐπικωλύσων τάδε; for this use of the fut. partic. with art., cp. *O. T.* 297. Dindorf is not quite accurate in saying that, after ἔσται, οὐπικωλύων 'would have sufficed,' and that the poet preferred the fut. partic. only for the sake of correspondence with κωλύσει. The fut. partic. was required by Greek idiom, whether the principal verb was to be past, pres., or future. Cp. *Xen. An.* 2. 4. 5 ὁ ἡγησόμενος οὐδεὶς ἔσται, 'there will be no one to lead us' (*Xen.* could not have written ὁ ἡγούμενος). For the place of μ' cp. *O. T.* 139 ἐκείνων ὁ κτανών. The

- OD. In the name of the gods, sayest thou this to mock me?  
 NE. If it be mockery to speak the truth.  
 OD. What meanest thou, son of Achilles? What hast thou said?  
 NE. Must I repeat the same words twice and thrice?  
 OD. I should have wished not to hear them at all.  
 NE. Rest assured that I have nothing more to say.  
 OD. There is a power, I tell thee, that shall prevent thy deed.  
 NE. What meanest thou? Who is to hinder me in this?  
 OD. The whole host of the Achaeans,—and I for one.  
 NE. Wise though thou be, thy words are void of wisdom.  
 OD. Thy speech is not wise, nor yet thy purpose.  
 NE. But if just, that is better than wise.  
 OD. And how is it just, to give up what thou hast won by my counsels? NE. My fault hath been shameful, and I must seek to retrieve it.  
 OD. Hast thou no fear of the Achaean host, in doing this?  
 NE. With justice on my side, I do not fear thy terrors.

1248 τοῖς Herm. with one MS. (Lc), as Buttmann had previously conjectured. L and the rest have τοῖσδ'. 1248 σοφά Brunnck: σοφόν MSS. 1248 τῶν σοφῶν] Wecklein conj. ὧν σοφῶν.—κρείσσω] In L the second σ has been added by S. 1247 δίκαιον δ' γ' ἔλαβες MSS., except Γ, δίκαι' δ' γ' ἔλαβες: whence Hermann, δικάδ' γ', ἔλαβες (and later, δικάδ' σ', ἔλαβες). Dindorf conj. δίκαιον, ἔλαβες: and so Nauck, Wecklein. 1248 μεθεῖναι] After αἰ two letters have been erased in L. 1251 φόβον] Herm. conj. στρατῶν: Froehlich, ψόφον.

compound ἐπικαλύσων comes after the simple καλύσαι as in *O. T.* 566 f. παρέρχομεν after ἔρχετο, *id.* 575 f. ἐκμάνθαν' after μαθεῖν. Cp. above, 149: and for the converse, 911 f. τάδε: for the double acc. (a rare constr. with κωλύω), cp. Plat. *Lys.* p. 207 ε ἐμέ γε...καὶ μάλα πολλὰ κωλύουσιν (*sc. οἱ γονεῖς*).

1248 ἐν δὲ τοῖς. Attic usage recommends τοῖς, in preference to τοῖσδ' here: see on *O. C.* 741 πᾶς σε Καδμείων λεῶς | καλεῖ δίκαιος, ἐκ δὲ τῶν μάλιστα ἐγώ.

1248 δραστέως: cp. 1001 n.—σοφά is right, as δίκαια shows: σοφόν would be intolerable here.

1247 δ' γ' ἔλαβες: the γ' with causal force (*quasi ceteris*): cp. 663. For the tribrach, cp. 1232. Odysseus, ignoring the moral question, asserts a right of property in the bow, because his βουλαὶ (as he euphemistically calls them) have won it.

1248 ε τὴν ἀμαρτίαν. The ἀντιλαβή marks a rising tone of excitement (cp. 54 n.). These words sum up N.'s

resolve, and his mentor turns from expostulations to threats.—ἀναλαβεῖν, 'retrieve.' So Eur. *Ion* 436 τὰς πρὶν ἀναλαβεῖν ἀμαρτίας. This sense comes through that of 'recovering' (since the ἀμαρτία may be regarded as a loss of character),—not through the notion of 'taking back' a false move (for which the word was ἀνατίθεσθαι). Cp. Her. 5. 121 τοῦτο τὸ πρῶμα ἀνέλαβον: *id.* 8. 109 ἀναλαμβάνειν τὴν προτέραν κακότητα.

1251 ξὺν τῷ δίκαιῳ, *i.e.*, having it on my side, as an ally: cp. σὺν θεῷ. So *Asi.* 1115 ξὺν τῷ δίκαιῳ γὰρ μέγ' ἔξεστιν φρονεῖν.—τὸν σὺν οὐ ταρβῶ φόβον, I do not fear the terror (=terrible thing) of which thou speakest,—*i.e.*, the wrath of the army. For this objective sense of φόβος, cp. *O. C.* 1651 ὡς δεινὸν τινος | φόβου φανέντος. For τὸν σὺν, *El.* 1110 οὐκ οἶδα τὴν σὴν κληδόν': fr. 169 οὐκ οἶδα τὴν σὴν πείραν· ἐν δ' ἐπίσταμαι.—I prefer this version to the other which is possible:—'I do not *feel* the *fear* which thy words suggest.'

- ΟΔ. \* \* \* \* \*
- NE. ἀλλ' οὐδέ τοι σῇ χειρὶ πείθομαι τὸ δρᾶν.  
 ΟΔ. οὐ τᾶρα Τρωσίν, ἀλλὰ σοὶ μαχοῦμεθα.  
 NE. ἔστω τὸ μέλλον. ΟΔ. χεῖρα δεξιὰν ὀρᾶς  
 κώπης ἐπιψάουσας; NE. ἀλλὰ καὶ μέ τοι 1255  
 ταυτὸν τόδ' ὄψει δρῶντα κοῦ μέλλοντ' ἔτι.  
 ΟΔ. καίτοι σ' ἑάσω· τῷ δὲ σύμπαντι στρατῷ  
 λέξω τάδ' ἐλθών, ὅς σε τιμωρήσεται.  
 NE. ἐσωφρόνησας· κἂν τὰ λοιπὰ οὕτω φρονῆς,  
 ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα. 1260  
 σὺ δ', ὦ Ποίαντος παῖ, Φιλοκτῆτην λέγω,  
 ἔξελθ', ἀμείψας τάσδε πετρήρεις στέγας.  
 ΦΙ. τίς αὖ παρ' ἄντροις θόρυβος ἵσταται βοῆς;

1252—1258 In L these vv. are distributed as follows:—1252 ΟΔ. ἀλλ' οὐδέ τοι... 1253 NE. οὐ τᾶρα Τρωσίν... 1254 ff. ΟΔ. ἔστω τὸ μέλλον. NE. χεῖρα... ἐπιψάουσας; ΟΔ. ἀλλὰ καὶ μέ τοι... τιμωρήσεται. In the Aldine, as follows:—1252 is given to N. (without indication of a lacuna between 1251 and 1252): 1253 to Od.: 1254 f. (ἔστω... ἐπιψάουσας) to N.: and the rest (ἀλλὰ... τιμωρήσεται) to Odysseus. Turnebus restored the words χεῖρα... ἐπιψάουσας to Od., and the words ἀλλὰ... κοῦ μέλλοντ' ἔτι to N. The loss of a verse, spoken by Od., between 1251 and 1252 was first suggested by Hermann (*Ad Vigerum* 703, ap. Erfurdt, ed. 1805). See comment. 1252 πείθομαι Bothe and Blaydes.—τὸ δρᾶν] Wecklein conj. τὸ μὴ οὐ. 1258 οὐ τᾶρα] οὐτ' ἄρα L: οὐτ' ἄρα A. 1254 ἔστω MSS. (except B, ἔσται): ἔτω Wecklein.

1252—1258 Hermann's earlier view (see cr. n.) seems clearly the true one. Verse 1252, ἀλλ' οὐδέ τοι κ.τ.λ., is the reply to a lost verse, in which Odysseus said that he would enforce his will with his own hand. Throughout this passage it is Odysseus who threatens, while Neoptolemus stands on the defensive. To Odysseus must belong οὐ τᾶρα Τρωσίν, ἀλλὰ σοὶ μαχοῦμεθα, and χεῖρα... ἐπιψάουσας; while ἔστω τὸ μέλλον and ἀλλὰ καὶ... κοῦ μέλλοντ' ἔτι are the answers of Neoptolemus. Hence, if we reject the hypothesis of a lost verse, only three resources remain.

(1) To transpose vv. 1252 and 1253. This was Hermann's later theory. The objection to it is that N. then says, ἀλλ' οὐδέ τοι σῇ χειρὶ πείθομαι τὸ δρᾶν. | ἔστω τὸ μέλλον,—when the last three words lose the force which they now possess as a short and direct reply to a threat. Further, the verbal echoes in this dialogue (τῶν σοφῶν in 1246, δίκαιον in 1247, φόβον in 1251) make it probable that σῇ χειρὶ in 1252 referred to words of Odysseus which either included χεῖρ, or at least foretold his personal interference more explicitly than is

done by μαχοῦμεθα.

(2) To remove v. 1252. Wunder proposes to delete it: Todt, to place it after v. 1290. Neither course is warrantable.

(3) To assume that vv. 1251, 1252 were spoken consecutively by N., and that v. 1252 alludes to a menacing gesture of Odysseus. This is Wecklein's view. But it appears scarcely consonant with the character and practice of Greek Tragedy that words spoken by one person should require the dumb action of another to make them clear.

If, then—as seems hardly doubtful—a verse has dropped out, its loss may have been due to the fact that it began with the same words as one of its next neighbours. In dialogue of this kind, anger is sometimes marked by derisive repetition: cp. *O. T.* 547 KP. τοῦτ' αὐτὸ νῦν μου πρῶτ' ἀκουσον ὡς ἐρώ. | ΟΙ. τοῦτ' αὐτὸ μὴ μοι φράξ' etc. (with n. there). Odysseus—who asserts a δίκαιον of his own (1247)—may have replied to N.'s words, ξὺν τῷ δίκαιῳ τὸν σὸν οὐ ταρβᾷ φόβον, with some such retort as, ξὺν τῷ δίκαιῳ χεῖρ ἐμὴ σ' ἀναγκάσει. Or v. 1252, ἀλλ'

[OD. But I will compel thee.]

NE. Nay, not even to thy force do I yield obedience.

OD. Then we shall fight, not with the Trojans, but with thee.

NE. So be it, if it must be. OD. Seest thou my right hand on my sword hilt? NE. Nay, thou shalt see me doing the same, and that promptly.

OD. Well, I will take no more heed of thee; but I will go and tell this to all the host, and by them thou shalt be punished.

NE. Thou hast come to thy senses; and if thou art thus prudent henceforth, perchance thou mayest keep clear of trouble.

[Exit ODYSSEUS.]

But thou, O son of Poeas, Philoctetes, come forth, leave the shelter of thy rocky home!

PH. (*within*). What means this noise of voices once more rising beside my cave?

1255 κάμει] κάμει L, made from καὶ ἐμέ. 1259 φρονῆς] Corrected in L from φρονεῖς by S. 1260 κλαυμάτων] Hartung conject. πημάτων. 1261 Φιλοκτήτης] Matthiae conject. Φιλοκτῆτης. 1263 The 1st hand in L had omitted this v.,

οὐδέ τοι κ.τ.λ., may have answered such a verse as, ἀλλ' οὐδ' ἄλυστος τῆς ἐμῆς ἐσσι χερσός.

The textual history of this passage is parallel with that of O. T. 622-626, where the loss of one verse led to a similar confusion of persons in the MSS.

1252 ἀλλ' οὐδέ τοι: cp. O. C. 47 ἀλλ' οὐδ' ἐμοὶ τοι. οὐδέ refers to σὴ χειρὶ: as he does not fear the Greek army (1250), so neither does he fear the violence of Odysseus. 'But neither do I obey thy hand (=yield to thy threat of force), τὸ δρᾶν, so as to do thy bidding.'—For the constr. of παῖσθαι with dat. and inf., cp. Plat. *Prot.* 338 A καὶ παῖσθαι μοι βαβδούχον... ἐλάσθαι: for the art. with the inf., 118 n.: *Ani.* 1105 καρδίας δ' ἐξίσταμαι | τὸ δρᾶν.

1254 ἔστω. Wecklein reads ἔτω, which is the fitter word where bold indifference to possible consequences is declared (cp. 120 n., and O. T. 1458 ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅποιπερ εἶσ', ἔτω). But the calmer word ἔστω is more dignified and more effective here. Cp. O. C. 1205 ἔστω δ' οὐκ ὅστις ἡμῶν φίλον.

1256 καὶ μᾶλλον' ἔτι: cp. 567.

1257 εἰ καίτοι, 'however.' Odysseus, who is not naturally δόσσοργος (377), has quickly recovered his self-control. He recalls his threat of violence—speaking as if he had not heard N.'s reply. He now leaves the scene—in the hope

that his parting threat will suffice—but remains near, to watch unseen. At the crisis he again interposes (1293),—as in v. 974.—ἄλθων: cp. *El.* 1033 ἐλθοῦσα μητρὶ ταῦτα πάντ' ἐξεῖπε σὴ.

1259 εἰσωφρόνησας: for the aor., cp. 1099 φρονῆσαι (n.).—κλαυμάτων: cp. *Ani.* 931 τοῖσιν ἀγούσιν | κλαῦμαδ' ὑπάρξει. The familiar use of κλαῖων in threats (*id.* 754) made it natural to use the subst. as = 'troubles': hence the confusion of metaphor would not be felt. For like phrases with πῆμα, see on *Ani.* 619.

1261 Φιλοκτῆτην λέγω: for this use of λέγω cp. *Ani.* 32 (n.). Matthiae's ground for proposing to read Φιλοκτῆτης (as nom. for voc., cp. 432) was that the accus. seems awkward when it refers to a person who is accosted: but we may properly compare *Asi.* 71 ff. οὗτος, σέ... | ... προσμολεῖν καλῶ | Δίαντα φωνῶ· στείχε δωμάτων πάρος: for, though the sense of φωνῶ ('I call to') is different from that of λέγω, yet the objection to the accus. would be the same.

1262 ἀμείψας, of leaving a place (as *Tr.* 659): but it can also denote 'entering,' as *Her.* 5. 72 πρὶν τὰς θύρας αὐτὸν ἀμείψαι (cp. *Ani.* 945 ἀλλὰ εἰς (of leaving), n.).—πετρήρεις: here no more than πετρίνας. Cp. the phrase of Eur. in *Ar. Tr.* 889 τυμβήρεις εἰδρας, 'seat on a tomb.'

1263 εἰ τίς αὐτὸ: cp. O. C. 1500 (Theseus entering) τίς αὐτὸ παρ' ὑμῶν κοινὸς ἵχεται

- τί μ' ἐκκαλεῖσθε; τοῦ κεκρημένοι, ξένοι;  
 ὦμοι· κακὸν τὸ χρῆμα. μῶν τί μοι \*νέα 1265  
 πάρεστε πρὸς κακοῖσι πέμποντες κακά;  
 NE. θάρσει· λόγους δ' ἄκουσον οὓς ἤκω φέρων.  
 ΦΙ. δέδοικ' ἔγωγε· καὶ τὰ πρὶν γὰρ ἐκ λόγων  
 καλῶν κακῶς ἔπραξα, σοῖς πεισθεὶς λόγοις.  
 NE. οὐκουν ἔνεστι καὶ μεταγνῶναι πάλιν; 1270  
 ΦΙ. τοιοῦτος ἦσθα τοῖς λόγοισι χῶτε μου  
 τὰ τόξ' ἐκλεπτες, πιστός, ἀτηρὸς λάθρα.  
 NE. ἀλλ' οὐ τι μὴν νῦν· βούλομαι δέ σου κλύειν,  
 πότερα δέδοκταί σοι μένοντι καρτερεῖν,  
 ἢ πλεῖν μεθ' ἡμῶν. ΦΙ. παῦε, μὴ λέξης πέρα· 1275  
 μάτην γὰρ ἂν εἴπης γε πάντ' εἰρήσεται.  
 NE. οὕτω δέδοκται; ΦΙ. καὶ πέρα γ', ἴσθ', ἧ λέγω.  
 NE. ἀλλ' ἤθελον μὲν ἂν σε πεισθῆναι λόγους  
 ἐμοῖσιν· εἰ δὲ μή τι πρὸς καιρὸν λέγων  
 κυρῶ, πέπαυμαι. ΦΙ. πάντα γὰρ φράσεις μάτην·

the last of p. 93 B. It has been added, not by the scribe himself (as Dindorf reports), but by the diorthotes (S). His minuscule writing is less free and flexible than the scribe's, and can also be distinguished from it by the forms of some letters,—as here by the π of παρ', the first ι of ἴσταται, and the β of βοῆς. A similar instance is *Tr.* 177, also the last line of a page (66 B), which was likewise added by S.

1264 κεκρημένοι] κεκρημένου A and Aldine. 1265 μῶν τί μοι νέα | πάρεστε πρὸς κακοῖσι πέμποντες κακά (sic) L, with ον written above the final α. The later MSS. have κακόν. Schneidewin conj. νέον...κακόν; Bergk, νέα...κακά; For πέμποντες Wecklein conj. κλέπτοντες: Wakefield and Blaydes, πέσσαντες: Nauck, τεύχοντες. 1267 λόγους δ'] λόγους τ' Erfurdt, with Wakefield. 1269 πεισθεὶς λόγοις] Nauck conj. ψευθεὶς δόλοις (δόλοις with A. Grégoire). 1270 οὐκουν] οὐκοῦν L. 1278 ἀλλ' οὐ

κτόποι...;—ἄντροις, poet. plur., like δώματα, αὐλαί (*Ani.* 945), θρόνοι (*O. C.* 425), etc.—ἴσταται: cp. *Eur. I. T.* 1307 τίς ἀμφὶ δῶμα θεῶς τόδ' ἴστησιν βοήν;—ἐκκαλεῖσθε: the midd. here differs from the act. (*O. T.* 597 n.) only by suggesting that their own interests are involved.—κεκρημένοι. The form κέκρημαι (χράομαι) in classical prose always means either, 'to have used,' or 'to have been used.' In poetry it means also, 'to stand in need of.' The partic. occurs only in poetry, as *Od.* 1. 13 νόστου κεκρημένον: *Eur. Ion* 1199 πῶματος κεκρημένοι.

1265 μῶν τί μοι νέον...κακά. Philoctetes, in the recesses of his cave, did not recognise the voice that called to him, and expected to see only the sailors,—who were still in front of the cave

when he entered it (1217), and whom he regards as friends (1171). It is when he comes to the mouth of the cave, and sees Neoptolemus—the stealer of his bow—that he exclaims ὦμοι, κακὸν τὸ χρῆμα. (For this use of χρῆμα, familiar in Attic, cp. *Ar. Vesp.* 799 ὅρα τὸ χρῆμα: *ib.* 834 τί ποτε τὸ χρῆμα;)

μῶν τί μοι νέα...κακά; Bergk's correction νέα is confirmed by the κακά in the text of L. Probably κακόν was merely a conjecture made to suit νέα,—a corruption which doubtless arose from the τι ('perchance,' *O. C.* 969) just before it.—πέμποντες, 'ushering in,' 'heralding': cp. *Ani.* 1286 ὦ κακάγγελτά μοι | προπέμψας ἀχῆ, 'O thou herald of evil, bitter tidings.' (The use of προπέμψατε in 1205 is different.) His fear is that

Why do you call me forth? What would you have of me, sirs?

[*He appears at the mouth of the cave, and sees* NEOPTOLEMUS.]  
Ah me! this bodes no good. Can ye have come as heralds of new woes for me, to crown the old?

NE. Fear not, but hearken to the words that I bring.

PH. I am afraid. Fair words brought me evil fortune once before, when I believed thy promises.

NE. Is there no room, then, for repentance?

PH. Even such wast thou in speech, when seeking to steal my bow,—a trusty friend, with treason in his heart.

NE. But not so now;—and I fain would learn whether thy resolve is to abide here and endure, or to sail with us.

PH. Stop, speak no more! All that thou canst say will be said in vain.

NE. Thou art resolved? PH. More firmly, believe me, than speech can tell.

NE. Well, I could have wished that thou hadst listened to my words; but if I speak not in season, I have done. PH. Aye, thou wilt say all in vain.

τι μὴν L (with marg. schol., δόλιος φανοῦμαι). Instead of μὴν (the prevalent reading), A and B give μὴ, which was adopted by Triclinius and the older edd. 1275 παῖς Triclinius (T): παῖσαι L and most mss. 1276 δὲ] δὲν L, corrected to δ'ν by a later hand.—εἴπῃς γε mss.: Dobree conj. εἴπῃς σὺ. 1277 πέρα] πέραι L. 1278 μὲν] Omitted by the scribe of L, who has added it (in the contraction π) above the ν of ἤθελον.

Neoptolemus has come to execute the threat of taking him to Troy by force (983). That is, indeed, the only evil that could now be added to his lot.

1268 ε. ἐκ λόγων, through them: cp. 88 n.—λόγους: for the repetition, cp. 88 n.

1271 ε. τοιοῦτος is explained by πιστός etc.: cp. O. T. 435 ἡμεῖς τοιοῦτ' ἐφύμεν, ὡς μὲν σοὶ δοκεῖ, | μῦθοι: O. C. 62 τοιαῦτά σοι ταῦτ' ἐστίν, ὥ ξέν', οὐ λόγους | τιμώμεν'.—πιστός, inspiring confidence: cp. 71.

1278 ἀλλ' οὐ τι μὴν: the same formula occurs in El. 817: and μὴν seems here better than the ν. l. μὴ.

1278 ε. παῖς: cp. O. C. 1751 n.—δὲν εἴπῃς γε. Dobree (Adv. II. 47) would alter γε to σὺ, comparing Eur. Bacch. 655 (σοφὸς σοφὸς σὺ), where σὺ, lost in the mss., was restored by Porson from Chr. Patiens 1519. But γε is right. 'All thy words will be in vain (though I can-

not resist force, if that be used).' He knows what their λόγοι are worth (cp. 1268 f., 1271).

1277 καὶ πέρα γ', ἴσθ', ἢ λέγω: 'yes, (I am so resolved,) and more strongly than my words express.' Though δεδογμένον might be supplied with ἴσθ', it is better to supply δέδοκται. The simple ἴσθι is sometimes, like σάφ' ἴσθι, parenthetic: O. T. 1022 δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβῶν. For ἢ λέγω, cp. Eur. Alc. 1082 ἀπώλεσέν με, καὶ μᾶλλον ἢ λέγω: id. Hec. 667 ὦ παντάλαχα, καὶ μᾶλλον ἢ λέγω.

1278 ε. ἀλλ' ἤθελον μὲν δὲν: cp. 427, 1239: and for ἀλλὰ μὲν, 882 n.—πρὸς καιρὸν=καιρίως (O. T. 335 n.).—πέπαιμαι: for the perf., cp. 76 δλωλα. Similarly πεπαύσομαι (Ani. 91 n.).—πάντα γάρ: for this use of γάρ, marking assent, cp. Ani. 639.

- οὐ γάρ ποτ' εὖνουν τὴν ἐμὴν κτήσει φρένα, 1281  
 ὅστις γ' ἐμοῦ δόλοισι τὸν βίον λαβὼν  
 ἀπεστέρηκας, κᾶτα νουθετεῖς ἐμὲ  
 ἔλθων, ἀρίστου πατρὸς ἔχθιστος γεγώς.  
 ὄλοισθ', Ἀτρεΐδαι μὲν μάλιστ', ἔπειτα δὲ 1285  
 ὁ Λαρτίου παῖς, καὶ σύ. NE. μὴ 'πεύξῃ πέρα.  
 δέχου δὲ χειρὸς ἐξ ἐμῆς βέλη τάδε.  
 ΦΙ. πῶς εἶπας; ἄρα δεύτερον δολούμεθα;  
 NE. ἀπώμοσ' ἀγνοῦ Ζηγὸς ὕψιστον σέβας.  
 ΦΙ. ὦ φίλτατ' εἰπὼν, εἰ λέγεις ἐτήτυμα. 1290  
 NE. τοῦργον παρέσται φανερόν· ἀλλὰ δεξιᾶν  
 πρότεινε χεῖρα, καὶ κράτει τῶν σῶν ὄπλων.  
 ΟΔ. ἐγὼ δ' ἀπανδῶ γ', ὥς θεοὶ ξυνίστορες,  
 ὑπέρ τ' Ἀτρειδῶν τοῦ τε σύμπαντος στρατοῦ.  
 ΦΙ. τέκνον, τίνος φώνημα; μὼν Ὀδυσσέως 1295  
 ἐπησθόμην; ΟΔ. σάφ' ἴσθι· καὶ πέλας γ' ὄρᾳ,

1281 κτήσει] κτήση L.—Wakefield conj. θήσει.

1284 ἔχθιστος] Pierson

conj. ἀσχιστος.

1285 μάλιστ' L, with τ written over θ by 1st hand.

1286 Nauck would write ὁ Λαρτίου παῖς καλ—NE. σὺ μὴ ἐπεύξῃ πέρα.

1288 ἄρα] οὐκ ἄρα L (the circumflex added by S): οὐκ ἄρα r: Porson conjectured ἄρ' οὐ, or ἄρα (preferring the former, *Praef.* p. x): Wakefield, οὐ γάρ.—δολούμεθα] Corrected from δουλούμεθα in L.

1289 ἀγνοῦ—ὕψιστον] Wakefield

1281 κτήσει: cp. 1370: *At.* 1360 κτᾶσθαι φίλους: and for the constr. here, Eur. *Or.* 267 τὸ θεῖον δυσμενὲς κεκτήμεθα.

1282 γ' ὅστις γ'. When ὅστις refers, with causal force, to a *definite* antecedent (*O. T.* 1184), the addition of γε to it is comparatively rare in Soph. (*O. C.* 810 ὅτι γε is not similar): while δι γε is frequent (663).—ἀπεστέρηκας, with acc. of the thing only: 931.

1284 ἔλθων implies, 'after robbing me, thou wilt not even leave me in peace.' Cp. *At.* 1276 ἐρρύσαι' ἐλθὼν μούνος.—ἔχθιστος γεγώς, having proved thyself a most hateful son of a noble sire. Achilles was φίλτατος to Ph. (242): the son has become ἔχθιστος by his theft of the bow.

The force of this passage will not be fully appreciated unless we remember that N. is *now* completely identified, in Ph.'s mind, with the action of Odysseus. Ph. was ready to allow that N.'s better instincts had been warped by evil guidance (971, 1014). But then he hoped

that N. would restore the bow. Odysseus prevented this: N. made no direct reply to the last appeal (1066 f.), and carried off his prize.

Pierson's conjecture ἀσχιστος was approved by Porson, and has received weighty support from recent critics. Cp. 906 ἀσχιρὸς φανοῦμαι. In Eur. *Ph.* 585 (= 594 Porson) ἀσχιστον is a *v. l.* for ἔχθιστον: in *O. T.* 1519 at least one late MS. has ἀσχιστος for ἔχθιστος: and in *At.* 1059 Triclinius gave ἔχθιστῃ for ἀσχιστῃ. But, as it seems to me, we should rather lose than gain by forsaking the MSS. here.

1288 ἄρα seems the true correction of the MS. οὐκ ἄρα or οὐκ ἄρα. The expected answer to a question asked by ἄρα may be either 'yes' (*Ant.* 405), or 'no' (*At.* 1304): here it suits the suspense between fear and hope. ἄρ' οὐ is unsuitable; it would mean, 'Is it not clear that I am being deceived again?' When ἄρ' οὐ is used, the answer 'yes' is always inevitable, and the tone of the query is

Never canst thou win the amity of my soul, thou who hast taken the stay of my life by fraud, and robbed me of it,—and then hast come here to give me counsel—thou most hateful offspring of a noble sire! 'Perdition seize you all, the Atreidae first, and next the son of Laertes, and thee! NE. Utter no more curses; but receive these weapons from my hand.

PH. What sayest thou? Am I being tricked a second time?

NE. No, I swear it by the pure majesty of Zeus most high!

PH. O welcome words,—if thy words be true!

NE. The deed shall soon prove the word:—come, stretch forth thy right hand, and be master of thy bow!

[*As he hands the bow and arrows to Philoctetes, ODYSSEUS suddenly appears.*]

OD. But I forbid it—be the gods my witnesses—in the name of the Atreidae and all the host!

PH. My son, whose voice was that? Did I hear Odysseus? OD. Be sure of it,—and thou seest him at thy side,—

conject. ἀγνόν—ὕψιστον.

1201 παρέσται] παρέστι Γ, Hartung, Cavallin. Blaydes writes τάχ' ἔσται. 1202 πρότεω] πρότεω L (sic). The letters πρόντ have been ascribed to a corrector; but the whole word seems to have been written by the 1st hand. 1203 ὥς] Buttmann conject. ὦν: Reiske, ὦ: Tournier, ψ: Cavallin, ὡς συνίστασαν θεοί: O. Hense, ἐγὼ δ' ἀπαυδῶ, θεοὶ δέ μοι ξυλίστορες.

1204 ὑπέρ τ' ἰ: ὑπέρ L, with most MSS. The restoration of τ' was probably due to Triclinius. 1205 Z. L points thus: τέκνον· τίνος φώνημα· μὲν ὀδυσσεύς | ἐπησθόμην; Blaydes, thus: τέκνον, τίνος φώνημα, μὲν Ὀδυσσεύς, | ἐπησθόμην; Nauck

usually triumphant (see O. T. 540, 823, 828: O. C. 791, 883: Ai. 1034: El. 614). The other conjecture, οὐ γὰρ, is also inappropriate; that would mean, 'what, am I not being deceived again?' (as if a second fraud had been expected. Cp. 246: O. T. 1017: Ai. 1348). The intrusion of οὐκ before ἀπῶν in the MSS. here may have been due to the scribe's reminiscence of passages in which the question πῶς εἶπας is followed by οὐ (246, O. T. 1017).

1200 ἀπῶμος, 'I swear, 'No'' (like ἀπόφημι, 'I say 'No,' O. C. 317): Ar. Eq. 424 τοὺς θεοὺς ἀπῶμυν. For the aor., cp. 1314: Ai. 536 ἐπῆνεν: id. 693 ἔφριξ': El. 668 ἰδεξάμην: Eur. Hec. 1276 ἀπέκτυσ'.—ἀγνόν: cp. Aesch. Suppl. 652 Ζητὸς ἱκτορας ἀγνοῖ. The fact that ἀγνόν is oft. an epithet of σέβας (as in O. T. 830) is no adequate reason for writing ἀγνόν...ὕψιστον here.

1201 παρέσται, 'shall be forthcoming' (in fulfilment of thy word,—cp. O. C. 726): φανερόν, 'before thine eyes': cp. O. C. 910 ἐναργεῖς.

1205 Z. ἐγὼ δ' ἀπαυδῶ γ': γε emphasizes the verb: cp. 660, 1037. Odysseus darts forward from his place of concealment (cp. 1257 n.),—his voice being heard before he is seen (1295). At v. 974 he was just in time to prevent the bow being restored; now he is too late.—θεοὶ ξυλίστορες: cp. Aní. 542 ὦν τοῦργον, Ἄιδης χολὴ κάτω ξυλίστορες: Eur. Suppl. 1174 Ζεὺς δὲ ξυλίστωρ αἰ τ' ἐν οὐρανῷ θεοί. For the invocation of the gods in a protest, cp. Thuc. 4. 87 μάρτυρας μὲν θεοὺς... ποιήσομαι ὡς ἐπ' ἀγαθῷ ἦκων οὐ πείθω: and id. 1. 78, 2. 71.

ὑπέρ τ': τε irregularly placed, as in 185: O. C. 33 τῆς ὑπέρ τ' ἐμοῦ | αὐτῆς θ' ὀρώσῃ.

1205 Z. τέκνον: a mode of address which he has not used since v. 997 (ὦ παῖ). Cp. 923 ὦ ξένη (n.).—τίνος φώνημα; In this agitated and rapid utterance, it seems best to understand ἐστὶ with φώνημα, and to take ἐπησθόμην with Ὀδυσσεύς, rather than to suppose that φώνημα is governed by ἐπησθόμην and understood again with the proper name.



- ὅς σ' ἐς τὰ Τροίας πεδί' ἀποστελῶ βίᾳ,  
 ἔάν τ' Ἀχιλλέως παῖς ἔάν τε μὴ θέλῃ.  
 ΦΙ. ἀλλ' οὐ τι χαίρων, ἦν τόδ' ὀρθωθῇ βέλος.  
 ΝΕ. ᾄ, μηδαμῶς, μή, πρὸς θεῶν, μεθῆς βέλος. 1300  
 ΦΙ. μέθες με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνον.  
 ΝΕ. οὐκ ἂν μεθείην. ΦΙ. φεῦ· τί μ' ἄνδρα πολέμιον  
 ἔχθρόν τ' ἀφείλου μὴ κτανεῖν τόξοις ἐμοῖς;  
 ΝΕ. ἀλλ' οὐτ' ἐμοὶ τοῦτ' ἐστὶν οὔτε σοὶ καλόν.  
 ΦΙ. ἀλλ' οὖν τοσοῦτόν γ' ἴσθι, τοὺς πρώτους στρατοῦ, 1305  
 τοὺς τῶν Ἀχαιῶν ψευδοκήρυκας, κακοὺς  
 ὄντας πρὸς αἰχμὴν, ἐν δὲ τοῖς λόγοις θρασεῖς.  
 ΝΕ. εἶεν· τὰ μὲν δὴ τόξ' ἔχεις, κοῦκ ἔσθ' \*ὄτου  
 ὀργὴν ἔχοις ἂν οὐδὲ μέμψιν εἰς ἐμέ.  
 ΦΙ. ξύμφημι· τὴν φύσιν δ' ἔδειξας, ὦ τέκνον, 1310

proposes to delete ἐπὶ τῇ ὁδῷ (which is omitted by B), and to write ΟΔ. 'Ὀδυσσεύς, σάφ' ἴσθι κ.τ.λ. 1297 πείθω ἀποστελῶ L. Cp. cr. n. on 1138. 1300 ᾄ Triclinius: ᾄ L (made by S from ᾄα): ᾄ ᾄ (or ᾄ ᾄ) r. Seyffert, adopting a suggestion of Hermann's, writes ᾄ, | μὴ μηδαμῶς, μή, κ.τ.λ.—μεθῆς] Nauck writes ἀφῆς: Meineke conj. μὴ \*φῆς. 1302 μεθείην] μεθείμην B.—τί μ' r: τί μ' L. 1303 κτανεῖν] θανεῖν Triclinius. 1304 ἀλλ' οὐτ' ἐμοὶ καλὸν τοῦτ' ἐστὶν οὔτε σοὶ MSS.: Wake-

1297 ἀποστελῶ, here, 'convey away'; cp. 983 στελοῦσι (= ἄξουσιν in 985).

1299 ἀλλ' οὐ τι χαίρων: a regular formula in threats,—most forcible when, as here, the verb is left to be supplied from the last speaker's words: so Eur. Or. 1592 f. OP...ἀρκέσω δ' ἐγὼ λέγων. | ME. ἀλλ' οὐ τι χαίρων, ἦν γε μὴ φυγῆς πτεροῖς. Her. 3. 36 ἀπὸ δὲ ὤλεσας Κύρον πειθόμενόν σοι. ἀλλ' οὐ τι χαίρων, ἐπεὶ κ.τ.λ. Sometimes, again, the verb is expressed: as in O. T. 363: Ar. Ran. 843 ἀλλ' οὐ τι χαίρων αὐτ' ἐρεῖς: id. Ach. 563 ἀλλ' οὐτι (so Bentley for οὐδέ) χαίρων ταῦτα τολμήσει λέγειν.—ὀρθωθῇ, be directed straight: fr. 430. 5 ὀρθοῦται κανῶν. Cp. the fig. sense in Ani. 675 τῶν... ὀρθομένων, 'lives whose course is fair.'

1300 ᾄ, in reproof, as O. T. 1147 ᾄ, μὴ κόλαζε: Aesch. Ag. 1087 ᾄ, ποῖ ποτ' ἡγαγές με; the doubled ᾄ ᾄ also occurs in trimeters, as Eur. Or. 1598 OP. ἔσται τὰδ'. ME. ᾄ ᾄ, μηδαμῶς δρᾶσης τάδε.

μεθῆς is altered to ἀφῆς by Nauck, who thinks that μέθες in 1301 caused the error. But two points claim notice. (1) μεθῆς, 'permit to escape from thy hand,' 'allow to fly,' is a more forcible word

than ἀφῆς ('discharge') when, as here, the archer is at the very point of shooting. Cp. O. T. 784 τῷ μεθέντι τὸν λόγον, 'who had let that taunt escape him' (with n. there). Xen. Cyr. 4. 3 § 9 παλτά...οἱ καὶ μεθέντες καὶ ἐχόντες χροῦμεθ' ἂν ('darts which will serve us, whether our hands release or retain them'). (2) It is no objection to μεθῆς that μέθες in 1301 has a different application. Cp. n. on 762 (δῆτα).

1301 μέθες με...χεῖρα: the second acc. defines the part: cp. Il. 11. 240 τὸν δ' ἄορι πληξ' αὐχένα: Tr. 831 ff. εἰ γὰρ σφε... | χρεῖ... | πλευρά.

1302 εἰ τί μ' ἄνδρα πολέμιον κ.τ.λ. At first sight it might appear simplest to suppose that ἀφείλου governs a double accus., μὴ κτανεῖν being epexegetic ('thou hast robbed me of the man, so that I should not slay him'). But other passages show that there was an idiomatic use of ἀφαιρούμαι with the inf., in which it was nearly equivalent to κωλύω. Pindar I. 1. 60 πάντα δ' ἐξείπειν... | ...ἀφαιρείται βραχὺ μέτρον ἔχων | ὅμνος, 'hinders from uttering.' Eur. Andr. 913 κἀκταιναι, ἥ τις συμφορὰ σ' ἀφείλετο; (i.e., τὸ κτεῖναι,—'prevented thee'). Eur. Tr. 1145

who will carry thee to the plains of Troy perforce, whether the son of Achilles will or no.

PH. But to thy cost, if this arrow fly straight.

[*Bends his bow.*]

NE. (*seizing his arm*). Ah, for the gods' love, forbear—launch not thy shaft!

PH. Unhand me, in Heaven's name, dear youth!

NE. I will not. PH. Alas! why hast thou disappointed me of slaying my hated enemy with my bow?

NE. Nay, it suits not with my honour nor with thine.

[*Exit ODYSSEUS.*]

PH. Well, thou mayest be sure of one thing,—that the chiefs of the host, the lying heralds of the Greeks, though brave with words, are cowards in fight.

NE. Good; the bow is thine; and thou hast no cause of anger or complaint against me.

PH. I grant it; and thou hast shown the race, my son,

field transposed *καλόν* to the end of the v. Brunck, keeping the ms. order, changed *τοῦτ'* to *τόδ'*. 1808 *τοῦτ' τῶν 'Αχαιῶν*] Blaydes writes *τοῦ τῶν 'Αχαιῶν*.

1808 *τὰ μὲν δὴ τόξ'* A, with most of the later MSS., and Ald.: *τὰ μὲν τοι τόξ'* Harl., V<sup>2</sup>: *τὰ μὲν τόξ'* L (and so K). Wecklein conj. *τὰ μὲν νυν τόξ'*: Seyffert, *τὰ μὲν γε τόξ'*: Burges, *τὰ μὲν σὰ τόξ'*.—*δτου* Turnebus: *δπου* MSS. 1810 *φύσιν δ'* *δ'* is omitted in L, Γ, B, K.

*τὸ δεσπότην τάχος* | *ἀφελειν* αὐτὴν *παῖδα* *μὴ δοῦναι τάφῳ*, 'her master's haste deprived her of the power to bury her son.' So, here, the true construction seems to be, *τί ἀφελόν με μὴ κτανεῖν ἄνδρα πολέμιον*; 'why hast thou robbed me of the chance of slaying a foe?' In admitting, but not requiring, *μὴ* with the inf., this *ἀφαιροῦμαι* is like other verbs of hindering. *πολέμιον*: for the tribrach in the 5th place, cp. *O. T.* 719 n. This is the rarest form of it (the last word of the verse being a 'paeon quartus'): cp. 1327: Aesch. *Eum.* 780 *ἐγὼ δ' ἀτιμος ἡ τάλαυα βαρύκοτος*.—*ἐχθρόν τ'*: cp. 1323 *πολέμιον δυσμενὴ θ'*. He has avowed his hostility to the whole Greek army (1200), and can properly call Odysseus *πολέμιος*,—as Menelaus gives that name to Ajax (*Ai.* 1132).

1808 *Ξ. ἄλλ' οἶν... γε*: cp. *Ant.* 84 n.—*τοῦτ' πρ. στρατοῦ*: for the omission of *τοῦ*, cp. *Ant.* 10 n.—*ψευδοκῆρυκας*, 'lying heralds.' The word alludes more particularly (as is indicated by *ἐν δὲ τοῖς λόγοις θρασυτεῖς*) to the protest which Odysseus has just made 'in the name of the whole army' (1203 f.), and to his

threat at vv. 1257 f.:—it is not merely an equivalent for 'false envoy' (because he had executed his mandate by fraud). In Attic Tragedy the *κῆρυξ* was especially associated with unsuccessful bluster. Examples are afforded by the herald of Aegyptus (Aesch. *Suppl.* 836 ff.), the herald of Creon (Eur. *Suppl.* 399 ff.), and the herald of Eurystheus (id. *Herac.* 55 ff.). Menelaus plays a similar part when he forbids the burial of Ajax (*Ai.* 1047), and he is then attended by a *κῆρυξ* (id. 1115 *πρὸς ταῦτα πλείους δεῦρο κῆρυκας λαβὼν κ.τ.λ.*). With *ψευδοκῆρυξ* cp. *ψευδομαντῆς* (*O. C.* 1097): for the allusive plur., *O. T.* 366 n.—*πρὸς αἰχμήν*: cp. *Tr.* 266 *πρὸς τόξον κρῖναι*.

1808 *Ξ. εἰεν*, 'so far so good': cp. Eur. *Helen.* 761 *Ἐλ. εἰεν τὰ μὲν δὴ δεῦρ' αἰεὶ καλῶς ἔχει*: similarly it marks a pause between statement and comment (*O. C.* 1308 n.).—*δτου*, causal gen.: cp. *O. T.* 698 *δτου ποτὲ | μῆριν τοσσηδε πράγματος στήσας ἔχεις*. The ms. *δπου*, though defensible, seems less suitable here.—*εἰς ἡμᾶς*: cp. 522.

1810 *Ξ. τὴν φύσιν δ'*: the elision gives quasi-caesura: cp. 276 and 101 n.—

ἐξ ἧς ἐβλαστες, οὐχὶ Σισύφου πατρός,  
ἀλλ' ἐξ Ἀχιλλέως, ὃς μετὰ ζώντων θ' ὅτ' ἦν  
ἤκου' ἀρίστα, νῦν δὲ τῶν τεθνηκότων.

- NE. ἦσθην πατέρα τὸν \*ἄμὸν εὐλογοῦντά σε  
αὐτόν τέ μ'. ὦν δέ σου τυχεῖν ἐφίεμαι, 1315  
ἀκουσον. ἀνθρώποισι τὰς μὲν ἐκ θεῶν  
τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν·  
ὅσοι δ' ἐκουσίοισιν ἔγκεινται βλάβαις,  
ὥσπερ σύ, τούτοις οὔτε συγγνώμην ἔχειν 1320  
δίκαιόν ἐστιν οὐτ' ἐποικτίρειν τινά.  
σὺ δ' ἠγρίωσαι, κοῦτε σύμβουλον δέχει,  
ἔαν τε νουθετῇ τις εὐνοία λέγων,  
στυγεῖς, πολέμιον δυσμενῇ θ' ἠγούμενος.  
ὁμως δὲ λέξω· Ζῆνα δ' ὄρκιον καλῶ·  
καὶ ταῦτ' ἐπίστω, καὶ γράφου φρενῶν ἔσω. 1325

1311 ἐξ ἧς] Nauck conj. ἐξ ὦν: Blaydes, οἶαν.

1312 ζώντων θ' A:

ζώντων L and others (including I, B). 1313 νῦν δὲ MSS.: νῦν τε Turnebus.

1314 ἦσθην πατέρα τὸν ἐμὸν MSS.: πατέρα τε τὸν ἐμὸν Ald. (from A, which has τε written above). Triclinius, ἦσθην πατέρα τὸν ἀμὸν: Nauck, ἦσθην γε πατέρα τὸν ἐμὸν.

1315 αὐτόν τέ μ' MSS. (in A, corrected from αὐτόν τ' ἐμ'): αὐτόν

ἐξ ἧς, since the φύσις, or inherited strain of the γένος itself.—ἐβλαστες: for the ε before βλ, cp. *El.* 440 πασῶν ἐβλαστε, fr. 119 ἐπεὶ δὲ βλάσται, *O. T.* 717 παῖδες δὲ βλάσται: also *O. C.* 972, *Eur.* fr. 432, fr. adesp. 376. So *Eur.* fr. 698 πτόχ' ἀμφίβλητα σώματος. On the other hand, the ι of περιβλέπω is regularly long (*O. C.* 996 n.).—οὐχὶ Σισύφου πατρός, explaining what precedes: ('thou hast shown, I say, that thou dost not spring from) Sisyphus.' It is simpler to supply βλαστῶν (from ἐβλαστες) than φύσιν. The gen. is influenced by the prep. before ἧς: for πατρός, cp. 3.—μετὰ ζώντων θ'. The θ', though wanting in L, seems genuine. For τε... δέ (instead of τε... τε), cp. *Ant.* 1096 n.—τεθνηκότων might be governed by μετὰ, but really depends rather on the unexpressed ἀρίστα ἀκούει. The poet may have been thinking of *Od.* 11. 482 ff., σείο δ' Ἀχιλλεῦ, | ὅστις ἀνὴρ προπάρουθε μακάρτατος οὐτ' ἄρ' ὀπίσω' | πρὶν μὲν γὰρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν | Ἀργεῖοι, νῦν δ' αὖτε μέγα κρατέεις νεκρῶσιν.

1314 f. ἦσθην: for the aor., cp. 1289 n.: for the acc., *O. T.* 236 (n.): *Al.* 136

σὲ μὲν εὖ πρᾶσσοντ' ἐπιχαίρω: *Eur. Hipp.* 1339 τοὺς γὰρ εὖσεβεῖς θεοὶ | θησκοντας οὐ χαίρουσι.—ἀμὸν for ἐμὸν is the best correction. The phrase πατέρα τὸν ἀμὸν occurs in *El.* 279, 588, 1496, and in the first two of those passages ἀμὸν in L has been made from ἐμὸν. Cp. 1118 above (ἀμᾶς for ἐμᾶς).—With ἦσθην πατέρα τε τὸν ἐμὸν, or ἦσθην γε πατέρα τὸν ἐμὸν, the rhythm is enfeebled by two consecutive tribrachs,—without the justification given in 1029 by the pause after ἀγερε. And γε would be somewhat weak.

1315 ὦν...σου τυχεῖν: for the double gen., cp. *Xen. An.* 5. 7. 33 οὐ δὲ θῆ πάντων οὐδέμῃα τεύξεσθαι ἐπαίνου ('in a case where we expect to win praise from all men'): and *O. C.* 1170 n.—ἐφίεμαι, 'desire,' with inf., as *Thuc.* 6. 6 ἐφίεμενοι...τῆς πάσης ἀρεῖας.

1316 f. τὰς μὲν ἐκ θεῶν τύχας δοθείσας: for this order (instead of δοθείσας τύχας), cp. *Thuc.* 7. 23 αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι: *O. T.* 1245 (n.): for ἐκ, *O. T.* 590 n.

1318 ἐκουσίοισιν, since, though Ph. could not have avoided the woes of the past ten years, their prolongation is now

from which thou springest,—no child, thou, of Sisyphus, but of Achilles, whose fame was fairest when he was with the living, as it is now among the dead.

NE. Sweet to me is thy praise of my sire, and of myself; but hear the boon that I am fain to win from thee. Men must needs bear the fortunes given by the gods; but when they cling to self-inflicted miseries, as thou dost, no one can justly excuse or pity them. Thou hast become intractable; thou canst tolerate no counsellor; and if one advise thee, speaking with good will, thou hatest him, deeming him a foe who wishes thee ill. Yet I will speak, calling Zeus to witness, who hears men's oaths; and do thou mark these words and write them in thy heart.

τ' ἔμ' Brunck, Buttmann, Blaydes. 1010 ἐκουσίσιςιν L: ἐκουσίσιςιν γ: ἐκουσίσιςιν Triclinius. 1010 τούτοιςιν L (the first ι made from υ). 1021 δέχαι δέχηι L. 1022 εὐνοία λέγων Triclinius, and so Ald.: εὐνοιά σοι λέγων L, Γ (whence Schneidewin conj. εὐσοιαν λέγων): εὐνοία λέγων A: εὐνοϊαν λέγων K (with σοι written above), B. 1024 Ζήνα δ' Hartung and Blaydes conj. Ζήνᾱ γ'.—καλῶ] καλῶν Γ, with γρ. καλῶ.

his own choice. Cp. *El.* 215 οἰκείας εἰς ἅτας | ἐμπίπτεις. ἐκούσιος is in Attic either of two or of three terminations: cp. *Tr.* 727 ἐξ ἐκουσίας, *id.* 1123 ἐκουσία: *Thuc.* 8. 27 καθ' ἐκουσίαν (yet *id.* 7. 57 ἐκούσιος...στρατεία): *Plat. Rep.* 603 C βιάσις ἢ ἐκουσίας πράξεις. But of ἀκούσιος the fem. in -ία, -ια seems not to occur: cp. *Plat. Legg.* 861 κ βλάβαι...ἀκούσιαι.—ἐγκαινται, 'are intent upon,' meaning here, 'persist in enduring,' though a release is offered to them. Cp. *Eur. Andr.* 91 οἷσπερ ἐγκείμεσθ' αἰ | θρήνοισι καὶ γόοισι καὶ δακρύμασι, | πρὸς αἰθέρ' ἐκτενοῦμεν' ἐμπέφυκε γὰρ | γυναῖξί τέρψις τῶν παρεστώτων κακῶν: where the sense is, 'to which I give my days.' So *id.* *I. T.* 144 ἰθεὺ' ὡς θρήνοισι ἐγκείμαι: *Ion* 182 οἷς δ' ἐγκείμαι μύχθοις. But sometimes *Eur.* uses this verb as simply = κείμαι ἐν: *Helen.* 269 πολλὰς συμφοραῖς ἐγκείμεθα ('are plunged in'): and so *id.* 924.

1021 ε. ἡγρίωσαι expresses the temper which fiercely rejects friendly remonstrance (whereas in 226 ἀπηγριωμένον referred to aspect): cp. *Od.* 8. 575 ἡμὲν ὅσοι χαλεποὶ τε καὶ ἀγριοὶ οὐδὲ δίκαιοι, | ἡ δὲ φιλόξεινοι. So in *Plat. Rep.* 410 D ἀγριότης is associated with σκληρότης.—*For* εὐτε...τε, cp. 1363: *O. C.* 1397 n. Here, as often, the clause with τε expresses the contrary of that with οὐτε ('so far from accepting advice, you resent it'):

*Her.* 1. 63 ὅκως μῆτε ἀλίσθεϊεν ἐπὶ οἱ Ἀθηναῖοι, διεσκεδασμένοι τε εἰεν: cp. *id.* 1. 119 quoted above on v. 950.

1022 ε. εὐνοία: cp. *El.* 233 ἀλλ' οὐν εὐνοία γ' αἰδῶ. Schneidewin's view that L's reading, εὐνοιά σοι λέγων, arose from εὐσοιαν λέγων (cp. *O. C.* 390 εὐσοίας χάριν), is more ingenious than probable: rather σοι was a mere gloss, explaining the object of the εὐνοία.—δυσημένη θ': cp. 1303.

1024 Ζήνα...δρκιον, Zeus, the guardian of oaths,—who punishes men who break them. In the βουλευτήριον at Olympia there was a statue of Zeus Ὀρκιος, with a thunderbolt in each hand (*Paus.* 5. 24. 9). Cp. *O. C.* 1767 χῶ πάντ' ἄλυν Διὸς Ὀρκος (n.). *Eur. Hipp.* 1025 νῦν δ' δρκίον σοι Ζήνα καὶ πέδον χθονὸς | δμνυμι: *id. Med.* 108 τὰν Ζητὸς δρκίαν θέμν.

1026 γράφου φρενὸν ἴσω: so *Aesch. Cho.* 450 τοιαῦτ' ἀκούων ἐν φρεσὶν γράφου. More often this metaphor is developed by the word δέλτος (*Aesch. P. V.* 789, *Soph. Tr.* 683, fr. 537), or a derivative of it (*Aesch. Suppl.* 179 δελτομενάς, *Eum.* 275 δελτογράφου...φρενί).

γράφου. The midd. γράφομαι is used in prose also (apart from its legal sense, 'to indict') of writing down something for one's own use: cp. *Her.* 2. 82, 8. 135 (συγγραψόμενον), *Plat. Theaet.* 142 d. So ἀπογράφομαι, of taking an inventory (*Lys.* or. 12, § 8).

σὺ γὰρ νοσεῖς τόδ' ἄλγος ἐκ θείας τύχης,  
 Χρύσης πελασθεῖς φύλακος, ὃς τὸν ἀκαλυφῇ  
 σηκὸν φυλάσσει κρύφιος οἰκουρῶν ὄφιος·  
 καὶ παῦλαν ἴσθι τῆσδε μήποτ' \* ἂν τυχεῖν  
 νόσου βαρείας, \* ἕως ἂν αὐτὸς ἥλιος  
 ταύτη μὲν αἶρη, τῇδε δ' αὖ δύνῃ πάλιν,  
 πρὶν ἂν τὰ Τροίας πεδί' ἐκὼν αὐτὸς μόλῃς,  
 καὶ τῶν παρ' ἡμῖν ἐντυχὼν Ἀσκληπιδῶν

1330

1327 Χρύσης] χρύσης L: χρύσης r.

Lambinus and Elmsley conj. ἂν τυχῶν.

Scaliger (αὐτὸς Doederlein and Heath).

ἕως was proposed by others also: but Wunder was the first ed. who placed it in the text. Brunk, *est* ἂν οὗτος ἥλιος, and so Schneidewin.

1331 ταύτη] L has the ι in an erasure, perh. from σ.

1332 ἐκὼν αὐτὸς A: αὐτὸς ἐκὼν L (with Γ, B, and others). Cp. 156 cr. n.

1329 ἂν τυχεῖν Porson: ἐντυχῶν MSS.

1330 ὡς ἂν αὐτὸς MSS.: ἕως ἂν αὐτὸς

1326 σὺ γάρ: for γάρ prefacing a statement, cp. 1337: *O. T.* 277 n.—ἐκ θείας τύχης: cp. fr. 198 πῶς οὖν μάχωμαι θνητὸς ὢν θείᾳ τύχῃ; Philoctetes has shown no consciousness that his misfortune was anything more than an ordinary accident (cp. 267, 632). He now learns that it was ordained by the gods,—in order that he might not reach Troy before the time appointed for that city's fall (197 ff.).

1327 *z.* τὸν ἀκαλυφῇ σηκὸν = τὸ ὑπαίθριον τέμενος, the sacred precinct, open to the sky. This form ἀκαλυφῆς is similarly used by Arist. *De Anim.* 2. 9 (Berl. ed. 422 a 1), τὸ ὁσφραντικὸν αἰσθητήριον ἀκάλυφες (better ἀκαλυφῆς) εἶναι,—opp. to *εἶναι ἐπικάλυμμα*. Here it is opposed to *ὑπόστεγος* or *στεγανός*. The word *σηκός*, in ref. to sacred places, properly means, as here, an enclosure without any roofed building (cp. Her. 4. 62), though poets sometimes use it as a general term for 'shrine': Eur. *Ion* 300 σηκοῦς... Τροφῶνιου (his cave): [Eur.] *Rhes.* 501 εἰς Ἀθάνας σηκόν. For ἀκαλυφῇ at the end of the v., cp. 1302 n.

κρύφιος οἰκουρῶν ὄφιος. The epic version speaks merely of an *ὀλοόφρων ὕδρος* (*Il.* 2. 723). But the Attic poet feels that the mysterious significance of the event is enhanced, if the serpent which inflicted the bite is conceived as the φύλαξ of the shrine. Clearly Sophocles does not identify Chryse with any form of Athena; Chryse is, for him, a lesser deity: yet the associations of the Erechtheum have suggested the word *οἰκουρῶν*.

The sacred serpent in that temple,—representative of Erichthonius, and guardian of Athena Polias,—was regularly called *οἰκουρὸς ὄφιος*. Hesych. *οἰκουρὸν ὄφιν* τὸν τῆς Πολιάδος φύλακα δράκοντα. Ar. *Lys.* 758 ἀλλ' οὐ δύναμαι 'γωγ' οὐδὲ κοιμᾶσθ' ἐν πόλει (in the acropolis), | ἐξ οὗ τὸν ὄφιν εἶδον τὸν οἰκουρὸν ποτε. Her. 8. 41 λέγουσι Ἀθηναῖοι ὄφιν μέγαν φύλακα τῆς ἀκροπόλεως ἐνδiciaitᾶσθαι ἐν τῷ ἱερῷ.—For the verb *οἰκουρεῖν*, cp. *O. C.* 343.

The sacred precinct of Chryse, with the serpent, is depicted on a *στάμνος* (wine-jar) of about 400 B.C., now in the Campana collection at the Louvre. The image of Chryse stands in the open air on a low pedestal; just in front of it is a low and rude altar, with fire burning on it; close to this is the serpent, at which Agamemnon is striking with his sceptre, while the wounded Philoctetes lies on the ground, with Achilles and others around him. See *Introduct.* § 21.

1329 παῦλαν, subject to τυχεῖν: cp. 275 οἱ αὐτοὶ τύχοι. This is better than to make παῦλαν the object of τυχεῖν as = 'obtain': since the acc. after τυχεῖν is elsewhere a neut. pron. or adj., or art. with inf. (*Ani.* 778 n.). The correction of the MS. ἐντυχῶν to ἂν τυχεῖν seems certain. In Aesch. *P. V.* 667 καὶ μὴ θέλοι, πυρωτὸν ἐκ Διὸς μόλει | κεραυνῶν, δι τῶν ἐξαΐσσιςοι γένος, the future sense of the simple aor. inf. is sufficiently marked by the context.—μήποτ'. The use of μή here is due to the notion of

Thou sufferest this sore plague by a heaven-sent doom, because thou didst draw near to Chrysè's watcher, the serpent, secret warder of her home, that guards her roofless sanctuary. And know that relief from this grievous sickness can never be thy portion, so long as the sun still rises in the east and sets in the west, until thou come, of thine own free will, to the plains of Troy, where thou shalt meet with the sons of Asclepius, our

1888 τῶν...ἀσκληπιῶν L: τῶν ἀσκληπιδῶν r. Toup conj. τῶν...Ἀσκληπιῶν: Vauvilliers, τῶν...Ἀσκληπιῶν (and so Elms., but with τοῖν): Porson (*Praef. ad Hec.* p. xxxvi), Ἀσκληπιδᾶν δὲ τοῖν παρ' ἡμῶν ἐντυχῶν. Erfurdt (adopting Porson's later conject., *Append. ad Tournefort* p. 445) gave, καὶ τοῖν παρ' ἡμῶν ἐντυχῶν Ἀσκληπιδᾶν ('Ἀσκληπιδᾶν Dindorf).

'feeling confident,' not to the imperat.: see on *O. T.* 1455 τοσοῦτόν γ' οἶδα, μήτε μ' ἄν νόσον | μήτ' ἄλλο πέρσαι μηδέν.

1889 εἰς ἄν is a certain emendation of ὡς ἄν, which would mean 'in whatever way,' 'however' (*As.* 1369). But, 'however the sun may rise,' etc., could not stand for, 'so long as the sun continues to rise.' ὡς ἄν never means, or could mean, 'while.' For εἰς scanned as one syllable (by synizesis), cp. *Il.* 17. 727, *Od.* 2. 148. Cp. *O. C.* 1361 ἔωσπερ (ὥσπερ MSS.) ἄν ζῷ: *As.* 1117 ἔως (ὥς MSS.) ἄν ἦς οἶός περ εἰ. —αὐτὸς ἥλιος. Cp. *Her.* 8. 143 νῦν τε ἀπ' ἀγγέλλε Μαρδονίῳ ὡς Ἀθηναῖοι λέγουσι, ἔστ' ἄν ἥλιος τὴν αὐτὴν ὁδὸν ἴη τῇ περ καὶ νῦν ἔρχεται, μήποτε ὁμολογήσειν ἡμᾶς ἔξέρῃ. 'While the same sun rises,' etc., = 'while the sun rises as he now does.' It is possible that αὐτὸς may be a reminiscence of τὴν αὐτὴν ὁδὸν in *Her.*; at any rate it is decidedly more forcible here than Brunck's οὗτος, which he illustrates from *Plut. Arist.* 10, τὸν ἥλιον δειξας: ἀχρις ἄν οὗτος ταύτην πορεύηται τὴν πορείαν, Ἀθηναῖοι πολεμήσουσι Πέρσαις. The gesture implied by οὗτος would be superfluous here, since in saying ταύτη, τῇδε, he points to the east and to the west. (For the combination of these pronouns, cp. 841 n.) —αἰρή: there seems to be no other classical instance of this intrans. use; but cp. ἀνίσχω, ἀνέχω (of sunrise).

1892 ἐκὼν αὐτὸς, a pleonasm (used also by *Eur. Ph.* 476), like, 'of thine own free will.' The oracle had made the consent of Ph. a condition (612): the use of fraud was an unauthorised device of Odysseus (103).

1893 ἐντυχῶν with gen., instead of

the usual dat., as in *Her.* 4. 140, quoted on v. 320, where see n. The gen. here (like that with συντυχῶν there) has a special warrant, since the idea is that of 'obtaining their aid.'

τῶν παρ' ἡμῶν...Ἀσκληπιδῶν: cp. *Il.* 2. 731 (referring to the warriors from Tricca, Ithome, and Oechalia in Thessaly), τῶν δ' αὖθ' ἡγείσθην Ἀσκληπιδῶν δύο παῖδες, | ἰητὴρ' ἀγαθῷ, Ποδοδαίριος ἦδ' Ἀσκληπιδῶν.—The form Ἀσκληπιδῶν, for Ἀσκληπιδῶν, occurs nowhere else, and is wrongly formed from Ἀσκληπιός. The rule for masc. patronymics is as follows:—(1) Stems in α and -ιο- take the suffix -δᾶ-, when α becomes ᾶ, and -ιο- becomes -ια-: as Ἀργεᾶ-δῆς, from Ἀργεᾶ-, Μενοντιᾶ-δῆς from Μενοντιο-. (2) All other stems take -ιδᾶ-, as Ταυταλ-ιδῆς from Τάυταλο-. But the first formation is sometimes used by poets instead of the second, for metre's sake: e.g. Χαλκωδοντιδῆς (*Il.* 2. 541) for Χαλκωδοντιδῆς, Τελαμωνιᾶδῆς (*ib.* 9. 623) for Τελαμωνιᾶδῆς. And the converse licence is attested by *Etym. Magn.* p. 210. 11 (quoted by *Herm.*): οἱ δὲ ποιηταὶ πολλὰκις ἀποβάλλουσι τὸ α, οἶον, Ἐριχθονιᾶδῆς (from Ἐριχθονιο-), Ἐριχθονιδῆς. [The writer wrongly adds Τελαμωνιᾶδῆς, Τελαμωνιδῆς, as if the latter were the irregular form.] Ἐριχθονιδᾶν occurs in *C. I.* 1. 411. The form Ἀσκληπιδῆς, then, though incorrect, may well be genuine.

This verse implies that both the sons of Asclepius were to have a part in the cure; and so in 1378 f. the plural is used. But, in the prevailing form of the legend, Machaon alone was the healer; probably because, in post-Homeric poetry, Machaon was the representative of surgery, as his brother was of medicine (cp. *Preller*, 1. p. 409). So *Lesches* in the *Little Iliad*, acc.

νόσον μαλαχθῆς τῆσδε, καὶ τὰ πέραμα  
 ξὺν τοῖσδε τόξοις ξὺν τ' ἐμοὶ πέρσας φανῆς. 1335  
 ὡς δ' οἶδα ταῦτα τῇδ' ἔχοντ' ἐγὼ φράσω.  
 ἀνὴρ γὰρ ἡμῖν ἔστιν ἐκ Τροίας αἰλούς,  
 Ἐλενος ἀριστόμαντις, ὃς λέγει σαφῶς  
 ὡς δεῖ γενέσθαι ταῦτα· καὶ πρὸς τοῖσδ' ἔτι,  
 ὡς ἔστ' ἀνάγκη τοῦ παρεστῶτος θέρους 1340  
 Τροίαν ἀλῶναι πᾶσαν· ἣ δίδωσ' ἐκὼν  
 κτείνειν ἑαυτόν, ἣν τάδε ψευσθῇ λέγων.  
 ταῦτ' οὖν ἐπεὶ κάτοισθα, συγχῶρει θέλων.  
 καλὴ γὰρ ἡ 'πίκτησις, Ἑλλήνων ἓνα  
 κριθέντ' ἄριστον τοῦτο μὲν παιωνίας 1345  
 εἰς χεῖρας ἐλθεῖν, εἴτα τὴν πολύστονον  
 Τροίαν ἐλόντα κλέος ὑπέρτατον λαβεῖν.  
 ΦΙ. ὦ στυγνὸς αἰὼν, τί με, τί δῆτ' ἔχεις ἄνω  
 βλέποντα, κοῦκ ἀφήκας εἰς Αἰδου μολεῖν;

1334 μαλαχθῆς] μαλαχθῆς L (with gl. παύσει): altered to μαλαχθεῖς by a later hand. Blaydes writes μεταστῆς: Tournier conj. 'παναχθῆς. 1335 φανῆς] φωνηῖς L, but with a written above ω by the 1st hand. 1337 ἀνὴρ γὰρ ἡμῖν] Elms. conj. ἀνὴρ παρ' ἡμῖν.—ἔστιν L.—Wecklein conj. ἀνὴρ γὰρ ἔστιν ἡμῖν, 'ut perspicua sit voluntas verba naucleri (604) comprobandi' (Ars p. 62). 1339 δεῖ] Wecklein

to Proclus, p. 481 ed. Gaisford: the Orphic Λιθικά, 342 ff., where Machaon uses a powder made from a stone called ὀφίητις: Tzetzes, *Posthom.* 580 ff., where the stone is ἑχίητις: Propertius 2. 1. 59. An epic poet, Dionysius, represented Apollo as putting Ph. to sleep, when Machaon amputated the diseased part (Tzetzes on Lycophron 911: schol. Pind. *P.* 1. 109). Quintus Smyrnaeus is singular in making the healer Podaleirius (9. 463).

The scene of the cure occurs on a fragment of a bronze mirror (found in south Etruria, and ascribed to the 5th or 4th cent. B.C.), now in the archaeological Museum of the University of Bologna. It bears an Etruscan legend, *Phelstute* (Philoctetes), *Machan* (Machaon). The healer is in the act of bandaging the hero's foot; a sponge and a box of ointment rest on a sort of camp-stool (*δῖφος δελαδίας*) between them. (Milani, *Mito di F.*, pl. III. 49; pp. 104 ff.)

This verse has been thought inconsistent with 1437: but see n. there.

1334 ξ. νόσον μαλαχθῆς: the gen. as after verbs denoting cessation or respite: *Ai.* 274 *κἀνέπνευσε τῆς νόσου*: Eur. *Or.*

43 σῶμα κουφισθῇ νόσου: so λωφᾶν, etc.—ξὺν τοῖσδε τόξοις, with its aid: cp. Xen. *An.* 3. 2. 8 *σὺν τοῖς ὅπλοις...δίκην ἐπιθεῖναι αὐτοῖς*. But *σὺν* with dat., in ref. to arms, is oft. no more than ἔχων with acc.; e.g. *Il.* 11. 251 *στήθ' εὐράξ σὺν δουρὶ*.—πέρσας φανῆς: the phrase suggests the glory of the exploit; cp. 1064: Thuc. 2. 11 *κάλιστον...πολλοὺς ὄντας ἐνὶ κόσμῳ χρωμένους φαίνεσθαι*.

The language here is not strictly logical. It implies that, before the *παῦλα* can come, he must not only have been relieved (*μαλαχθῆς*), but also have taken Troy. The explanation seems to be simply that the writer was thinking of the victory as an event which was to follow closely on the cure. So, having used *μαλαχθῆς*, he subjoined *καὶ...πέρσας φανῆς*, instead of making the second statement independent of *πρὶν ἂν* (e.g., *καὶ ἔπειτα πέρσας φανεί*). It is much as if one said, 'You will never be cured until you find health and glory at Troy,'—instead of, 'find health at Troy,—where you will also find glory.' Schneidewin and others compare *Ai.* 106—110: *θανεῖν γὰρ αὐτὸν οὐ τί πω θέλω...πρὶν ἂν...νῶτα φοινιχθεὶς θάνῃ*.

comrades, and shalt be eased of this malady; and, with this bow's aid and mine, shalt achieve the capture of the Ilían town.

I will tell thee how I know that these things are so ordained. We have a Trojan prisoner, Helenus, foremost among seers; who saith plainly that all this must come to pass; and further, that this present summer must see the utter overthrow of Troy: or else he is willing that his life be forfeit, if this his word prove false.

Now, therefore, that thou knowest this, yield with a good grace; 'tis a glorious heightening of thy gain, to be singled out as bravest of the Greeks,—first, to come into healing hands,—then to take the Troy of many tears, and so to win a matchless renown.

PH. O hateful life, why, why dost thou keep me in the light of day, instead of suffering me to seek the world of the dead?

writes χοή (which Blaydes cites from K). 1042 ψευσθῇ λέγων] ψευδῇ λέγη (γρ. λέγων) Γ. 1044 ἡ 'πικτησις] Blaydes conj. ἡπικλησις (as = 'reputation'). 1046 κριθέντ' ἀριστον] Nauck conj. κληθέντ' ἀριστέων. 1047 κλέος from κλέουσ L. 1048 τί με, τί] Toup conj. τί μ' ἐτι: and so Nauck, Wecklein. 1049 ἀφ-ήκας] ἀφῆι κας (sic) L. Herwerden conj. ἐφήκας.

The parallel would be closer if, there, we had φοινιχθῇ καὶ θάνῃ,—meaning φοινιχθῇ καὶ ἔπειτα θανείτω.

We cannot remove the difficulty by supposing that μαλαχθῆς denotes merely alleviation, not cure; for the poet clearly thinks of the cure as preceding the victory (919 f.: 1345 ff.: 1424 ff.).

1000 ὡς δ' οἶδα ταῦτα κ.τ.λ. The report of the prophecy given by the pretended ἔμπορος in 603—613 was true as far as it went, but designedly incomplete. Neoptolemus, we must suppose, derived his knowledge from the Atreidae or Odysseus (cp. 114 ὡς ἐφάσκει): who, however, had omitted to tell him that the aid of the bow was indispensable to his own success (112 ff.).

1007 ε. γὰρ as in 1326.—ἡμῶν ἔστιν ('we have a man,' etc.), rather than ἡμῶν ἔστιν (when the verb would be merely auxiliary to ἀλούσι).—Ἕλενος: see on 604 ff.: ἀριστόμαντις = ἀριστος μάντις, like ἀληθόμαντις (Aesch. Ag. 1241), ἀρ-θόμαντις (Pind. N. 1. 92), etc.

1009 ὡς δεῖ γενέσθαι ταῦτα: i.e., if Ph. consents to come (1332): if he does not, then Troy cannot be taken (611). The change of δεῖ to χοή is unnecessary, since δεῖ can equally well denote what is ordained by fate: cp. 998: 1397: O. T. 825.

1040 ε. ἔρπου: so Verg. Aen. 3. 8, *via prima inceperat aestas*. The general

tradition was that Troy fell about the end of May (late in the Attic month Thargelion): see Plut. *Camill.* 19 (where Ephorus and other writers are quoted for the statement), and Clemens Alex. *Strom.* 1. 21, p. 139 (where Διονύσιος ὁ Ἀργεῖος is cited: cp. Müller *Frag. Hist.* III. p. 26). πᾶσαν, adverbial: cp. 386.—δίδωμι...ἐαυτόν, offers himself, κτείνειν, (for us) to slay: cp. 618: Ar. *Nub.* 440 τοῦτ' ἐγὼ ἐμὸν σώμ' αὐτοῖσιν | παρέχω τίπτειν.

1044 ε. καλὴ γὰρ ἡ 'πικτησις. The further gain (ἐπικτησις) is the fame which he will win, in addition to being cured. This is indicated by the place of the words 'Ἑλλήνων ἔνα | κριθέντ' ἀριστον' (for ἔνα with the superl., cp. O. C. 563 f., n.). Then the clause relating to the cure is co-ordinated with the clause relating to victory; see on *Ani.* 1112. We should say rather, 'that, while you are cured, you should also win fame.' For τοῦτο μὲν followed by εἶτα, cp. *Ani.* 61 n.: for εἶτα (without δεῖ), *El.* 261 f. πρῶτα μὲν...εἶτα. Ellendt says, 'κτῆσιν interpretatus schol. errat': but the schol.'s words are, ἡ 'πικτησις' ἡ κτῆσις τῆς δόξης: which is exactly right.

1048 ε. στυγνὸς αἰὼν: for the nom., cp. 1186, 1213. αἰὼν is here tinged with the notion of 'fortune,' cp. 179.—δύω: cp. *Ani.* 1068 τῶν δύνω (the living): *El.* 1167 ἥρ' ἦσθ' δύω.—ἀφήκας...μολύν: for the inf. (which was



οἷμοι, τί δράσω; πῶς ἀπιστήσω λόγους 1350  
 τοῖς τοῦδ', ὅς εὔνους ὦν ἐμοὶ παρήνευσεν;  
 ἀλλ' εἰκάθω δῆτ'; εἴτα πῶς ὁ δύσμορος  
 εἰς φῶς τάδ' ἔρξας εἴμι; τῷ προσήγορος;  
 πῶς, ὦ τὰ πάντ' ἰδόντες ἀμφ' ἐμοὶ κύκλοι,  
 ταῦτ' ἐξανασχῆσεσθε, τοῖσιν Ἀτρέως 1355  
 ἐμὲ ξυνόντα παισίν, οἳ μ' ἀπώλεσαν;  
 πῶς τῷ πανώλει παιδὶ τῷ Λαερτίου;  
 οὐ γάρ με τᾶλγος τῶν παρελθόντων δάκνει,  
 ἀλλ' οἷα χρηὶ παθεῖν με πρὸς τούτων ἔτι  
 δοκῶ προλεύσσειν· οἷς γὰρ ἡ γνώμη κακῶν 1360  
 μήτηρ γένηται, τᾶλλα παιδεύει \*κακούς.  
 καὶ σοῦ δ' ἔγωγε θαυμάσας ἔχω τόδε.

1353 τῷ] Schaefer conj. τοῦ, and so Blaydes. 1354 ἀμφ' ἐμοὶ L, with most MSS.: ἀμφ' ἐμοὶ A, Harl., Ald. 1355 παισίν made in L from πασίν. 1358 με τᾶλγος 1: μ' ἐτ' ἄλγος L. 1360 κακῶν has in L been corrected (by S)

unnecessary) cp. Her. 1. 194 τὸ πλοῖον... ἀπεισι κατὰ τὸν ποταμὸν φέρεσθαι.

The one feeling which now makes Ph. waver is reluctance to repel the kindly entreaties of Neoptolemus. His hatred of the Greek chiefs is undiminished by the knowledge that they were unconscious instruments of destiny. Nor is he moved by the assurance of health and fame.

1352 εἰκάθω: cp. O. C. 651 n.—εἰς φῶς...εἴμι, into the public gaze; cp. 581: Xen. *Agas.* 9. 1, where τὸ φῶς ('publicity') = τὸ εἰς ἐμφανὲς εἶναι, as opp. to τὸ σπανίως δρᾶσθαι.—τῷ προσήγορος; the dat., as in Plat. *Theaet.* 146 A φίλους τε καὶ προσηγόρους ἀλλήλοις: but μηδενὸς προσήγορος in O. T. 1437. Cp. Thuc. 6. 16 ὥσπερ δυστυχοῦντες οὐ προσ-αγορευόμεθα: and the prosperous Creon's words in O. T. 596, νῦν με πᾶς ἀσπάζεταιται.

1354 εἰ τὰ πάντ' ἰδόντες...κύκλοι. Although τὰ πάντα ἀμφ' ἐμοὶ could stand for τὰ ἀμφ' ἐμοὶ πάντα (cp. *Ani.* 659 n.), the interposed ἰδόντες here requires that ἀμφ' ἐμοὶ should be taken with it: literally, 'ye that, in my case, have seen all,'—i.e., 'ye that have seen all the wrong done to me' (τὰ περὶ ἐμὲ πάθη, schol.). Of the two readings, ἀμφ' ἐμοὶ (L) and ἀμφ' ἐμοῦ (A), the first has the better MS. authority; and though the second is more euphonic, that fact does not warrant a prefer-

ence. As used by Soph., ἀμφ' with gen. = 'concerning' (554): with dat., either 'concerning' (*As.* 684 ἀλλ' ἀμφὶ μὲν τοῦτοισιν εὖ σχήσει), or 'around' (*Ani.* 1223 etc.). The sense 'concerning' is fittest here.

κύκλοι has been explained as 'years' (schol.), 'the orbs of heaven' (Brunck, Buttmann). Camerarius saw the true meaning. Cp. O. C. 704 ὁ γὰρ αἰὲν ὁρῶν κύκλος ('eye') | λεύσσει νιν Μορίου Διός. O. T. 1270 ff.: ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων, | αἰδῶν τοιαῦθ' ὁθύνει· οὐκ ὀφούντο νιν | οὐδ' οἱ ἔπασχεν οὐθ' ὁποι' ἔδρα κακά.

Instead of saying, ποιοὶς ὁμμασι βλέπων (O. T. 1371 n.) ξυνέσομαι τοῖς Ἀτρέως παισίν, he asks how his own eyes could endure to see it. These are the words of one who has brooded for years on every aspect of his own wrongs,—wrestling with misery in solitude. His own faculties are his comrades. Compare 1004 ὦ χεῖρες: Tr. 1090 (Heracles in his agony), ὦ νῦτα καὶ στέρν', ὦ φίλοι βραχίονες, | ὑμῖς ἐκείνοι δὴ καθέστατ', κ.τ.λ.

1358 οὐ γάρ με τᾶλγος κ.τ.λ. 'How can I return to the Atreidae? For it is not merely a question of forgetting the past; I dread the future.' He does not mean that he has ceased to resent the former wrongs, but only that his present resolve is influenced less by resentment than by fear.

1360 εἰς γὰρ...κακούς: 'for when

Ah me, what shall I do? How can I be deaf to this man's words, who hath counselled me with kindly purpose? But shall I yield, then? How, after doing that, shall I come into men's sight, wretched that I am? Who will speak to me? Ye eyes that have beheld all my wrongs, how could ye endure to see me consorting with the sons of Atreus, who wrought my ruin, or with the accursed son of Laertes?

It is not the resentment for the past that stings me, —I seem to foresee what I am doomed to suffer from these men in the future; for, when the mind hath once become a parent of evil, it teaches men to be evil thenceforth. And in thee, too, this conduct moves my wonder.

from *κακόν*: hence Seyffert reads *κακοῦ*. 1001 *τᾶλλα* MSS. (except Harl., which has *καὶ τᾶλλα*).—*κακούς* Dobree and Doederlein: *κακά* MSS. See comment. 1002 *καὶ σοῦ δ'* MSS. (except B, which has *καὶ σοῦ γ'*). Porson (on Eur. *Or.* 614 = 622 Dind.) conj. *καὶ, σοῦ δ'*: Nauck, *σέθεν δ'*.—*τόδε* Triclinius.

a man's mind has (once) become a mother of evil deeds, it trains him to be evil in everything else,—i.e., in all subsequent deeds. For *κακούς* as proleptic predicate, cp. *Ant.* 475 n.; Eur. *Med.* 296 *παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς*.

A decision between the conject. *κακούς* and the MS. *κακά* demands care. I prefer *κακούς*, for these reasons. (1) *κακά*, if retained, would naturally suggest this sense:—'When a man's mind has once given birth to evil (counsels), it trains *the rest* also (i.e., his actions) to be evil.' But the antithesis here is between the earlier and the later bad deeds; not between bad counsels and bad deeds. (2) The effect of *κακούς* is to indicate that *τᾶλλα* stands in antithesis, not with *κακῶν* only, but with the whole preceding clause, and thus to suggest its true sense, viz., 'in all that follows.' (3) It is true that the image, *μήτηρ γίνηται*, is then no longer consistently maintained; but this very failure to persevere with a metaphor is Sophoclean (cp. n. on *O.* *T.* 866). *μήτηρ γίνηται* is a poetical equivalent for, 'make a *beginning* of.' Hence the poet felt that he did not require *ἄπαξ*, though we should naturally add 'once.' The same delicate economy may be observed in *Ant.* 584 *οἱ γὰρ ἄν σεις θῆ θεῶν δόμος, ἄτας | οὐδὲν ἑλλείπει*: 'For when a house hath (once) been shaken from heaven, there the curse fails nevermore.' The change of *κακούς* into *κακά* might easily have been caused by *τᾶλλα*.—See Appendix.

1002 *καὶ σοῦ δ'*. The formula *καὶ... δέ* means 'and...also,' with an emphasis on the intervening word. This is the only instance in Soph.: it occurs, however, in Aesch. *P.* *V.* 973 (*καὶ σὲ δ' ἐν τοῦτοις λέγω*), *Eum.* 65; Eur. *El.* 1117 (*καὶ σὺ δ' αὐθάδης ἔφης*): Ar. *Pax* 250; and oft. in Attic prose. The usual account of it is that the *καί* = 'also,' while *δέ* = 'and.' This suits those instances in which, as here, *καὶ...δέ* is preceded by a full stop, or by a pause; but it is less natural where *καὶ...δέ* links a new clause to a preceding one in the same sentence; as in Thuc. 4. 24 *καὶ μάλιστα ἐνήγον (τοὺς Συρακοσίους) οἱ Λοκροὶ τῶν Ῥηγίνων κατὰ ἔχθραν, καὶ αὐτοὶ δὲ ἐσεβερβλήκεισαν κ.τ.λ.*: id. 9. 71 *ὅπως μὴ παντάσῃσιν ἱπποκρατῶνται, καὶ χρήματα δὲ ἅμα αὐτῶν τε ξυλλέξωνται καὶ παρ' Ἀθηναίων ἔλθῃ, κ.τ.λ.* Examples of the latter class clearly suggest that in the combination *καὶ...δέ*, *καί* was the conjunction, while *δέ*, 'on the other hand,' added the force of 'also.' Cp. the well-known use of *δέ* with the pron. after a voc.: *Ἀντιγόνη, σὺ δ' ἐνθάδε | φύλασσε, O. C.* 507 n.

*θαυμάσαι ἔχω* = *τεθαύμακα* (emphatic): cp. Plat. *Phaedr.* 257 c *τὸν λόγον δέ σου πάλαι θαυμάσας ἔχω*, and id. 258 b *τεθαυμάκοντες*. This constr. of *θαυμάζω* with gen. of pers. and acc. of thing is common (Plat. *Phaedo* 89 a, etc.): the gen. is properly possessive ('I wonder at this *in* you'). We find also the gen. with a dependent clause in place of the acc. (Xen. *H.* 2. 3. 53 *ὅμων...θαυμάζω εἰ μὴ*

- χρῆν γάρ σε μήτ' αὐτόν ποτ' εἰς Τροίαν μολεῖν,  
 ἡμᾶς τ' ἀπείργειν· οἳ γέ σου καθύβρισαν,  
 πατρός γέρας συλῶντες· [οἳ τὸν ἄθλιον  
 Αἴανθ' ὀπλων σοῦ πατρός ὕστερον δίκη  
 Ὀδυσσέως ἔκριναν·] εἴτα τοῖσδε σὺ  
 εἰ ξυμμαχήσων, κάμ' ἀναγκάζεις τόδε;  
 μῆ δῆτα, τέκνον· ἀλλ', ἃ μοι ξυνώμοσας,  
 πέμψον πρὸς οἴκους· καὐτὸς ἐν Σκύρῳ μένων  
 ἕα κακῶς αὐτοὺς ἀπόλλυσθαι κακοὺς.  
 χούτῳ διπλὴν μὲν ἐξ ἐμοῦ κτήσει χάριν,  
 διπλὴν δὲ πατρός· κοῦ κακοὺς ἐπωφελῶν  
 δόξεις ὁμοῖος τοῖς κακοῖς πεφυκέναι.
- NE. λέγεις μὲν εἰκότ'· ἀλλ' ὅμως σε βούλομαι  
 θεοῖς τε πιστεύσαντα τοῖς τ' ἐμοῖς λόγοις  
 φίλου μετ' ἀνδρὸς τοῦδε τῆσδ' ἐκπλεῖν χθονός.
- FI. ἧ πρὸς τὰ Τροίας πεδία καὶ τὸν Ἀτρεῶς  
 ἐχθιστον υἱὸν τῷδε δυστήνῳ ποδί;
- NE. πρὸς τοὺς μὲν οὖν σε τήνδε τ' ἔμπυον βάσιν  
 παύσοντας ἄλγους \*κάποσώσοντας νόσου.
- FI. ᾧ δεινὸν αἶνον αἰνέσας, τί φῆς ποτε;
- NE. ἃ σοί τε κάμοι \*λῶσθ' ὁρῶ τελούμενα.

1364 οἳ γε Brunck and Heath: οἳ τε MSS.—καθύβρισαν] καθ'ύβρισαν (sic) L.  
 1365 π. [οἳ τὸν ἄθλιον...ἔκριναν·] Brunck was the first to reject these words as interpolated. 1366 κάμ' Brunck: καὶ μ' MSS.—ἀναγκάζεις] Cavallin reads ἀναγκάσεις.—τόδε] In L there is an erasure after the ο: it may have been ω. Of the later MSS. some have τόδε, others (as A) τάδε. 1367 ἀλλ' ἃ μοι ξυνώμοσας MSS. Blaydes, on his own conject., reads ἀλλὰ μ', ὃ ξυνήνεσας (this verb was proposed

βοηθήσετε); and the gen. alone (Lys. or. 7 § 23 καὶ τοῦτον μὲν οὐ θαυμάζω).—τόδε: this advice of thine that I should go to Troy.

1366 π. χρῆν: cp. 418 εἶδε.—For μήτε...τε cp. 1321 n.—οἳ γε=ἐπεὶ ἐκεῖνοι: cp. O. C. 263 (n. on οἴωνες): the plur. is implied in Τροίαν: cp. id. 941.—καθύβρισαν with gen., as O. C. 960.

1365 πατρός γέρας, the arms, wrought by Hephaestus, which were a gift of honour to Achilles (cp. note on σέβας ὑπέρτατον in 402). It would strain the words to render them, 'a gift of honour (bequeathed to thee) from thy sire.'

[οἳ τὸν ἄθλιον...ἔκριναν.] It can hardly be doubted that these words are spurious. See Appendix.

1366 ἀναγκάζεις with double acc.:

cp. O. T. 280. The present tense, expressing endeavour, is quite compatible with εἰ ('dost thou intend to go..., and art thou trying to force...?').—τόδε (L) = τὸ λέγει ξυμμαχῆσοντα. The occurrence of the same form in 1362 is no argument for τάδε: cp. 88 n.

1367 ξυνώμοσας has been needlessly changed to ξυνήνεσας, a weaker word. The sense here is, 'thou didst make a compact with me, confirmed by thine oath' (813, 941). This is but a slight deflection,—surely permissible for poetry,—from the ordinary sense, 'to take an oath along with another person.'

1368 πέμψον without με: cp. 801 n.

1369 ἕα κακῶς κ.τ.λ. The absence of caesura has the effect of allowing the words to fall from the speaker's lips with

It behoved thee never to revisit Troy thyself, and to hinder me from going thither; seeing that those men have done thee outrage, by wresting from thee the honours of thy sire; [they, who in their award of thy father's arms, adjudged the hapless Ajax inferior to Odysseus:]—after that, wilt thou go to fight at their side,—and wouldest thou constrain me to do likewise?

Nay, do not so, my son; but rather, as thou hast sworn to me, convey me home; and, abiding in Scyros thyself, leave those evil men to their evil doom. So shalt thou win double thanks from me, as from my sire, and shalt not seem, through helping bad men, to be like them in thy nature.

NE. There is reason in what thou sayest; nevertheless, I would have thee put thy trust in the gods and in my words, and sail forth from this land with me, thy friend.

PH. What! to the plains of Troy, and to the abhorred son of Atreus,—with this wretched foot?

NE. Nay, but to those who will free thee and thine ulcered limb from pain, and will heal thy sickness.

PH. Thou giver of dire counsel, what canst thou mean?

NE. What I see is fraught with the best issue for us both.

also by Herwerden). Nauck, reading  $\delta\lambda\lambda' \delta \mu\alpha\iota \xi\eta\eta\eta\eta\sigma\alpha\varsigma$ , proposes to read in v. 1368  $\pi\acute{\epsilon}\mu\psi\omega\iota \pi\rho\acute{o}\varsigma \alpha\lambda\kappa\upsilon\iota\varsigma \mu\epsilon\prime, \alpha\upsilon\tau\acute{o}\varsigma \epsilon\upsilon \Sigma\kappa\acute{\iota}\rho\omega \mu\acute{\epsilon}\nu\omega\iota$ , and to delete v. 1369. 1369  $\delta\pi\acute{o}\lambda\lambda\upsilon\sigma\theta\alpha\iota] \delta\pi\acute{o}\lambda\lambda\upsilon\sigma\theta\epsilon \text{ L, with } \alpha\iota \text{ written over } \epsilon \text{ by the 1st hand. 1371 } \delta\iota\pi\lambda\acute{\eta}\nu \delta\epsilon] \delta\iota\pi\lambda\acute{\eta}\nu \tau\epsilon \text{ B. 1372 } \delta\mu\omega\iota\circ\varsigma \text{ MSS., and most of the edd.: } \delta\mu\omega\iota\circ\varsigma \text{ Ellendt, Bergk, Campbell. 1373 } \sigma\epsilon \beta\omicron\upsilon\lambda\omicron\mu\alpha\iota] \text{ The 1st hand in L had omitted } \sigma\epsilon, \text{ but has added it above the line. 1374 } \kappa\acute{\alpha}\pi\omicron\sigma\omega\varsigma\omicron\upsilon\sigma\omicron\tau\alpha\varsigma \text{ Heath: } \kappa\acute{\alpha}\pi\omicron\sigma\omega\zeta\omicron\upsilon\tau\alpha\varsigma \text{ MSS. 1381 } \lambda\acute{\omega}\sigma\theta' \delta\rho\acute{\omega} \text{ is Dindorf's correction of } \kappa\alpha\lambda\acute{\omega}\varsigma \delta\rho\acute{\omega}$

a certain deliberate emphasis: cp. 101 n. By  $\delta\pi\acute{o}\lambda\lambda\upsilon\sigma\theta\alpha\iota$  he means the failure and ruin at Troy with which the gods will visit the Greeks: cp. 1035 ff. For  $\kappa\alpha\kappa\acute{\omega}\varsigma \dots \kappa\alpha\kappa\acute{\omega}\varsigma$  cp. 166 n.

1370  $\epsilon \delta\iota\pi\lambda\acute{\eta}\nu \mu\acute{\alpha}\nu \dots \delta\iota\pi\lambda\acute{\eta}\nu \delta\epsilon$ : epanaphora (cp. *Ani.* 200 n.). The  $\chi\acute{\alpha}\rho\iota\varsigma$  will be  $\delta\iota\pi\lambda\acute{\eta}$  because he will have rescued Philoctetes, and also forsaken the Atreidae. Here he thinks of his father as still living: cp. n. on 1209 f.

1374  $\pi\iota\sigma\tau\acute{\epsilon}\upsilon\sigma\alpha\upsilon\tau\alpha$ , 'in reliance' upon the divine oracle, and upon the report of it given by N. (1336—1343). Though  $\pi\iota\sigma\tau\acute{\epsilon}\upsilon\omega$  sometimes = 'obey' (*Tr.* 1228), it is unnecessary to suppose that sense here.

1377 The words  $\tau\acute{\omega}\delta\epsilon \delta\upsilon\sigma\tau\acute{\eta}\nu\eta \pi\omicron\delta\epsilon$  (dat. of circumstance) have a compressed dramatic force. 'What,—go to Agamemnon,—when I bear about with me this plague which caused him to cast me forth?'

1378  $\epsilon \mu\acute{\alpha}\nu \omicron\upsilon\iota\iota$ : *O. T.* 705 n.— $\sigma\epsilon \tau\acute{\eta}\nu\delta\epsilon \tau' \xi\mu\pi\upsilon\omega\iota \beta\acute{\alpha}\sigma\iota\iota\iota$ : the phrase recalls those in which Ph. himself had spoken of the ulcered limb as if it had a being distinct from his own (786, 1188, 1202). Cp. *O. C.* 750  $\delta\epsilon\iota \sigma\epsilon \kappa\eta\delta\epsilon\upsilon\sigma\upsilon\sigma\alpha \kappa\alpha\iota \tau\acute{o} \omicron\upsilon\iota \kappa\acute{\alpha}\rho\alpha$ .— $\upsilon$  was short in  $\pi\acute{\omega}\omega\iota$  and  $\xi\mu\pi\upsilon\omega\iota$  (as in Lat. *ruiter*), though long in  $\pi\acute{\omega}\theta\omega$  (as in *ruiter*, *ruis*): Empedocles 336  $\pi\acute{\omega}\omega\iota, \epsilon\pi\lambda\epsilon\tau\omicron \lambda\epsilon\upsilon\kappa\acute{\omega}\iota$ : Andromachus (flor. circ. 50 A.D.) *ap. Galen p. 876 \kappa\alpha\iota \mu\omicron\gamma\epsilon\rho\omega\iota \sigma\tau\acute{\epsilon}\rho\omega\iota \delta\pi\omicron\lambda\upsilon\epsilon\tau\alpha\iota \xi\mu\pi\upsilon\omega\iota \Delta\acute{\iota}\omega\iota.— $\kappa\acute{\alpha}\pi\omicron\sigma\omega\varsigma\omicron\upsilon\tau\alpha\varsigma$  is a necessary correction here (cp. cr. n.).*

1380  $\alpha\iota\omega\iota\omega\iota \alpha\iota\omega\iota\sigma\alpha\varsigma$ . Though one sense of  $\alpha\iota\omega\iota\omega\iota$  was a story with a moral (*Hes. Op.* 100), it could hardly have been used as it is here, in the sense of 'advice,' unless the meaning had been helped out by the cognate verb. Cp. *Aesch. Ch.* 555  $\alpha\iota\omega\iota \delta\epsilon \kappa\rho\acute{\upsilon}\pi\tau\epsilon\upsilon\iota \tau\acute{\alpha}\sigma\delta\epsilon \sigma\upsilon\nu\theta\acute{\eta}\kappa\alpha\varsigma \xi\mu\acute{\alpha}\varsigma$  ('I recommend').

1381  $\delta \dots \lambda\acute{\omega}\sigma\theta' \delta\rho\acute{\omega} \tau\epsilon\lambda\omicron\upsilon\mu\epsilon\iota\alpha$  (pres.

ΦΙ. καὶ ταῦτα λέξας οὐ κατασχύνει θεούς;  
 NE. πῶς γάρ τις αἰσχύνοιτ' ἂν \*ῥαφελῶν φίλους;  
 ΦΙ. λέγεις δ' Ἀτρεΐδαις ὄφελος ἢ 'π' ἐμοὶ τόδε;  
 NE. σοί που, φίλος γ' ὦν· χῶ λόγος τοιόσδε μου. 1385  
 ΦΙ. πῶς, ὅς γε τοῖς ἐχθροῖσί μ' ἐκδοῦναι θέλεις;  
 NE. ὦ τάν, διδάσκου μὴ θρασύνεσθαι κακοῖς.  
 ΦΙ. ὁλεῖς με, γιγνώσκω σε, τοῖσδε τοῖς λόγοις.  
 NE. οὐκουν ἔγωγε· φημὶ δ' οὐ σε μανθάνειν.  
 ΦΙ. ἐγὼ οὐκ Ἀτρεΐδας ἐκβαλόντας οἰδά με; 1390  
 NE. ἀλλ' ἐκβαλόντες εἰ πάλιν σώσουσ' ὄρα.

(L, etc.), which in some of the later mss. (as in A) was further corrupted into κἀλ' ὄρω. The Θ of ῥαφσθ' having been lost through the following Ο, ῥαφσ was conjecturally changed into καλῶς. Dindorf cp. Ar. *Vepr.* 529, where τὴν κίστην has become τὴν κακίστην in the Ravenna ms. 1382 κατ' αἰσχύνῃ L (cp. 1364).—θεοῖς] A writer in the *Classical Journ.* (vol. v. p. 39) conj. φίλους. 1383 ῥαφελῶν φιλους Buttman: ῥαφελούμενοι mss. Other conjectures are, ῥαφελουμένους (Heath): ῥαφελουμένων (Wecklein, *Ar.* p. 76): ῥαφελῶν τινα (Wecklein, in his ed.): ῥαφελῶν φίλων or ἄλλων ῥαφελῶν (Blaydes): ῥα φιλ', ῥαφελῶν N. Macnicol (*Class. Rev.* vol. iv. p. 48). 1384 λέγεις δ' δ' is wanting in T and V<sup>1</sup>.—ὄφελος ἢ 'π' ἐμοὶ] Herm. conj. ὄφελος ἢ καμῶι: Cavallin, ῥαφελεῖν ἢ 'μοι: Blaydes writes, ῥαφελῆμ' ἢ 'μοι.—τάδε L: τόδε r. [Dindorf, on the authority of Duebner's collation, ascribes τόδε to L,

part.), 'what I see is in the way of being accomplished with the best results' for us: i.e., what promises such results, if it be done. The pres. part., implying that the action is already in train, suits the speaker's hopeful tone. I should not, then, take τελοῦμενα as fut. part. with pass. sense; esp. as there is no clear example in Attic of τελοῦμαι as fut. pass., while τελούμενος as pres. part. pass. is frequent (e.g. O. T. 797, El. 1344).

1382 ε. καὶ ταῦτα λέξας κ.τ.λ. The question of Ph. is, 'Art thou not ashamed before heaven of pretending that a return to Troy is for my good?' (For κατασχύνει with acc., cp. O. T. 1424.) Now, if we retain in 1383 the ms. ῥαφελούμενος, Neoptolemus replies,—'Why should one be ashamed, when he is receiving a benefit?' This would be a sentiment like that of Odysseus in 111, ὅταν τι ὄρεῖς εἰς κέρδος, οὐκ ὀκνεῖν πρέπει. But the rejoinder of Ph. shows that N. cannot have so spoken; for Ph. asks,—'Dost thou mean a benefit to the Atreidae, or to me?' N.'s words, then, must have been to this effect,—'Why should one be ashamed, when he is conferring a benefit?' If, therefore, ῥαφελούμενος is to be kept, it must be midd., not pass., 'benefiting.'

There are some instances of rare midd. forms in Soph. (as ποθοῦμενα...φρανί=ποθοῦση in Tr. 103): but they usually occur in contexts which exclude the pass. sense. Here, a midd. ῥαφελούμενος would be too ambiguous. The pass. sense of that form was familiar, whereas the midd. sense is unexampled.

Of emendations, Heath's ῥαφελουμένους is the most attractive at first sight. But, if θεοῖς be left in 1382, then ῥαφελουμένους could refer to nothing else: and such phrases as τῷ...δαίμονι...σύμμαχος πέλω (O. T. 244), or τῷ θεῷ βοηθῶν (Plat. *Aról.* 23 B), certainly do not warrant a description of the gods as 'benefited' when they are obeyed. ῥαφελουμένων (gen. absol.), 'when people are being benefited,' would be too vague.

I am persuaded, then, that the fault in ῥαφελούμενος is not confined to the termination. Buttman's conjecture, ῥαφελῶν φίλους, gives precisely what is required; since φίλους, in N.'s mouth, might well suggest Ph.'s reply in 1384, λέγεις δ' Ἀτρεΐδαις κ.τ.λ. The origin of the corruption may have been the resemblance of the syllables φεα and φιδ, leading a careless scribe to erase the second of them.

PH. Hast thou no shame that the gods should hear those words?

NE. Why should a man be ashamed of benefiting his friends?

PH. Is this benefit to the Atreidae, or for me?

NE. For thee, I ween: I am thy friend, and speak in friendship.

PH. How so, when thou would'st give me up to my foes?

NE. Prithee, learn to be less defiant in misfortune.

PH. Thou wilt ruin me, I know thou wilt, with these words.

NE. I will not; but I say that thou dost not understand.

PH. Do I not know that the Atreidae cast me out?

NE. They cast thee out, but look if they will not restore thee to welfare.

and the statement has been repeated by other editors. But the *τάδε* in L is clear, and there has been no erasure (see Autotype Facsimile, p. 95 A, l. 12 from bottom). Prinz, in *Hermes* XIX. 254, reports correctly. The error perhaps arose from a confusion with v. 1366, where see cr. n.] 1005 *σοί που*] Wecklein conj. *σοί 'γώ*: Seyffert reads *σόν τοι*.—*τοιόσδε μοι* L, with most MSS.: *τοιόσδε μου* A, and Ald.: *τοιόσδ' ἐμοὶ* Brunk. 1006 *δε γε*] Erfurdt conj. *δε με*: Gernhard, *δν γε*. *τοῖς ἐχθροῖσι μ'* Valckenaer and Brunk: *τοῖς ἐχθροῖσιν* MSS. 1007 *ὦ τᾶν*] *ὦ τᾶν* L, corrected from *ὦ τὰν*. 1008 *λόγους*] In L the 1st hand wrote *λοῖς*, and then, erasing *ισ*, added *γοῖς* above. 1009 *οὐκ οὖν ἔγωγε*] Nauck conj. *οὐ δὴτ' ἔγωγε*. 1010 *ἐγὼ οὐκ Ἀτρεΐδας* Herm., Dindorf. *ἔγωγε οὐ κατρεΐδας* L, i.e. *ἔγωγε οὐκ Ἀτρεΐδας*, and so I, K. *ἔγωγε Ἀτρεΐδας* A, with most of the later MSS.: and so Brunk, with the earlier edd. 1011 *σώσουσ'*] In L the 1st hand wrote *σώουσ'*: the second *σ* has been added by S. The omission was doubtless accidental. But it should be

1004 *λόγους δ' κ.τ.λ.*: 'Is this benefit of which thou speakest for the Atreidae, or one that concerns me?'—*ἐπ' ἐμοὶ* = 'in my case': cp. *O. C.* 414 *καὶ ταῦτ' ἐφ' ἡμῶν Φοῖβος εἰρηκῶς κυρεῖ*; The prep. *ἐπὶ* might govern *Ἀτρεΐδας* also (cp. *O. T.* 829 n.), but is better taken with the pron. only. L's reading, *τάδε*, is possibly right (cp. *O. C.* 885 *ἀρ οὐχ ὕβρις τὰδ'*); but I prefer *τόδε* in this direct reference to the last speaker's phrase (*ὠφελῶν*).

1005 *σοί που*. The particle conveys the assurance with a shade of friendly irony ('*thy good, I should rather think*')—which marks surprise at Ph.'s question. Seyffert overlooks this when he objects to *που* here as having 'dissimulationis aliquid.'

1006 *πῶς (φίλος εἰ), δε γε*: cp. 663 n.

1007 *ὦ τᾶν*: a familiar, but not homely, form of address: cp. *O. T.* 1145 n. Cp. Curtius *Etym.*, 5th ed. (1886), vol. II. p. 336 (Eng. tr.): 'If...*ὦ τᾶν* (also *ὦ τᾶν*) has anything to do with *ἐτης*, Lange's theory that \**ἐτᾶν* is an

expansion of the st. *ἑτα*, like *μεγίσταν* from *μέγιστος*, is the most probable one.' (In earlier editions he had inclined to the theory that *τᾶν* is an old form of *τύ, τύνη*.) Others favour the view that *τᾶν* comes from *τάλαν*.

*θρασύνεσθαι κακοῖς*, to become too bold, to show contumacy, amid troubles. The dat. is not causal, but rather a dat. of circumstance, expressing the idea, 'in time of misfortune.' Cp. the use of the dat. with regard to festivals (*Ar. Av.* 1519 *Θεσμοφορίας νηστεύομεν*: *Ant.* 691 n.).

1008 *ὀλέσ με*, 'wilt work my ruin by these persuasions,—i.e., if thou prevail on me to go to Troy.' The addition of *σε* to *γινώσκω* has been suggested by the common idiom, *γινώσκω σε ὅτι ὀλέσ*: the sense is not, 'I now see through thee'; and the dat. *τοιόσδε τοῖς λ.* should therefore be taken with *ὀλέσ*, not with *γινώσκω*.

1009 *οὐκ οὖν ἔγωγε*, 'I, at least (*οὖν*), will not ruin thee'—though possibly thou mayest ruin thyself. Cp. 872 n. on *οὐκ οὖν Ἀτρεΐδας*.

1010 *ἐγὼ οὐκ*: cp. 385 n.

- ΦΙ. οὐδέποθ', ἐκόντα γ' ὥστε τὴν Τροίαν ἰδεῖν.  
 NE. τί δῆτ' ἂν ἡμεῖς δρῶμεν, εἰ σέ γ' ἐν λόγοις  
 πείσειν δυνησόμεσθα μηδὲν ὧν λέγω;  
 ὡς ῥᾶστ' ἐμοὶ μὲν τῶν λόγων λῆξαι, σέ δὲ 1395  
 ζῆν, ὥσπερ ἤδη ζῆς, ἄνευ σωτηρίας.  
 ΦΙ. ἔα με πᾶσχειν ταῦθ' ἅπερ παθεῖν με δεῖ.  
 ἃ δ' ἦνεσάς μοι δεξιᾶς ἐμῆς θιγῶν,  
 πέμπειν πρὸς οἴκους, ταῦτά μοι πράξον, τέκνον,  
 καὶ μὴ βράδυνε μηδ' ἐπιμνησθῆς ἔτι 1400  
 Τροίας· ἀλὶς γάρ μοι τεθρήνηται γόοις.  
 NE. εἰ δοκεῖ, στείχωμεν. ΦΙ. ὦ γενναῖον εἰρηκῶς ἔπος.

noticed that an Attic inscr. of 456 B.C. gives σῶω (=σῶω) as the fut. of σῶζω (*C.I.A.* 1, 2, B, 7; Meisterhans, p. 80). 1392 *ἰδεῖν*] L has *ἐλεῖν*, with *ἰδεῖν* written above it by the 1st hand: Γ *ἐλεῖν*, with γρ. *ἐλεῖν*: A (and most mss.) *ἰδεῖν*. Burges conj. *μολεῖν*. 1394 *πείσειν* mss.: Schaefer conj. *πείθειν*: Nauck, *πείσαι*.—*λέγω*] Wakefield conj. *θέλω*. 1395 *ὡς ῥᾶστ'*] Bergk conj. *ἀριστ'*. He also proposed *ῥα* 'στ' (with a note of interrogation after *δρῶμεν*, and only a comma after *λέγω*).—*ἐμοὶ μὲν* 1: *ἐμοὶ* (without *μὲν*) L: *ἐμοίγε* Triclinius. Blaydes reads, *ῥα 'στὶν ἐμὲ μὲν*. 1396 *ζῆν*] Schneidewin once proposed *εἶν* (sc. *ζῆν*), scanned as a monosyll. 1397 *δεῖ*] Wecklein reads *χρή*. 1399 *πέμπειν*] Blaydes conj. *πέμψειν*.

1392 *οὐδέποθ', ἐκόντα γ'*. In saying *σώσωσιν*, N. meant, 'they will restore thee to health, and to honour.' Ph. replies, 'Never,—if I must visit Troy of my own free will.'—*ὥστε* expresses the condition: cp. n. on *O. C.* 602 *πὺς δῆτά σ' ἂν πεμψαλαθ'*, *ὥστ' οἰκείν διχα*; The comma is better placed after *οὐδέποθ'* than after *ἐκόντα γ'*, since the latter thus gains emphasis. Cp. 1332.—*ἰδεῖν* is right: the variant *ἐλεῖν* arose from the likeness of Δ to Λ, helped, perhaps, by a reminiscence of vv. 347, 998, 1347. *μολεῖν* would be feeble. For this use of *ἰδεῖν* ('to set eyes upon,' 'visit'), cp. *O. T.* 824 *εἰ...μοὶ φηγόντι μῆστι τοὺς ἐμοὺς ἰδεῖν*.

1398 *δρῶμεν*: for the form, cp. 895 n.—*ἐν λόγοις*: cp. 60 n.

1394 *πείσειν δυνησόμεσθα*. The fut. inf. is probably sound. It is made easier by the fact that *δύναμαι* is used in the fut. tense; not because the fut. indic. can be regarded as attracting the inf. into the same tense; but because, 'we shall not be able to persuade,' implies, 'we cannot hope to persuade.' Cp. Thuc. 3. 28 *γρόντες δὲ οἱ ἐν τοῖς πράγμασιν οὐτ' ἀποκωλύσειν δυνατοὶ ὄντες, εἴ τ' ἀπομωνώθησονται τῆς ξυμβάσεως, κινδυνεύοντες*

*κ.τ.λ.* (where the mss. agree in *ἀποκωλύσειν*, and *ἀποκωλύειν* is merely a conjecture). If *πείσειν* were to be altered, *πείσαι* would be more probable than *πείθειν*. See Appendix.

*δυνησόμεσθα...λέγω*: cp. 1221.

1395 *ὡς*, causal ('for'), referring to *τί...ἂν...δρῶμεν*, which implies, 'It is vain to do more.'—*ῥᾶστ' ἐμοὶ μὲν κ.τ.λ.*: the sentence is a compressed form of *ῥᾶστα ἐμοὶ ἐστίν, αὐτῷ (or αὐτὸν) μὲν... λῆξαι, σέ δὲ ζῆν, κ.τ.λ.*

1397 *πᾶσχειν* denotes the continuance of the sufferings: *παθεῖν*, the sum of those sufferings, regarded as a doom. So *δράσαντι παθεῖν* (Aesch. *Ch.* 313). Cp. 95 *ἐξαμαρτεῖν...νικᾶν*.—*δεῖ*: cp. 1339 n.

1398 *ἦνεσας*=*ἐνηνεσας* (cp. 122), *ὠμολόγησας*.—*θιγῶν*: cp. 813.—*πέμπειν*. Here the inf. merely defines the action to which the pron. *ἃ* refers: the fut. inf. was therefore unnecessary: and the pres. inf. has been used, rather than the aor., because 'sending' is thought of as a process, not as a momentary act. Similarly the pres. (or aor.) inf. is sometimes used, rather than the fut., when the notion of fut. time is sufficiently expressed by the principal verb: cp. Thuc. 3. 13 *ὥστε οὐκ εἰκὸς αὐτοὺς περιουσίαν νεῶν ἔχειν, ἣν*

PH. Never,—if I must first consent to visit Troy.

NE. What am I to do, then, if my pleading cannot win thee to aught that I urge? The easiest course for me is that I should cease from speech, and that thou shouldest live, even as now, without deliverance.

PH. Let me bear the sufferings that are my portion; but the promise which thou madest to me, with hand laid in mine, —to bring me home,—that promise do thou fulfil, my son; and tarry not, nor speak any more of Troy; for the measure of my lamentation is full.

NE. If thou wilt, let us be going. PH. O generous word!

1401 *τεθρήνηται* L, with most MSS.: *τεθρήληται* K (marg.): *τεθρόλληται* Harl.: *τεθρόληται* Herm., whom Seyffert and Hartung follow.—*λόγοις* L, but with marginal note by S, γρ. γόοις: *πολλὰ διὰ Τροίαν πέπονθα φησίν*. Γ also has *λόγοις*, γρ. γόοις: A and B, *λόγοις*: most of the later MSS., γόοις. 1402 *εἰ δοκεῖ...ἔπος*. Porson (*Praef. ad Hec.* p. xlv) first pointed out the metrical fault, and in *Miscell. Crit.* p. 197 proposed to omit *εἰ δοκεῖ*, so as to make an iambic trimeter. Keeping the trochaic tetrameter, Erfurdt would change *ὦ γενναῖον* to *ὦ μετ' ἀγαθόν*: Wecklein, to *ὦδε*. ΦΙ. *κεδνόν*: B. Todt, to *ἡδῆ*. ΦΙ. *κλεινόν*: Nauck, to ΦΙ. *ἰσθι κεδνόν*: Blaydes (after a writer in *Class. Journ.* v. 39), to ΦΙ. *εὐ γ', ὦ φίλτατ'...ἔπη*.

*ὁμοῖς...ἐπεσβάλητε*: and id. 1. 81 *οὕτως εἰκὸς Ἀθηναίους...μήτε...δουλεύσαι κ.τ.λ.*

1400 ε. *βραδύνει*, here intrans., as in Aesch. *Suppl.* 730 *εἰ βραδύνομεν βοῆ*, Plat. *Rep.* 528 D *σπεύδων...μᾶλλον βραδύνω*, etc. Others take it transitively ('delay us,' or 'delay the matter'). So *ταχύνω* also is either trans. or intrans.—*τεθρήνηται*, impersonal.—*γόοις* is better than *λόγοις*, which may have arisen through the scribe's eye wandering to v. 1393. The very name of Troy renews the memory of his sorrows; and lamentation has been his portion too long. He would fain turn to thoughts of home. Some supply *Τροία* as subject to *τεθρήνηται*: this seems less fitting here. If *τεθρόληται* were read, then, indeed, *Τροία* would be the subject; 'its name has been heard often enough in my laments' (*satis decantata est...*). But this v. l. seems to have arisen merely from the corruption *τεθρήληται*.

1402 *εἰ δοκεῖ, στείχωμεν*. In a trochaic tetrameter the end of the fourth foot regularly coincides with the end of a word. This verse breaks the rule. The only other exception is Aesch. *Pers.* 165, *ταῦτά μοι διπλὴ μέριμν' ἀφραστὸς ἴσθιν ἐν φρεσίν*, where Porson wished to place *διπλὴ* after *φρεσίν*, and Hermann, to read *μέριμνα φραστὸς*. Hermann holds that the breach of rule here is excused by the pause

after *στείχωμεν*. This I believe to be the true explanation. As *στείχωμεν* is the signal that the prayer of Ph. has at last been granted, it demands emphasis. The unusual rhythm—which would be too harsh in a continuous verse—here serves to accentuate the joyful surprise of Philoctetes.

A reference to the critical note will show how unsatisfactory have been the attempts to alter the words, *ὦ γενναῖον εἰρηκὼς ἔπος*. Porson's fine instinct refrained from any such attempt; he felt that, if the verse was to be amended, only one remedy was tolerable,—viz., to strike out *εἰ δοκεῖ*, and leave an iambic trimeter. In favour of this view, it might be said that a scribe, or an actor, who wished to make v. 1402 into a tetrameter, might have been led to *εἰ δοκεῖ* by a reminiscence of 526 and 645; though we cannot concede to Burges that the spuriousness of *εἰ δοκεῖ* is bewrayed by the lack of the usual *ἀλλὰ* before it. The absence of *ἀλλὰ* merely renders *εἰ δοκεῖ* a little more abrupt.

But the real difficulty in Porson's view arises from a consideration of the whole context. The transition from iambic to trochaic metre marks, as usual, a stirring moment,—here, the moment of setting out for the ship. It seems clear,



- NE. ἀντέρειδε νῦν βάσιν σὴν. ΦΙ. εἰς ὅσον γ' ἐγὼ σθένω.  
 NE. αἰτίαν δὲ πῶς Ἀχαιῶν φεύξομαι; ΦΙ. μὴ φροντίσης.  
 NE. τί γάρ, ἐὰν πορθῶσι χώραν τὴν ἐμήν; ΦΙ. ἐγὼ  
 παρῶν 1405  
 NE. τίνα προσωφάλησω ἔρξεις; ΦΙ. βέλεσι τοῖς Ἡρακλέους  
 NE. πῶς λέγεις; ΦΙ. εἶρξω πελάζω. NE. στείχε προσκύ-  
 σας χθόνα.

## ΗΡΑΚΛΗΣ.

- μήπω γε, πρὶν ἂν τῶν ἡμετέρων  
 αἴης μύθων, παῖ Ποιάντος 1410  
 φάσκειν δ' αὐδὴν τὴν Ἡρακλέους  
 ἀκοῇ τε κλύειν λεύσσειν τ' ὄψιν.  
 τὴν σὴν δ' ἤκω χάριν οὐρανίας  
 ἔδρας προλιπῶν,  
 τὰ Διὸς τε φράσων βουλείματά σοι, 1415  
 κατερητύσων θ' ὁδὸν ἣν στέλλει·  
 σὺ δ' ἐμῶν μύθων ἐπάκουσον.

1404 φεύξομαι γ: φεύξομαι L. 1406 προσωφάλησω] A later hand in L has wished to make πρὸς ὠφέλησιν, the reading of Harl. and of the older edd.—ἐρξεις] ἔρξεις L. Blaydes conj. ἔξεις (as Cavallin reads), or ὀλσεις.—Ἡρακλέους Brunk: ἡρακλείους MSS. 1407 εἶρξω πελάζω] L has: εἶρξω πελάζειν σῆς πάτρας: | ἀλλ' εἰ [εἰ made from οὐ by an early hand] δρᾶς ταῦθ' ὥσπερ αὐδαῖς | στείχε προσκύσας χθόνα. The words between πελάζειν and στείχε occur in all the MSS., with

then, that the words which first announce the departure should open the trochaics, rather than close the iambs. So in Eur. *Phoen.* 588, after the iambic dialogue between Iocasta and Eteocles, the first trochaic verse spoken by the latter is the sign that his fatal resolve is taken,—μήπερ, οὐ λόγων ἔθ' ἀγῶν κ.τ.λ. Cp. also O. T. 1515 ff.

1408 ἀντέρειδε, plant firmly (on the ground). Lucian (perhaps with a reminiscence of this v.) uses the word of one who refuses to move,—γὼ πόδε ἀντερείδων πρὸς τοῦδαφος (Κατάπλους § 4). Cp. Anthol. 12. 84 ἐπὶ γαῖαν, ... ἔχνος ἐρειδόμενος. This is better than to render, 'lean thy steps on mine.'

1408 τί γάρ, ἐὰν κ.τ.λ. Cp. Ar. *Nub.* 1445 τί δ', ἣν ἔχων τὸν ἥττω | λόγον σε νικήσω...; (also τί γάρ, ἣν κ.τ.λ. ib. 351).—ἐγὼ παρῶν: for the interruption of the sentence, cp. 210 n., 1226.

1406 προσωφάλησιν: a compound found only here.—ἐρξεις: cp. Aesch. *Pers.* 786 πῆματ' ἔρξαντες.

1407 After πελάζειν the MSS. have σῆς πάτρας. NE. ἀλλ' εἰ δρᾶς ταῦθ', ὥσπερ αὐδαῖς. This is probably an interpolation, which may have arisen in the first instance from σῆς πάτρας, a gloss explanatory of πελάζειν, the rest being then added, to supply a supposed defect of metre. Some of the attempts which have been made to expand the words, ἀλλ' εἰ δρᾶς ταῦθ', ὥσπερ αὐδαῖς, will be found in the Appendix. Seyffert's is the best,—ἀλλ' εἰ σὺ δὴ | ταῦτα δράσεις, ὥσπερ αὐδαῖς: but no one of them is very probable. To the objection that, without these words, στείχε becomes too abrupt, we may perhaps reply that the decision of Neoptolemus has really been taken; these last misgivings which flit across his mind are not causes of serious hesitation. Thus

NE. Now plant thy steps firmly. PH. To the utmost of my strength.

NE. But how shall I escape blame from the Achaeans? PH. Heed it not.

NE. What if they ravage my country? PH. I will be there—

NE. And what help wilt thou render? PH. With the shafts of Heracles—

NE. What is thy meaning?—PH.—I will keep them afar.

NE. Take thy farewell of this land, and set forth.

HERACLES *appears above them.*

HE. Nay, not yet, till thou hast hearkened unto my words, son of Poeas: know that the voice of Heracles soundeth in thine ears, and thou lookest upon his face.

For thy sake have I come from the heavenly seats, to show thee the purposes of Zeus, and to stay the journey whereon thou art departing; give thou heed unto my counsel.

only two variations, viz. (1) *πατρίδος* for *πάτρας* in B and L<sup>2</sup>: (2) *τάδ' ὥς*, instead of *ταῦθ' ὥσπερ*, in Vat., V<sup>2</sup>, V<sup>4</sup>. For the conjectures, see Appendix. Dindorf was the first to reject the words as interpolated.

1409 *μήπω γε, πρὶν ἂν*. 1410 *ἀπὸ τῆς γῆς*: *ἀπὸ τῆς γῆς* L. 1411 *αὐτὸν*] Cavallin conj. *αὐτὸν*, and *αὐτὸν τε* for *ἀπὸ τῆς γῆς* in 1412. 1412 *λεύσσειν τ'*] *λεύσσειν τε* L. 1413 *καταρητύσων* γ: *κατηρετύσων* L.

the simple *στεῖχε*—implying his inward contentment with the answer, *εἰρξὲν πελάγει*—is in truer harmony with the context than a form of words which would suggest that his consent depended, even now, on an explicit assurance.

*προσκύσας χθόνα*: cp. 533: Ar. *Eq.* 136 *τὴν γῆν προσκύσων καὶ τοὺς θεούς*.

1409 *μήπω γε* κ.τ.λ. This is one of the instances in which the appearance of the 'deus ex machina' is not preceded by any notice in the text. Similar cases are those of Athena in Eur. *I. T.* 1435 and *Suppl.* 1183, and the Dioscuri in *Helen.* 1642. It may be inferred that in these instances the apparition was a sudden one,—effected, perhaps, by the actor coming out upon a high platform (*θεολογεῖον*) at the back of the scene. When, on the other hand, the approach of the deity is described in the text (e.g. Eur. *Androm.* 1227 ff.), he was probably lowered, or raised, by machinery. (Cp. A. Müller, *Griech. Bühnenalterthüm.*, pp. 151 ff.) The nine anapaests here are spoken as Heracles moves forward.—

With regard to the dramatic fitness of this interposition, see Introd. § 11.

1411 *εἰ* *φάσκειν* δ': inf. as imperat.: cp. 57. For this use of *φάσκειν*, as = 'deem,' cp. *O. T.* 462 n.—*ἀπὸ τῆς γῆς*. If we had simply, *αὐτὸν τε κλέειν*, *λεύσσειν τ' ὅψιν*, the misplacing of the first *τε* would be of a common kind (cp. *O. T.* 258 n.): the further peculiarity here is that *ἀπὸ τῆς γῆς* suggests *ὀφθαλμοῖς τε λεύσσειν*, as if the object of both verbs were the person.

1413 *τὴν σὴν... χάριν*: Tr. 485 *καί-νου τε καὶ σὴν ἐξ Ἰσού κωτὴν χάριν*: Eur. *Ph.* 762 *τρεῖς ἀξίως νῦν σοῦ τε τὴν τ' ἐμὴν χάριν*.

1415 *εἰ* *τά Διὸς τε φέρεται*. The son of Zeus comes from heaven to declare, with his own lips, that Zeus ordains the return of Philoctetes to Troy. Thus a wholly new motive is brought to bear on Ph., who hitherto knew merely (at second hand) what Helenus had prophesied (1336 ff.).—*ἦν* *στόλλαι*: cp. Ar. *Rh.* 4. 296 *στέλλεσθαι τὴνδ' οἶμον*.

καὶ πρῶτα μὲν σοὶ τὰς ἐμὰς λέξω τύχας,  
 ὅσους πονήσας καὶ διεξελθὼν πόνους  
 ἀθάνατον ἀρετὴν ἔσχον, ὡς πάρεσθ' ὄραν. 1420  
 καὶ σοί, σάφ' ἴσθι, τοῦτ' ὀφείλεται παθεῖν,  
 ἐκ τῶν πόνων τῶνδ' εὐκλεᾶ θέσθαι βίον.  
 ἐλθὼν δὲ σὺν τῷδ' ἀνδρὶ πρὸς τὸ Τρωικὸν  
 πόλισμα, πρῶτον μὲν νόσου παύσει λυγρᾶς,  
 ἀρετῇ τε πρῶτος ἐκκριθεὶς στρατεύματος 1425  
 Πάριν μὲν, ὅς τῶνδ' αἴτιος κακῶν ἔφν,  
 τόξοις τοῖς ἐμοῖσι νοσφιεῖς βίον,  
 πέρσεις τε Τροίαν, σκῦλά τ' εἰς μέλαθρα σά  
 πέμψεις, ἀριστεῖ' ἐκλαβὼν στρατεύματος,  
 Ποίαντι πατρὶ πρὸς πάτρας Οὔτης πλάκα. 1430  
 ἃ δ' ἂν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ,

1418 λέξω] Dindorf conj. λέγω: Bergk, δέλω: Schneidewin, σὺ...σκέψαι. 1420 ἀρε-  
 τήν] Erfurdt conj. δλκήν: Hermann (formerly), αἰθέρ': Faehse, ἀγλήν: Fröhlich,  
 ἡβήν: Wecklein, ἀθάνατον ἔσχον εἶδος: Blaydes, ἀθ. ἔσχον δόξαν: Todt, τιμὴν ἀθ.  
 ἔσχον. Burges supposes a lacuna after this v. 1421 τοῦτ'] Blaydes conj. ταῦτ'.  
 1422 ἐκ] Wakefield conj. κἀκ.—τῶνδ'] In L, τῶν was written first, and δ'  
 inserted afterwards, apparently by S.—εὐκλεᾶ] made from εὐκλέα in L.

1418 καὶ πρῶτα μὲν would properly have been answered in 1421 by ἐπειτα δὲ (καὶ σοὶ τοῦτο ἐπαγγέλλομαι): but meanwhile the thought of sequence in the topics yields to that of parallelism between the two cases; and so in 1421 we have simply καὶ σοί, κ.τ.λ.—The phrase τὰς ἐμὰς λέξω τύχας might naturally seem the prelude to a fuller recital: but the meaning is simply this:—'I have to tell thee that, after many sufferings, I have been received among the gods; and for thee, too, suffering is to end in glory.'

1420 ἀθάνατον ἀρετὴν, 'deathless glory.' The difficulties felt regarding ἀρετὴν have arisen from the words ὡς πάρεσθ' ὄραν, which imply some visible sign, and thus suggest that ἀθάνατος ἀρετὴ means something more than 'undying fame of prowess.' But no emendation is probable (see cr. n.). And the soundness of the text will appear from two considerations.

(1) The use of ἀρετὴ as 'reputation won by merit' was familiar: e.g., Lycurgus *In Leocr.* § 49 (quoted by Cavallin) τὰ γὰρ ἀθλα τοῦ πολέμου τοῖς ἀγαθοῖς ἀνδράσιν ἐστὶν ἐλευθερία καὶ ἀρετὴ. By an easy transition, this idea of fame won by

deeds passed into that of 'distinction': cp. Theog. 29 μὴδ' αἰσχροῖσιν ἐπ' ἐργασίᾳ μὴδ' ἀδικοῖσιν | τιμὰς μὴδ' ἀρετὰς ἔλκεο μὴδ' ἀφενος: 'and do not, by shameful deeds or unjust, grasp at honours, or distinctions, or wealth'; where the τιμὰς refer to office or rank, and the ἀρετὰς, as the context shows, also denote pre-eminence recognised in some external form.

(2) The force of the epithet should be observed. When Plato says, ὑπὲρ ἀρετῆς ἀθανάτου...πάντες πάντα ποιούσιν (*Symp.* 208 D), the ἀθάνατος ἀρετὴ is the reputation which survives on earth. But here ἀθάνατος ἀρετὴ is 'the distinction of one who has been made immortal': i.e., 'deathless glory' here means 'glorious immortality.' Thus the peculiar sense of ἀρετὴν is helped by that sense which the context gives to ἀθάνατος.

ἔσχον, ('ingressive' aor.), 'came to have,' 'won': *Anst.* 1239: *At.* 465 ἔσχε στεφάνον εὐκλείας.—ὡς πάρεσθ' ὄραν: a laurel-wreath perhaps sufficed as symbol of the apotheosis: see n. on 728.

1421 ε. τοῦτ' is explained by the next v.; cp. τοῦτο in 1440.—κ, not merely 'after' (720), but 'as a result of,' 'through.'—εὐκλεᾶ θέσθαι, make it

First I would tell thee of mine own fortunes,—how, after enduring many labours to the end, I have won deathless glory, as thou beholdest. And for thee, be sure, the destiny is ordained that through these thy sufferings thou shouldest glorify thy life.

Thou shalt go with ~~you~~ man to the Trojan city, where, first, thou shalt be ~~healed~~ of thy sore malady; then, chosen out as foremost in prowess of the host, with my bow shalt thou slay Paris, the author of these ills; thou shalt sack Troy; the prize of valour shall ~~be~~ given to thee by our warriors; and thou shalt carry the spoils to thy home, for the joy of Poëas thy sire, even to thine own Oetaean heights. And whatsoever spoils thou receivest from that host,

1426 ἀρετῇ τε] Wakefield conj. ἀρετῇ δέ.

1427 νοσφίεις γ: νοσφίσεις L.

1428 πέρσεις τε] Wakefield conj. πέρσεις δέ.

1429 ἐκλαβὼν Turnebus:

ἐκβαλὼν MSS.: ἐκλαχὼν Valckenaer.

1430 πλάκα L, and most MSS.: πλάκας A

(and Harl., πρὸς πλάκας ὀτρυν πάτρας).

1431 τοῦδε τοῦ στρατοῦ] For τοῦδε

τοῦ, Schneidewin conj. τοῦ δῆρου (as Blaydes reads), or πολεμίου, or τοῦ Τρώων: Burges, τοῦδ' ἀπ' Ἰδαίου: Hermann, τοῦδε τοῦ στόλου. Wecklein, δ δ' ἂν λάβῃς λάφυρα δαίον στρατοῦ.

glorious: cp. 531. (Not, 'lay down, end, thy life in glory,' as Ellendt takes it.)

1424 ε. πρῶτον μὲν...ἀρετῇ τε. The μὲν here is not correlative to δ δ' in 1431: it is followed by τε: cp. 1058 n. So in 1426 ff., Πάριον μὲν...πέρσεις τε. Possibly τε ought to be δέ in one of the two places, or in both: but, in each case, the τε may be a trace of the somewhat careless writing which appears in this speech.—ἑκκριθείς, as Menelaus was for the μονομαχία with Paris (II. 3), and Ajax for that with Hector (II. 7).

1426 Πάριον: the slaying of Paris by Ph. was told by Lesches in the *Little Iliad*, and must have come into the *Φιλοκτήτης ἐν Τροίᾳ* of Sophocles.—αἰτίος κακῶν: cp. Alcman fr. 31 Δόσπαρις αἰνέ-παρις, κακὸν Ἑλλάδι βωτιανέλρη. Attius *Philocteta* fr. 18 *Pari dyspari, si impar esses tibi, ego nunc non essem miser*.

1428 ε. σκυλὰ τ' κ.τ.λ. These spoils constitute the ἀριστεία. For the custom of hanging up such σκυλὰ in temples or houses, cp. Aesch. *Ag.* 577: *Theb.* 278: Eur. *I. T.* 74: Verg. *Aen.* 1. 247 ff., 3. 286 ff., etc.

ἐκλαβὼν is a more probable correction than ἐκλαχὼν of the MS. ἐκβαλὼν. The force of the compound is, 'having received from the hands of the army,'—as a reward due to him. So ἐκλαμβάνειν is said of receiving what is surrendered under a

treaty (Isocr. or. 5 § 100 τὴν Ἀσίαν...παρὰ τῶν Ἑλλήνων ἐν ταῖς συνθήκαις ἐξέλαβον): or of receiving 'in full' (Plat. *Legg.* 938 D δίκας...ἐκλαβόντι). Cp. Her. 8. 123 where, after Salamis, the στρατηγοὶ meet at the Isthmus, ἀριστῆα δῶσόντες τῷ ἀξιωματῷ, and vote by laying ψῆφοι on Poseidon's altar.

πέμψεις seems here to mean 'convey' (implying triumphal pomp): though elsewhere this use seems restricted to the escorting of persons (1368, 1399). It may, however, mean merely 'send' in advance (as in the *Trach.* Heracles sends his captives before him with the κήρυξ).—Ποίαντι: Ph. thus learns that his father is indeed alive.

1431 δ δ' ἂν λάβῃς κ.τ.λ.: 'and whatsoever spoils thou receivest from that army (the Greek στρατεύματος of 1429), (from those spoils) take memorials of my bow (i.e., a thank-offering for its work) to my pyre.' A portion of the σκυλὰ is to be dedicated to Heracles on Mount Oeta; where in historical times such relics were doubtless shown at the so-called *Pyra* (Liv. 36. 30: *Introduct.* § 1).

After the relative clause, δ δ' ἂν λάβῃς, we understand, not ταῦτα (in apposition with *μνημεία*), but a partitive gen., *τούτων*. This construction is a simple and natural one. For the partitive gen. thus understood, cp. n. on 1161 f., and Xen. *Cyr.* 8. 1. 20 quoted there. The

τόξων ἐμῶν μνημεῖα πρὸς πυρὰν ἐμὴν  
 κόμιζε. καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον,  
 παρήνεσ'. οὔτε γὰρ σὺ τοῦδ' ἄτερ σθένης  
 ἐλεῖν τὸ Τροίας πεδῖον οὔθ' οὔτος σέθεν. 1435  
 ἀλλ' ὡς λέοντε συννόμῳ φυλάσσετον  
 οὔτος σὲ καὶ σὺ τόνδ'. ἐγὼ δ' Ἀσκληπιὸν  
 παυστήρα πέμψω σῆς νόσου πρὸς Ἴλιον.  
 τὸ δεύτερον γὰρ τοῖς ἐμοῖς αὐτὴν χρεῶν  
 τόξοις ἀλῶναι. τοῦτο δ' \*ἐννοεῖθ', ὅταν 1440  
 πορθήτε γαίαν, εὐσεβεῖν τὰ πρὸς θεούς.  
 ὡς τὰλλα πάντα δεύτερ' ἡγείται πατήρ

1438 ταῦτ'] ταῦτ' Heath, and so Buttmann.

1438 συννόμῳ] συννόμῳ L.  
 1437—1440 ἐγὼ δ'...ἀλῶναι. Jacob (*Quaest. Sophocl.*, 1822) suspected that these words were spurious; this is also the view of Leutsch (*Philol.* xi. 777). Schenkel (*Zeitschr. f. die Oesterr. Gymn.*, 1876, p. 699) would recast the whole passage from

sentence could have no ambiguity for a Greek audience, familiar with the custom that, after a victory, a *part* of the spoil (usually a *dekate*) should be dedicated to the gods. Cp. Her. 8. 121 (after the battle of Salamis) *διεῖδαντο τὴν λήην καὶ τὰ ἀκροθῖνια ἀπέπεμψαν ἐς Δελφοὺς*. Xen. *Anab.* 5. 3. 4 *τὴν δεκάτην ἦν τῷ Ἀπόλλωνι ἐξείλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι διέλαβον οἱ στρατηγοί, τὸ μέρος ἕκαστος, φυλάττεω τοῖς θεοῖς*. As Cavallin remarks, the passage was rightly understood by the schol. on 1432, *ἐκ τῶν ἀριστείων καμὲ τίμησον*. For the simple gen., *τοῦδε τοῦ στρατοῦ*, after *λάβη*, cp. O. T. 580 *ἐμοῦ κομίζεται*, id. 1022 *δῶρόν ποτ'*, Isth. *τῶν ἐμῶν χειρῶν λαβών*; id. 1163 *ἔδεξάμην δέ του*.—For other views, see Appendix.

1438 ε. καὶ σοὶ ταῦτ' κ.τ.λ. Heracles now addresses Neoptolemus in a parenthesis which extends down to 1437: then, at the words *ἐγὼ δ'*, he again turns to Philoctetes. Two views of these words are possible. I prefer the first.

(1) *ταῦτ'* refers to the general tenor of the preceding verses, from 1423 onwards, —viz., that Ph. is to go to Troy with N., and there triumph. 'And to thee (as well as to Ph.) I give these counsels': i.e., it concerns thee, too, to note that he must accompany thee to Troy. In *καὶ σοὶ* the *καὶ* = *and*: but the emphasis which falls on *σοὶ* makes it equivalent to 'thee also.' If *καὶ* meant 'also,' the asyndeton would be too harsh. The change of *ταῦτ'* to

*ταῦτ'* seems needless. A modified form of this view refers *ταῦτ'* only to v. 1431, as if Heracles meant that Neoptolemus also must bring spoils to the pyre: but this seems less fitting.

(2) *ταῦτ'* refers to what follows: the aor. *παρήνεσα* is then like *ἀπώμοσα* in 1289 (n.): and the *γὰρ* after *οὔτε* merely introduces the statement (1049). I do not share Buttmann's feeling that *καὶ σοὶ* ought then to be *σοὶ δέ*: but the whole context appears to render the first view more natural.

Heracles confirms what Odysseus had said (115). In glorifying Philoctetes, it was necessary to respect the legend which ascribed the capture of Troy to Neoptolemus (who was the hero of the *Ἰλίου πέρσις*, by Arctinus).

For τὸ Τρ. πεδῖον, cp. 69 n.

1436 συννόμῳ, 'having the same pasture'—here, 'seeking their prey on the same ground.' Cp. Arist. *Hist. An.* 6. 18 *οἱ ταῦροι...ὄντες σύννομοι*. This primary sense of the adj. is here blended with the derived sense, 'partners.' The image is Homeric: cp. *Il.* 10. 297 *βάν ῥ' ἔμεν ὡς τε λέοντες δύο διὰ νύκτα μέλαιναν* (Odysseus and Diomedes): cp. *Il.* 5. 548. So Aesch. *Cho.* 938 *διπλοὺς λέων* (Orestes and Pylades): imitated by Eur. *Or.* 1401 *λέοντες Ἕλληνας δύο διδύμῳ*.—*φυλάσσετον*. Since neither can prevail without the other, each has the other's welfare in his keeping. We can perceive that the poet's mind glances

thence take a thank-offering for my bow unto my pyre.

(And these my counsels are for thee also, son of Achilles; for thou canst not subdue the Trojan realm without his help, nor he without thine: ye are as lions twain that roam together; each of you guards the other's life.)

For the healing of thy sickness, I will send Asclepius to Troy; since it is doomed to fall a second time before mine arrows. But of this be mindful, when ye lay waste the land,—that ye show reverence towards the gods. All things else are of less account in the sight of our father

1431 to 1441.

1440 *ἐννοεῖσθ'* Elmsley: *ἐννοεῖσθ'* MSS. 1441 *πορθήτε*]

*πορθήτε* L, with *ἢ* written over *εἰ* by S.

1442—1444 *ὥς τὰλλα...ἀπόλλυται*.

Dindorf rejects these three vv.

from the metaphor to the thought of a *δικαῖος κἀγαθὸς παραστάτης* (*Ant.* 671 n.).

1437 *Ἀσκληπιῶν*. In the *Iliad* Asclepius is a mortal, an *ἀμύμων ἰγὴρ* living in western Thessaly, whose two sons, the physicians Podaleirius and Machaon, go thence to Troy. But Sophocles here thinks of Asclepius as a god, whom Heracles is to send from heaven. Prosaic objections have been made to this passage, on the ground that in 1333 it was said that Ph. was to be healed by the Asclepiadae. But it might be replied that those were merely the words of Neoptolemus, who was giving his own interpretation to a vague prediction of Helenus that Ph. would be healed. Even, however, if the oracle itself spoke of the Asclepiadae, there is no poetical unfitness in this further promise—that the healing god himself should visit Troy, to direct and inspire their skill.

Tradition placed Sophocles in a near relation to the cult of Asclepius. The poet is said to have been invested with the 'priesthood' (*ἱερωσύνη*, *Vit. Soph.* § 6) of the hero Alcon, a healing-god akin to Asclepius; indeed, the name *Ἀλκων* is cognate, if *Ἀσκληπιῶς* be *Ἀλεξ-ῆπιος*, by metathesis of *σκ=ξ*: cp. Preller I. 423 n. 2. A paean to Asclepius by Sophocles was extant in antiquity (*Lucian Enc. Dem.* 27 etc.), and legend declared that the god had visited the poet's hearth (*Plut. Num.* 4 § 6).

1439 *τὸ δεύτερον*. The first occasion was when Heracles himself made war on Laomedon, and, after taking Troy, gave the king's daughter, Hesione, to Telamon (*As.* 1302; *Il.* 5. 638 ff.). Cp.

Pind. *I.* 5. 36 (the Aeacidae) *δὲς πόλιν Τρώων πρᾶθον, ἐσπόμενοι | Ἑρακλῆι πρότερον, | καὶ σὺν Ἀτρεΐδαις*. Propert. 3. 1. 32 *Troia bis Oetaei numine capta dei*.—*αὐτὴν=τὴν πόλιν*, or *Τροίαν*, implied in *Ἴλιον*, which is regularly neuter (454) in post-homeric poetry. The exception in Eur. *Andr.* 103 occurs in a quasi-epic hexameter: conversely, *Ἴλιον αἰπὸν* in *Il.* 15. 71 occurs in a suspected passage.

1440 *ἐννοεῖσθ'*, as a correction of the MS. *ἐννοεῖσθ'*, is commended by the fact that, out of five other places where Soph. uses this compound, there are two (*O. T.* 559, *Ant.* 61) in which the act. form is proved by metre; while in a third, *Tr.* 578, *ἐννοήσας* is not likely to have come from *ἐννοηθεῖς*. On the other hand, the midd. was not less Attic than the act.; and, if *ἐννοεῖσθ'* here were not followed by an aspirate, it would have been rash to alter it.

*εὐσεβεῖν*. As the schol. observes, this warning derives force from the tradition that, after the fall of Troy, Neoptolemus 'slew Priam, when he had taken refuge at the altar of *Zeus ἑρκείος*.' Neoptolemus himself was afterwards assassinated at Delphi: whence the proverb *Νεοπτολέμειος τίσις* (*Paus.* 4. 17. 4), meaning, *τὸ παθεῖν ὁποῖόν τις καὶ ἔδρασε*. The outrage of Ajax Oileus on Cassandra, in the temple of Athena at Troy (*Eur. Tru.* 70), was another instance of *δυσεβεία*.

1442 *ὥς τὰλλα πάντα κ.τ.λ.* The ground for the precept (*εὐσεβεῖν*) is given by *ὥς*,—viz., that Zeus deems 'all other things,'—such as conquest, or glory—of secondary moment (*δεύτερον* ἡγήσεται: cp. *O. C.* 351). Then the sentence introduced

Ζεύς· \*οὐ γὰρ ἡύσέβεια συνθνήσκει βροτοῖς·  
κἂν ζῶσι κἂν θάνωσιν, οὐκ ἀπόλλυται.

ΦΙ. ὦ φθέγμα ποθεινὸν ἐμοὶ πέμψας, 1445  
χρόνιός τε φανείς,  
οὐκ ἀπιθήσω τοῖς σοῖς μύθοις.

NE. καὶ γὰρ γνώμην ταύτη τίθεμαι.

HP. μὴ νυν χρόνιοι μέλλετε πράσσειν· 1450  
καιρὸς καὶ πλοῦς  
ὁδ' ἐπείγει γὰρ κατὰ πρύμναν.

1448 2. ἡ γὰρ εὐσέβεια MSS. The conjecture οὐ γὰρ εὐσέβεια was first made by Thomas Gataker (*ob.* 1654), *Adv. Misc. Post.* XII. 513. R. Dawes (*Misc. Crit.* 241) proposed οὐ γὰρ ἡύσέβεια. Brunck, the first editor of Soph. who adopted the correction, gives it in this form, ascribing it to Dawes.—*συνθνήσκει*] Wakefield conj. *συντρέχει*: Cavallin, *συμφέρι βροτοῖς* | *καὶ ζῶσι καὶ θανούσιν*.—Hermann held that the choice lay between two remedies:—(1) To read οὐ γὰρ ἡύσέβεια, and delete v. 1444. (2) To supply some words after 1443, e.g.: ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς | <οὐδ' ἢν θάνῃ τις· εὐμένεια δ' ἐκ θεῶν,> | *κἂν ζῶσι κἂν θάνωσιν, οὐκ ἀπόλλυται*.

by γὰρ explains why Zeus so deems; viz., because the effect of εὐσέβεια does not cease with man's life on earth, but is imperishable. That is, it brings happiness to the εὐσεβής in the life beyond the grave; and it is also of good example to the men who come after. Heracles can fitly say this; he is himself enjoying the reward of εὐσέβεια, and he comes from the presence of Zeus.

In v. 1443 the old emendation οὐ, for ἡ, seems an almost certain one: but the case in favour of it has not yet, perhaps, been adequately stated. It is not merely, or even chiefly, a verbal question; we must consider the whole passage. If we retain the MS. reading, ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς, 'piety dies with mortals,' the meaning is, 'piety passes with men into the other life,' there to find a reward. (Cp. Rev. xiv. 13, τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.) Now, this narrows the scope of the thought in an arbitrary way: for then εὐσέβεια is regarded only in its influence on the happiness of the departed. If, however, we read οὐ γὰρ ἡύσέβεια συνθνήσκει βροτοῖς, this allows us to think also of the abiding influence upon human conduct; and the more comprehensive view is certainly the more fitting one in an exposition of the reason why Zeus attributes a paramount importance to εὐσέβεια.

A further objection to the MS. reading

arises from the sense given to συνθνήσκει, which, though intelligible (in the light of v. 1444), would be forced. The regular meaning of θνήσκω and its compounds, when used figuratively, is 'to become inoperative' or 'extinct,' in contrast with ζῆν: e.g., O. C. 611 θνήσκει δὲ πίστις. Aesch. Cho. 846 (λόγοι)...θνήσκοντες μάτην. Eur. fr. 734 ἀρετὴ δέ, κἂν θάνῃ τις, οὐκ ἀπόλλυται, | ζῆ δ' οὐκέτ' ὄντος σώματος· κακοῖσι δὲ | ἅπαντα φροῦδα συνθανόνθ' ὑπὸ χθονός; where it is immaterial that the reference is to fame living or perishing on earth: the point is that συνθανόνθ' is opposed to ζῆ. In Ar. Ran. 868, too—ὅτι ἡ ποίησις οὐχὶ συντέθηκέ μοι, | κελίῳ δὲ συντέθηκεν—the jest turns on the fact that the verb would naturally mean, 'has perished' with the author.

Two objections have been made to the emendation οὐ for ἡ. (1) The position of οὐ. But οὐ is rightly so placed, because, as πάντα indicates, there is an implied contrast between εὐσέβεια and other things which do perish with men. Cp. Soph. fr. incert. 841 οὐ τοῖς ἀθύμοις ἡ τύχη ἐυλαμβάνει (though it does aid the brave). (2) The thought, οὐ...συνθνήσκει, is repeated by οὐκ ἀπόλλυται. But v. 1444 is not a mere repetition; it is a re-statement in more forcible language, and, as such, it is rhetorically appropriate here.

Dindorf rejects all three verses (1442—

Zeus; for piety dies not with men; in their life and in their death, it is immortal.

PH. Ah, thou whose accents I had yearned to hear, thou whose form is seen after many days, I will not disobey thy words!

NE. I, too, consent.

HE. Tarry not long, then, ere ye act; for occasion urges, and the fair wind yonder at the stern.

1447 ἀπιθήσω] L has an erasure between ι and θ: the ι had been ς (αι). 1448 γνώμην ταύτη] γνώμη (sic) ταύτη L: γνώμη ταύτη ι (γνώμην ταύτην B, with η written over the first -ην): γνώμην ταύτη Lambinus and Toup: γνώμην ταύτη Dobree: γνώμην ταύτην Elmsley. 1449 μὴ νυν] μὴ νυν L.—πράσσειν Brunck: πράττειν L. L points thus:—μὴ...πράσσειν· | καιρὸς καὶ πλοῦς | δδ' ἐπελγεί etc.: and so Blaydes, who changes καιρὸς to οὔρος. Cavallin thus:—μὴ...μέλλετε· πράσσειν | καιρὸς· καὶ πλοῦς | δδ'· ἐπελγεί etc.—πρύμναν MSS.: πρύμνην Hermann.

1444). But the conclusion, at v. 1441, would then be too abrupt. Schneidewin formerly spared v. 1442, rejecting only the two next vv. He supposed (a) that Ζεύς was a gloss on πατήρ: (b) that some one had written vv. 1443 f. in the margin, the original form of 1443 having been, ἀλλ' ἡ γὰρ εὐσέβεια συγγηρᾷ (or συναλεί) βροτοῖς: then a scribe evolved our text. This hypothesis is too complex: besides, the speech would not end well with v. 1442. One of Hermann's views (see cr. n.) was that v. 1444 only should be rejected (οὐ being read in 1443): but this, too, would be ineffective.

1445 ε. ποθεῖνόν ἐμολ: for the neglect of the usual caesura after the second foot, cp. 1470: O. C. 1760, 1771.—πίμψας: cp. 846.—χρόνιος here=χρόνῳ, 'after a long time' (as in O. C. 441, n.): but in 1449 χρόνιοι='for long' (πολὺν χρόνον).

1448 γνώμην ταύτη τίθεμαι, 'give my voice in this sense': τίθεμαι as in the phrase τίθεμαι ψῆφον. Cp. Lys. or. 24 § 23 μηδαμῶς, ὡ βουλῇ, ταύτη θῆσθε τὴν ψῆφον (so Taylor: ταύτη...τῇ ψήφῳ MSS.): Isaac. or. 8 § 46 ἡ δίκαιον ἐστὶ, ταύτη τὴν ψῆφον τίθεσθε: Her. 1. 120 ταύτη πλείστος γνώμην εἰμί: id. 7. 143 ταύτη θεμιστοκλέους ἀποφαινομένου (γνώμην).—The reading γνώμην ταύτην is also possible: cp. Plat. Legg. 674 A οὐκ ἀν τιθεῖμην ταύτην τὴν ψῆφον: Andoc. or. 3 § 21 τίνα γνώμην ἔθεντο περὶ ὅμων...; In Ar. Eccl. 658 the MSS. give κατὰ ταύτην γνώμην ἐθέμην: but Toup conjectures ταύτη, which Dindorf adopts.

The chief reason for preferring γνώμην ταύτη here is that it explains the alter-

native readings of the MSS., γνώμη ταύτη and γνώμην ταύτην. So in Anst. 125 f. the true reading ἀντιπάλω...δράκοντος generated ἀντιπάλω...δράκοντι and ἀντιπάλων...δράκοντος.—Those who read γνώμη ταύτη τίθεμαι suppose that ψῆφον is understood with τίθεμαι, the dat. being modal. This is very awkward, and cannot be supported by any sound example.

1449 ε. μέλλετε πράσσειν: for the inf., cp. O. C. 1627 τί μέλλομεν | χωρεῖν; —καιρὸς καὶ πλοῦς: 'occasion (the need of the hour) urges you on, and the fair wind yonder (δδ') at the ship's stern': i.e., 'it is time for you to sail, and the weather is fair.' Cp. 466 f. (n.). For κατὰ πρύμναν, cp. Thuc. 2. 97 ἦν δὲ κατὰ πρύμναν ἰστίηται τὸ πνεῦμα: Od. 11. 6 μετόπισθε νεὸς κυανοπύρροιο | ἔκμενον ὄθρον ἰεῖ. It is best here to keep the ordinary Attic πρύμναν, which the MSS. give, since metre does not require πρύμνην (cp. 482 n.).

The place of γάρ as sixth word is noteworthy. Soph. does not elsewhere place it later than fourth word (as in v. 1268); and this was the ordinary classical limit. But the examples in Comedy of the 4th cent. B.C. show that the Attic ear tolerated a greater licence. Thus γάρ stands as fifth word in Menander Τροφῶνιος fr. 1. 2 διαφέρει τῷ μαγείρῳ τοῦτο γάρ: as τίχῃ, in Antiphanes Ἀλιευμένη 22 ἐπὶ τὸ τάρχιος ἐστὶν ὠρηκυῖα γάρ (where Meineke needlessly writes τάρχιος δ' ἐστὶν ὠρηκυῖ' ἀφαρ): as seventh, in Athenion Σαμόθρακες 4 τοῦ θηριώδους καὶ παρασπόνδου βίου | ἡμᾶς γάρ ἀπολύσασα etc. (But in Alexis fr. incert. 7. 3 οὐ μήτε



- ΦΙ. *φέρει νυν στείχων χώραν καλέσω.*  
*χαίρ', ὦ μέλαθρον ξύμφρουρον ἐμοί,*  
*Νύμφαι τ' ἐνυδροι λειμωνιάδες,* 1455  
*καὶ κτύπος ἄρσην πόντου \*προβολῆς,*  
*οὐ πολλάκι δὴ τοῦμὸν ἐτέγχθη*  
*κρατ' ἐνδόμυχον πληγαῖσι νότου,*  
*πολλὰ δὲ φωνῆς τῆς ἡμετέρας*  
*Ἑρμαῖον ὅρος παρέπεμψεν ἐμοὶ*  
*στόνον ἀντίτυπον χειμαζομένῳ.* 1460  
*νῦν δ', ὦ κρήναι Λυκίων τε ποτόν,*

1452 νυν] νῦν L.—*στείχων χώραν*] *στελχώραν* L, with  $\hat{\chi}$  (=  $\chi\omega\nu$ ) written over *stei* by an early hand.—For *χώραν* Bergk conj. *χαίρειν*. 1453 *ξύμφρουρον*] *σύμφορον* Harl. 1454 *Νύμφαι τ'*] Schenkel would place this v. immediately after 1464, and read *πέμψατ'* in 1465. 1455 *προβολῆς* MSS.: *προβλής* θ' Musgrave and Schaefer: *προβολῆς*

*πράττεται τέλος* | *μηδὲν γὰρ ἡμᾶς*, the emendation *παρ' ἡμᾶς* is clearly right.) The unusual position of *γὰρ* led to a point being placed in L after 88, and has been one cause of doubt as to the construction of the whole passage (see cr. n.).

1452 The preceding anapaests (1445 ff.) indicated that the moment of departure was at hand; and now, as *στείχων* shows, the movement is beginning.—*καλέσω*, aor. subj., as usual with *φέρει*: cp. 300 n. The sense is strictly, 'invoke' (cp. 737): the land is addressed as a divine power, to which he makes a prayer (1464).

1453 *χαίρ', ὦ μέλαθρον κ.τ.λ.* The eight verses which follow call up a picture of his past life in Lemnos,—the lonely cave,—the plain to the west of it,—the loud sea to the east,—the echoing cliffs to the north. Then, at v. 1461, his thoughts turn to the voyage that lies before him.—*ξύμφρουρον*, the witness of his weary watching and waiting: the cave is personified, as in 1081 ff. Cp. Aesch. *P. V.* 142 *τῆσδε φάραγγος σκοπέλοις ἐν ἀκροῖς* | *φρουρὰν ἀζηλον ὀχέσω*.

1454 *Νύμφαι τ' κ.τ.λ.* Next to the *μέλαθρον* itself, he naturally names the elemental deities of the region from which he obtained water, fuel, and the soothing *φύλλον* (292 ff., 649). Cp. *Il.* 20. 8 *νυμφάων, αἳ τ' ἄλσέα καλὰ νέμονται* | *καὶ πηγὰς ποταμῶν καὶ πλίσσα ποιήεντα* (grassy water-meadows). Ap. Rh. 2. 821 *νύμφαι ἐλειονόμοι*.

1455 *ἄρσην*, of strong, deep sound: cp. Ar. *Th.* 124 *κίθαρίν τε ματέρ' ὕμνων*. | *ἄρσενι βοᾷ δόκιμον*. (In Soph. fr. 480 *ἄρσενας χοῶς* | *Ἀχέροντος* is explained by some as 'deep-sounding waves.') Conversely in *Od.* 6. 122 *κουράων...θῆλυς ἀντή*. A difference between deeper and shriller tone was expressed by the terms *αὐλὸς ἀνδρῆιος* and *γυναικῆιος* (Her. 1. 17).

The ms. *προβλής* (without θ') cannot be defended as an epithet of *κτύπος*,—'a sound sent forth by the sea' (as Seyffert takes it). We must read either (1) *προβολῆς* with Hermann, or (2) *προβλής θ'* with Musgrave and Schaefer. I prefer (1), because θ' is decidedly tame, whether *πόντου* be taken with *προβλής* only, or (as seems needful) with *κτύπος* also. Nor can it be questioned that *προβολῆς* gives a much finer verse. It is true that we have had *προβλήτης* in 936, whereas this sense of *προβολή* recurs only in later Greek (Quintus Smyrn. 9. 378 *ἐπὶ προβολῇσι θαλάσσης*). But, if such a use of *προβολή* was actually a rare one, the presence of *πόντου* would make it clear.

1456 *εἰ οὐ* seems to denote generally the *region* in which the cave was situated,—near, or perhaps upon, the *πόντου προβολῇ*. We can hardly refer it back to the word *μέλαθρον*.—*πολλάκι*, an epic and lyric form twice used in lyrics by Aesch. (*Thē.* 227, *Συγρί.* 131), but not elsewhere by Soph.—*ἐνδόμυχον*, a poet. word (like *ἐνδομάχης*); but, in later Greek at least, the verb formed from it seems to

PH. Come then, let me greet this land, as I depart. Farewell, thou chamber that hast shared my watches, farewell, ye nymphs of stream and meadow, and thou, deep voice of the sea-lashed cape,—where, in the cavern's inmost recess, my head was often wetted by the south wind's blasts, and where oft the Hermaean mount sent an echo to my mournful cries, in the tempest of my sorrow!

But now, O ye springs, and thou Lycian fount,

Hermann. 1456 πολλάκι δὴ] Nauck conj. πολλάκις δὲ.—ἐτέγγθην] Heath conj. ἐτέγγθην. 1457 ἐνδόμυχον] Burges conj. ἐνδομήχου.—πληγαῖσι] πληγῇσι L, as in *Ant.* 589 θρηίσσῃσιν. 1459 Ἑρμαῖον Brunnck: Ἑρμαῖον MSS. and schol. 1461 Δύκιον schol. (as a v. l.): γλύκιον MSS.; but in L three dots have been placed over the γ by an early hand. Lobeck conj. γλυκόν: Musgrave, γλυκιμόν: Burney and Wakefield, γλυκερόν: the latter, also λευκόν.

have been common: thus the schol. on *Ar. Vesp.* 970 explains οἰκουροί by ἐνδομυχοῦντα. For the place of ἐνδόμυχον after κρᾶτα, see note on ἐχρυσον in 393. The cave was on the east coast (see 1459 n.), but its seaward mouth is imagined as having a s. or s.e. aspect, so that the blasts of the stormy νότος (*Ant.* 335 n.) could carry rain and spray into the inmost recesses.—πληγαῖσι: cp. *Lucr.* 5. 955 *verbera ventorum*.

1459 This Ἑρμαῖον ὄρος is mentioned in only one other passage of classical literature.—*Aesch. Ag.* 283, where the Ἑρμαῖον λέπας Ἀθηνῶν is the signalling station intermediate between Ida and Athos. It is doubtless the N.E. promontory of Lemnos, now Cape Plaka.

The only rival claim is that of Mount Skopia, near Cape Murzephlo (the N.W. promontory), which has greatly the advantage of Plaka in height. But two points are in favour of Plaka. (1) It was a fitting place for the beacon; for it is in a direct line between Ida and Athos; it is the nearest point to the Troad; and it runs out far into the sea. (2) The cave of Philoctetes commanded a view of the volcano Mosychlus (v. 800), and his cries were re-echoed from Mount Hermaeum. The two hills were therefore at no very great distance from each other. But there is no reason to suppose that a volcano ever existed near Cape Murzephlo, while there is some ground for thinking that one may have existed on the eastern coast (cp. Appendix on v. 800). See Tozer, *Islands of the Aegean*, pp. 273 f. (1890).

Hermaeum occurs elsewhere also as

the ancient name of a promontory,—e.g., in Sardinia (=C. Marrargiu, on the W. coast), and on the European shore of the Bosphorus (=Rumili Hissar).

The MSS. give the accent Ἑρμαῖον here, but Ἑρμαῖον is right. Adjectives in -αιος, of more than two syllables, were regularly properispomenon, like Ἀθηναῖος. Neuter substantives in -αιον were proparoxytone; hence Ἀθήναια, as the name of the festival (sc. ἱερά), and Ἑρμαῖον, a wind-fall.

1460 ἀντίτυπον: cp. 693 f. (n.)—χαμαζομένη, fig., under stress of suffering; cp. 1194: *Aesch. P. V.* 562 χαλινούς ἐν περιούσιν | χεῖμαζόμενον.

1461 Δύκιον τι ποτόν. There can be no doubt that Δύκιον is the true reading: the corruption γλύκιον, facilitated by the use of a small λ as initial, may have been due simply to the fact that the Greeks, like ourselves, spoke of 'fresh' water as 'sweet' (γλυκύ, as dist. from ἀλμυρόν). The Δύκιον ποτόν must be a spring, or fount, in Lemnos, so called after Apollo Δύκιος. There was a more elaborate legend,—that this god, wishing to alleviate the sufferings of Philoctetes, had caused two fountains to arise in the island,—one of wine, and the other of honey. (*Zenobius* 4. 99, etc.: cp. Hermann's note here.) We do not know whether this Δύκιον ποτόν had been mentioned by any poet before Sophocles,—by Lesches, for example: but the way in which the name is introduced favours that supposition. Perhaps, indeed, a 'Lycian' fount at Lemnos may have been well known to Athenians in the poet's day.

λείπομεν ὑμᾶς, λείπομεν ἤδη,  
 δόξης οὐ ποτε τῆσδ' ἐπιβάντες.  
 χαῖρ', ὦ Λήμνου πέδον ἀμφίαλον,  
 καί μ' εὐπλοῖα πέμψον ἀμέμπτως,  
 ἔνθ' ἡ μεγάλη Μοῖρα κομίζει  
 γνώμη τε φίλων χῶ πανδαμάτωρ  
 δαίμων, ὅς ταῦτ' ἐπέκρανεν.

1465

ΧΟ. χωρῶμεν \*δὴ πάντες ἀολλεῖς,  
 Νύμφαις ἀλῖαισιν ἐπευξάμενοι  
 νόστου σωτήρας ἰκέσθαι.

1470

1462 f. λείπομεν ἤδη, | δόξης οὐποτε τῆσδ' ἐπιβάντες MSS. In order to obtain a paroemiac, Hermann writes λείπομεν, οὐ δὴ | δόξης ποτὲ τῆσδ' ἐπιβάντες. 1465 εὐπλοῖα πέμψον] Meineke conj. εὐπλοῖα πέμποι. πέμψον made from πέμποι in L.

Traces of Apollo Λύκιος in Lemnos are not surprising. From early times he had been worshipped under that title, not only in the valley of the Xanthus, but also in the Troad (cp. *Il.* 4. 101, with Leaf's note). A gloss in Hesychius (s.v. Λυκαίων) points to a cognate worship of Apollo in the neighbouring islet of Chrysē. Λύκιος and Λύκειος may both alike be referred to λυκ, as designating the god of light. In actual Greek usage, while Λύκειος was usually connected with the idea of λυκοκτόνος (*O. T.* 203 n.), Λύκιος was chiefly associated with Lycia. But, instead of the title Λύκιος being derived thence, it is more likely that the country of the people once called Tremilae took its name from the cult of the Λύκιος. (Cp. Preller, I. 202.)

It has been objected to the mention of κρήναι that at v. 717 Ph. was described as having only στατὸν ὕδωρ: but that was

merely the conjecture of the Chorus. Cp. 21 ποτὸν κρηναῖον.

1462 f. λείπομεν ὑμᾶς, λείπομεν ἤδη. Hermann's motive for converting v. 1463 into a paroemiac (see cr. n.) is that the emphasis seems to require such a pause. It would certainly be admissible; but it does not appear necessary. If v. 1463 remains an ordinary dimeter, then the final paroemiac (1468) is all the more effective. And the change is open to one decided objection. If ἤδη is altered to οὐ δὴ, the second λείπομεν becomes weak. As to the sequence of dactyls in 1463, cp. Eur. *Hipp.* 1361 πρόσφορὰ μ' αἵρετε, σύντονα δ' ἔλκετε.—ἐπιβάντες, 'entered on' that hope,—as upon ground which it was lawful to tread: cp. n. on *O. C.* 189 εὐσεβίας ἐπιβαίνοντες.

1465 καί μ' εὐπλοῖα πέμψον: for the modal dat., cp. *O. T.* 51 ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.—ἀμέμπτως, 'so

I am leaving you,—leaving you at last,—I, who had never attained to such a hope!

Farewell, thou sea-girt Lemnos; and speed me with fair course, for my contentment, to that haven whither I am borne by mighty Fate, and by the counsel of friends, and by the all-subduing god who hath brought these things to fulfilment.

CH. Now let us all set forth together, when we have made our prayer to the Nymphs of the sea, that they come to us for the prospering of our return.

1469—1471 These three vv. are condemned as spurious by Fr. Ritter (*Philol.* 17. 432 f.). 1469 δὴ Hermann: ἤδη L, with most MSS.: ἰδοὺ A.—ἀλλεῖς r: ἀλλέες L.

that I shall have no cause to complain': cp. Aesch. *Suppl.* 269 πράξας ἀμέπτως. (Others understand, 'without complaint on *thy* part,'—because I leave thee, or because I have changed my resolve.)—Meineke objects that Ph. cannot properly ask the island for a good voyage. But just as Orestes prays Argos and her gods to welcome him (*El.* 67), so Ph. here prays Lemnos to speed her parting guest. Cp. 986.

1466 π. ἐνθ' = ἐκεῖσε οἶποι, as in *El.* 1099 ὁδοιποροῦμεν ἐνθα χρῆζομεν; similarly ἐνθα = ἐκεῖσε οἶπου in *O. T.* 796 ἐφενγον, ἐνθα μήποτ' ὀψοίμην.—Μοῖρα: some write μοῖρα, as in 331; but the epithet ἡ μεγάλη seems here to imply definite personification.—Φῶων: Heracles and Neoptolemus.—The πανδαμάτωρ δαίμων is clearly Zeus, whose ordinances Heracles came to announce (1415). The epithet is fitting; for the stubborn purpose of Ph. has been overruled; and Troy is soon to fall. Cp. *Ani.* 605 ff.

1470 Νύμφαις ἀλλαισιν ἐπευξάμενοι. Ritter, who rejects vv. 1469—1471,

argues that the nymphs had no power over the sea; that belonged to Poseidon and other gods. But this was not the old Greek conception. The sea-nymphs, properly so called, were the Nereids (for the Ὠκεανίδαι were rather the nymphs of rivers and fountains). The list of the Nereids given by Hesiod (*T. h.* 250 ff.) shows that they were imagined, not merely as representing, but as influencing, the various moods of the sea. Thus he says of the Nereid Κυμοδόκη that, with her sister Κυματολήγη, 'she quickly calms waves on the gloomy deep, and the blasts of fierce winds.' The good offices of the Nereids to mariners are expressed by such names as Φέρουσα, Ποντοπόρεια, and Εὐλαμένη. A voyager, then, might well pay his vows to them.

1471 νόστον, said by the Chorus of sailors who had come from Troy, means 'return,' rather than merely 'journey' (as in 43).

σωτήρας with fem. subst.: cp. *O. T.* 81 n.



## APPENDIX.

**2 ἀστιπτος.** The forms ἀσταιπτος and σταιπτός are recommended by the general rule that, when the vowel of a verbal stem becomes a diphthong in the present stem, the diphthong is retained in the verbal adjectives (λείπω, ἀδιάλειπτος: αλείφω, αλειπτός: φείδομαι, φειστέον, etc.). Yet πείθω, while it gives πειστέον, also furnishes πιστός: and ἄπιστος is sometimes found corrupted to ἄπειστος. On the whole, then, I follow L, the oldest and best ms, in reading ἀστιπτος, though the point is one which can hardly be decided without epigraphic evidence. The forms ἀστιβής, ἀστιβητος are irrelevant, as coming from στιβέω. Nor can στιπτός and ἀστιπτος be safely referred to the very doubtful form στιβω which Kühner recognises in Xen. An. i. 9 § 13 (στιβομένης ὁδοῦς: rather read σταιβομένης).

22 f. ἃ μοι προσελθὼν σίγα σήμαιν' εἴτ' ἔχει  
χῶρον \*τὸν αὐτὸν τόνδ' <εἴτ'>, εἴτ' ἄλλη κυρεῖ.

(1) As has been stated in the commentary, I believe the words σήμαιν' εἴτ' ἔχει to be sound, although they violate the metrical rule, according to which the syllable preceding εἴτ' ought to be short. The rule is that, if there is a caesura in the fifth foot, that foot must be an iambus; *unless* the second syllable of the fifth foot is either (a) an enclitic, like τοι, or (b) a word which cannot stand first in a sentence, like γάρ. The reason of the exception is that, in such cases, the ear hardly perceives a caesura: e.g., τιμῆς μὲν λόγῳ, at the end of an iambic trimeter, would be right, because τιμῆς μὲν has nearly the same rhythmical effect as a trisyllable like τιμάται. But τιμῆς τῷ λόγῳ would be wrong, because τῷ belongs to λόγῳ, and the rhythmical effect is like that of one word, such as συλλόγῳ. Now, εἴτε is one of those words which must be considered as belonging to what follows it: and the rhythmical effect of εἴτ' ἔχει here is therefore like that of one word, such as ἀσμενος. The elision of the final ε in σήμαιν' makes no difference. Nor can the slight pause which might follow σήμαιν' be pleaded in excuse. On the contrary, the effect of such a pause would be rather to mark the length of the syllable -αιν', and so to render the peculiarity more striking. This may be illustrated from the Homeric hexameter, where a pause in the sense sometimes causes the lengthening of a short syllable when ictus alone could hardly have warranted it: e.g., Od. 10. 269 φεύγομην' ἔτι γὰρ κεν κ.τ.λ.

The first question is,—Can σήμαιν' εἴτ' ἔχει be amended with any probability? Porson, according to Dobree (on Ar. Plut. 598), proposed

to read *σημαίνειν*, with an imperative sense. The objection to this is that the omission of the first *εἴτε* would then be extremely harsh. In such examples as *λόγουσιν εἴτ' ἐργοῖσιν* (*O. T.* 517), *πατρώας εἴτε βαρβάρου* (*Tr.* 236), etc., the second *εἴτε* follows so quickly that no awkwardness is felt. If *σημαίνειν* were adopted, it would be not only desirable, but (I think) indispensable, to make the further change of *ἔχει* into *ἐκεῖ* (proposed by the London editor of 1722): but even then, the sentence would be clumsy. (As to *σημανεῖς*, which Nauck suggests, it is open to the further objection that a future tense could not possibly stand here for an imperative.) If, however, *σημαίνειν* is not to be accepted, only one possibility remains,—viz., that *σήμαιν'* is a gloss, which has displaced some other word of similar sense. The only such word that occurs to me is *νεύσον*. But obviously *σήμαιν'* is the natural word: and there is no ground, beyond the metrical difficulty itself, for supposing it to be a gloss.

Now it is remarkable that one other verse in Tragedy presents the same metrical anomaly, and likewise resists emendation,—viz., Eur. *Heracleidae* 529,

καὶ στεμματοῦτε, καὶ κατάρχεσθ', εἰ δοκεῖ·

'and deck me with garlands, and *begin the sacrifice*, if ye will.' Macaria is declaring her readiness to die, and is urging the Chorus to immolate her. Paley observes that *καὶ κατάρχεσθαι δοκεῖ* is the only remedy for the metrical fault; but then the sense would be, 'deck me with garlands, *even if* it is your will to begin the sacrifice.' This would be intolerable. Nor can we read *κατάρχεσ'*. In a different context *κατάρχετε* could certainly mean, 'make a beginning' (*Plat. Symp.* 177 Ε ἀλλὰ τυχὼ ἀγαθῇ καταρχέτω. Φαῖδρος καὶ ἐγκωμιάζτω τὸν Ἑρωτα). But here, in reference to a sacrifice, and in close connection with *στεμματοῦτε*, the sacrificial word *κατάρχεσθαι* is beyond all suspicion.

Thus in Eur. *Herac.* 529 we have a strict parallel to *σήμαιν' εἴτ' ἔχει*. And it is at least a noteworthy coincidence that in each case the verb is in the second pers., sing. or plur., of the imperative mood. It is possible that, when the accented syllable of the second pers. imperative was *also* the syllable which received the rhythmical ictus—as it is in *σήμαιν' εἴτ' ἔχει* and *κατάρχεσθ', εἰ δοκεῖ*—then the effect was to render that syllable peculiarly impressive to the ear, and so to diminish, relatively, the apparent length of the next syllable. Thus in *σήμαιν' εἴτ' ἔχει* and *κατάρχεσθ', εἰ δοκεῖ* the syllables *-αιν'* and *-εσθ'* would be relatively shortened, so that the rhythmical effect would be almost the same as if the fifth foot were an iambus.

(2) *εἴτ' ἔχει* | *χωρὸν τὸν αὐτὸν κ.τ.λ.*—The traditional reading, *χωρὸν πρὸς αὐτὸν*, does not admit of any interpretation which can be reconciled with classical Greek usage. If the cave and spring are made the subjects to *ἔχει* and *κυρεῖ*, then the sense must be, 'Signify where they are *situated* (*ἔχει*) *towards* (*πρὸς*, i.e. looking towards) this spot.' Cp. *Od.* 9. 25 (Ithaca) *εἰν ἀλλὶ καίται | πρὸς ζόφον, αἱ δὲ τ' ἀνευθε πρὸς ἥω τ' ἡέλιόν τε* ('*towards* the west'...'*towards* the east'). With the acc., *πρὸς* could not mean simply 'near': that sense would require the dat. But, if the

question refers to the cave and the spring, its purport must be simply to ask whether they exist in that neighbourhood—not whether they look towards this or that quarter. Further, the intrans. ἔχει could not be thus used, like κείται, with reference to the situation of a place. The real meaning of such a phrase as τὸ ἄντρον ἔχει πρὸς τοῦτον τὸν χώρον would be, 'the cave *extends towards* this spot.' Cp. Her. 2. 17 ἡ μὲν πρὸς ᾧ τράπεται, ... ἡ δὲ ἐτέρῃ τῶν ὁδῶν πρὸς ἐσπέρην ἔχει ('extends westward'),—id. 1. 180 (ὁδοὺς) τὰς ἐς τὸν ποταμὸν ἐχούσας ('leading to the river'),—where the same idea is expressed just afterwards by φέρουσαι.

Again, if Philoctetes be made the subject to the verbs, ἔχει | χώρον πρὸς αὐτὸν τόνδε can mean only, 'abides *looking towards* this very spot,' i.e., in a dwelling which looks towards it. So far as ἔχει is concerned, this use might be defended by Her. 6. 39 εἶχε κατ' οἶκους ('he kept in the house'), Ar. Ran. 793 ἔξεν κατὰ χώραν ('to stay where he is'). But such a combination of ἔχει with πρὸς and acc. would be very strange and harsh. (It is different when such a verb as ναίω is used, Od. 13. 240 ὅσοι ναίουσι πρὸς ᾧ τ' ἡέλιόν τε.) Further, the question is simply whether Philoctetes dwells there: the aspect of his dwelling is irrelevant.

Bergk has proposed to alter πρὸς αὐτὸν into πάραυλον ('neighbouring'); Wecklein, into πετραῖον. I feel no doubt that the true emendation is that of Blaydes, τὸν αὐτόν. The corruption of τὸν into πρὸς arose through a scribe's eye wandering to προσελθὼν, which stands just over πρὸς αὐτόν in the line above. Thus in Ant. 831 L has τάκει (instead of τέγγει), generated by τακομέναν a little before; and ib. 606 παντογῆρος is probably an error for πάντ' ἀγρεύων, due to ἀγῆρος in the line below it. In Tr. 623 the corrupt ἔχεις (instead of λέγεις) was caused by the ἔχει just above it in 622. The phrase ἔχειν χώρον (etc.), 'to be in a place,' is frequent in Sophocles: cp. below, 154: O.C. 37, 297, 1707, 1763; fr. 588.

(3) In v. 23 τόνδ' <ἐτ'>, εἴτ', Elmsley's correction of L's τόνδ' ἦτ', is decidedly better than τόνδε γ' εἴτ', the reading of some of the later MSS. The letters ἐτ' might easily have dropped out; see, e.g., O.C. 893, where, instead of τὰ ποῖα ταῦτα, the first hand in L wrote τὰ ποῖ' αὐτα,—an exactly parallel case, since the letters ατ were lost, not before ατ, but before αντ, as here ἐτ' before εἴτ'. Further, in τόνδε γ', the γε would be weak. Nauck prefers to conjecture τοῦτον, εἴτ'. But, if τοῦτον had been the original word, such a corruption as τόνδ' ἦτ' or τόνδ' εἴτ' would have been very improbable.

42 προσβαίη. Blaydes reads ποι βαίη: but the place of the enclitic as first word of the clause gives a very weak effect: while, if we read βαίη ποι, such a transposition lessens the likelihood that προσβαίη arose thence. The same critic suggests προῖκβαίη—a compound which, though it does not actually occur, is quite legitimate (cp. προεξέρχομαι). It seems, however, a little heavy and clumsy. προστείχοι (Herwerden) would serve: but is it likely to have generated προσβαίη? The same objection applies to the obvious καὶ βαίη,—which would otherwise have been probable.—Cavallin, keeping προσβαίη, suggests ποι for πῶς



in v. 41 : but πῶς seems right. The question, 'How could he go far?' is more fitting here than, 'To *what* far place could he go?'

79 f. ξῶιδα, \*πατ, φύσει σε μὴ πεφυκότα  
τοιαῦτα φωνεῖν μὴδὲ τεχνᾶσθαι κακά.

Against Erfurd's emendation, πατ, Linwood thus defends the reading of the MSS., ξῶιδα καί :—'Ea est particulæ vis quam sic fere expresseris ; ξῶιδα καὶ τοῦτο, σὲ κ.τ.λ. *I know well enough that, etc.*'

Linwood, then seems to have taken the words as meaning *literally*, 'I know (this) *also*, viz., that thou art not formed,' etc.; and he held that '(this) *also*' could be freely represented in English by '*well enough*.' But if we said here, 'I know *well enough* that thy nature shrinks from this,' the phrase would have a concessive force; and such a force would be given in Greek, not by καί, but rather by μέν, or (with varying shades of implied meaning) by τοι or οὖν. Moreover, if this concessive force is to be attributed to καί, at any rate it is essential that the '*this*' which Linwood supplies in his note should be expressed in the Greek. If we had ξῶιδα καὶ τοῦτο, σε φύσει μὴ πεφυκότα κ.τ.λ., then 'I know *this also*' might be explained as implying, 'Do not suppose that I have overlooked this fact—thy natural reluctance' etc. Even with τοῦτο, however, ξῶιδα καὶ τοῦτο would more naturally imply that *some other* reason against the deed had just been noticed: whereas, here, the immediately preceding statement is to the effect that the deed is necessary. And that ξῶιδα καὶ φύσει κ.τ.λ., *without τοῦτο*, could be explained in Linwood's way, is surely impossible. The sentence would bear one of two meanings, viz.: (1) 'I know that *also*' (or '*even*') 'by *nature* thou art not fitted' (any more than by training or habit):—καί being taken closely with the word φύσει. (2) Or καί might refer to the whole phrase φύσει σε μὴ πεφυκότα, meaning, 'I know that *indeed*' (or, '*in fact*') 'thou art not fitted'—confirming some previous statement to that effect.

Prof. Campbell writes :—

ξῶιδα καί] 'I am well aware.' καί, which Linwood rightly defends, has a reassuring emphasis. 'In urging this on you, I know all the while.'

Thus he represents καί by 'well,' or by 'all the while' (as Linwood by 'well enough'). In support of this view, three passages are cited in his note. As I fail to see their cogency, it may be best to quote them, and to show how I take καί in each of them. (1) Thuc. 8. 91 ἦν δὲ τι καὶ τοιοῦτον ἀπὸ τῶν τὴν κατηγορίαν ἐχόντων, καὶ οὐ πάνυ διαβολὴ μόνον τοῦ λόγου. (Theramenes had represented the extreme oligarchs as being ready to receive help from Sparta: this is the historian's comment on that allegation.) 'And there was something *really* of that kind (καὶ τοιοῦτον) on the part of the accused persons; it was not wholly a slanderous fiction.' (2) Thuc. 5. 44 ὃ ἰδόκει μὲν καὶ ἄμεινον εἶναι πρὸς τοὺς Ἀργείους μᾶλλον χωρεῖν, οὐ μέντοι ἀλλὰ καὶ φρονήματι φιλονεικῶν ἡγαντιοῦτο: (Alcibiades) thought that it was *really* better (καὶ ἄμεινον εἶναι) to incline to the Argive alliance, though at the same time personal pique and party-spirit were motives of his opposition.' (3) Soph. *El.* 1251 ξῶιδα καὶ ταῦτ'· ἀλλ' ὅταν παρουσία | φράζῃ, τότε ἔργων τῶνδε μεμ-

νήσθαι χραών. Orestes is trying to make his sister observe a cautious silence: he has repressed her cries of *joy*; she has now cried aloud concerning her past *sorrows*; and so he says, 'I know these things *also*.'

Thus in all these places the use of *καί* is quite normal. They do not confirm the abnormal sense which has been proposed for it here. If (as I believe) *καί* is impossible in this verse, then *καί* may be considered certain.

87 *τούςδε καὶ πρᾶσσειν στυγῶ*. Buttmann wished to write *τούςδε* δὲ ('them, too') as being more emphatic, and more poetical. He proposed to apply the same rule wherever in the poetical texts any part of *ὅδε* refers to a *preceding* relative. But it is certain that Attic poetry could use *ὅδε* with retrospective force; thus in *O. C.* 1006 f., *εἰ τις γῆ θιούς ἐπίσταται | τιμαῖς σεβίζειν, ἥδε τῷδ' ὑπερφέρει*, though *ἡ δὲ* is possible, *τῷ δ'* is not. Why, then, should poetry be debarred from substituting *ὅδε* for *οὗτος* in this particular case,—viz., when it refers to a preceding relative? The drawback to *τούςδε* δὲ here is that it would be too emphatic. The same objection would apply to reading *ὁ δ'* instead of *ὅδ'* in *Tr.* 23, or *τὴν δ'* instead of *τῇδ'* in *Tr.* 820: while in *Anf.* 464 a change of *ὅδ'* to *ὁ δ'* is impossible. We may remark that in good Attic prose the 'δέ of the apodosis' after *ὁ* or *οὗτος* is seldom used except to mark some proportion which exists between the two things. Hence it most often occurs where a superlative or comparative appears in both clauses: e.g., Thuc. 2. 46 *ἀθλα γὰρ οἷς κείται ἀρετῆς μέγιστα, τοῖς δὲ καὶ ἄνδρες ἀριστοὶ πολιτεύουσι*: id. 1. 37 *ὅσῳ ἀληπτότεροι...τόσῳ δὲ* (so Classen) *φανερωτέραν κ.τ.λ.*: Xen. *Cyr.* 7. 5. 6 *ὅσῳ...προσωτέρῳ ἐγίγνοντο, τόσῳ δὲ μανότερον μετεβάλλοντο*.

100 *τί μ' οὖν ἄνωγας κ.τ.λ.* The MSS. have *τί οὖν μ' ἄνωγας*. Attic Comedy certainly allowed hiatus after *τί*. Thus we find (1) *τί ἔστιν*; Ar. *Nub.* 82, 825; *Ran.* 653, 657, 1220. (2) *τί οὐ*, Ar. 149 [where, however, *τί δ' οὐ* is read by schol. *Ach.* 724, Paus. 5. 5. 3, and Suid. s.v. *ἀγορανομίας*]. (3) *τί οὖν*, *Nub.* 791. (4) *τί, ὦ*: *Nub.* 80. In some of these passages, *δ'* might be inserted, but in others it would evidently weaken the vivacity of the question.

As to Tragedy, the *τί οὖν* in Aesch. *Theb.* 704 (quoted in my note) certainly looks like a genuine example. On the other hand, the insertion of *δ'* between *τί* and *οὖν* would be an easy remedy in *Theb.* 208, *Pers.* 787, and *Suppl.* 306 [where L has *τί οὖν ἔταυξε δ'*, and most edd. read *τί οὖν ἔταυξεν*]. In Eur. *Phoen.* 878, reading *τί δρῶν οὐ*, Dindorf says, 'in recentioribus nonnullis *τί οὐ δρῶν*.'

If we suppose that this licence, well recognised in Comedy, was exceptional, though not forbidden, in Tragedy, then each apparent example of it which Tragedy presents must be judged by the context, and by the poet's manner. In *Ai.* 873, where *τί οὖν δῆ*—the eager question of the Semichorus—occurs *extra metrum*, it is clearly sound: the insertion of *δ'* would be inappropriate. On the other hand, we might accept *τί οὖν* in the dialogue of Aeschylus, and yet hesitate to believe that Sophocles would have admitted it without special cause. It seems improbable that he did so here, or in vv. 733, 753, and 917.

120 The spelling of the verb *ποιέω* in the Laurentian ms. of Sophocles.

(1) As a general rule, L gives *πο*, not *ποι*, before *ε* or *η*, when the first syllable of the verb is made short.

Thus *ποιῆς* Ph. 752, *El.* 624: *ποιῇ* Ph. 926: *ποιῇν* Ph. 1010, *O. T.* 537, *O. C.* 1018, 1037, 1517, *Tr.* 385, 390, 598, 743, *El.* 337, 385: *ποῆσω* Ph. 120: *ποῆσον* *O. T.* 543: *ποῆσαι* *O. C.* 1033: *ποιῆσθαι* Ph. 552, *O. C.* 1144.

In *El.* 319 and 623, where L now has *ποιῇ*, the first hand had written *ποιεῇ*, and the *ι* was erased by the corrector. In *El.* 385 (*ποιῇν*) there is room for *ι* between *ο* and *ε*, but no trace of *ι* remains. In *Ai.* 1369, *ποῆσῃς*, an *ι* has been erased after *ο*. In *Ai.* 1155, *εἰ γὰρ ποιήσεις*, an erasure of the first *ι* has been attempted.

(2) Again, there are some instances in which L retains the *ι* before *ε* or *η*, although the first syllable is short.

Thus *ποιήσω* *El.* 1045, 1276: *ποιήσεις* *O. C.* 652, *Ai.* 1356, *El.* 1044: *ποιῇν* *O. C.* 1018: *ποιῆσαι* *O. C.* 1033: *ποιεῖ* *O. C.* 584: *ποιεῖσθε* *O. C.* 278: *ποιεῖσθαι* *O. C.* 459, 1144.

Where the *ι* before *ε* or *η* might be either long or short, it is retained in L.

The Attic inscriptions quoted by Meisterhans (p. 27, n. 230) range in date from about 450 to about 300 B.C., and furnish these forms:—*ποιῇν*, *ποιῇ*, *ποιῆσθαι*, *ποῆσουσι*, *ποῆσας*, *ποῆσει* (=η), *ποῆσωσιν*, *ἐπόησεν*, *ποῆσασθαι*, *ποηθῇ*, *πεπόηκεν*, *ποηθέν[τ]α*, *ποητεί* (=ῆ). On the other hand, Attic inscriptions of the same period give *ἱεροποιοί* (but *ἱεροποιῇν*), *ποιῶσι* (in company with *ποιεῖ*), *ποιῶν* (in company with *ποῆσας*), *ποιούσι*, *ποιούντων*, *ποιούσας*, *ποιούμενος*, *ἐποίουν*, *ἐποιούντο*.

It cannot be supposed, then, that the omission of the *ι* before *ε* and *η* was an error, or a caprice, peculiar to stone-cutters; for it would be strange if they had so repeatedly omitted it before those letters, while always preserving it, even in the same inscription, before *ο*, *οι*, *ου*, or *ω*.

The natural inference would be rather that, in the ordinary Attic usage of those days, the *ι* of *ποιέω* was omitted, for reasons of euphony, before *ε* and *η*, though retained before the *ο*-sounds. If, however, *ποιῇ* and *ποῆσαι* were the commoner Attic forms, it would by no means follow that *ποιεῖ* and *ποιῆσαι* were not also in Attic use. It might seem natural that an Attic poet should use *ποιεῖ*, etc., when the first syllable was long or common, while he used *ποιῇ* when it was short.

It is noteworthy that in *O. T.* 918 L has *ποῶ*: and the same form occurs in *Ai.* 1395, where, however, there is a space between *ο* and *ω*, suggesting that *ι* has been erased, though no trace of such erasure remains. This is a false spelling, due probably to the assumption that the *ι* should be dropped in *any* form of *ποιέω* when the first syllable is short. The value of L's testimony, as confirming the inscriptions, is rather increased by the occurrence of such an error; since it tends to show that such forms as *ποιῇ*, *ποῆσει* were derived by L from an old tradition of which the original scope was no longer accurately remembered. A similar inference might be drawn from the fluctuations in L's practice. A rule of

late origin, if accepted at all, would have been followed with greater consistency.

168 *ἐπινωμῶν*.—Lobeck (*Ajax*, 3rd ed., p. 243) quotes an epigram by Archias of Mitylene, *ἐν ποτε παμφαίνοντι μελάμπτερος αἰθέρι νωμῶν* (said of a crow), and adds:—‘Erfurdtius ad Trach. 710 μέλαν πτερόν corrigat, sed refellitur Sophoclis exemplo Fragn. Inc. xxiii. 675 [= Soph. fr. 856. 11 Nauck] νωμᾷ δ’ ἐν οἰωνοῖσι τοῦκείνης πτερόν.’ Now, in this latter verse νωμᾷ means, not ‘is plied,’ but, ‘is the guiding power’: it is the trans. νωμάω with object understood. With regard to the verse of Archias, μελάμπτερος would seem to be merely a conjecture adopted by Grotius in his text of Stobaeus (p. 59),—perhaps from Scaliger, as Jacobs thought (*Anthol.* 9. 339): who quotes from mss. only μελάντερον, μελάντερος, and μελαιντερος, and justly adopts μέλαν πτερόν,—the conject. of Brunck, not of Erfurdt, though approved by the latter on *Phil.* (not *Trach.*) 710. Neither of these passages, then, can be cited as illustrating the intransitive use of *ἐπινωμῶν* here. If we read αὐτῷ (with L), instead of αὐτῷ, it would be possible to render, ‘he cannot draw to his side any healer for his woes’; but this would be forced. Similarly, in v. 717, τὸ ὕδωρ might be understood as object with προσενώμα,—‘he used to carry the water to his lips’; but this, again, would be a strained explanation. It seems far more probable that the poet has used both these compounds of νωμῶν intransitively,—a use which may have been rare, or even without example, but which he may have felt to be warranted by analogy. Cp., e.g., the epic use of ἐπιστρωφῶν in the sense of ἐπιστρωφᾶσθαι, ‘to visit’ (with acc. of place, *Od.* 17. 486): so Apoll. Rhod. 3. 892 οἷτ’ ἐπὶ γαῖαν | ἡμετέρην στρωφῶσι.

185 ff. The mss. give:—

ἐν τ’ ὀδύναις ὁμοῦ  
 λιμῷ τ’ οἰκτρός, ἀνήμεστα μεριμνήματ’ ἔχων βαρεῖ-  
 α δ’ ἀθυρόστομος  
 Ἀχὼ τηλεφανῆς πικρᾷς  
 οἰμωγαῖς ὑπόκειται.

I. With the exception of *ὀρεῖα*, no satisfactory correction of βαρεῖα has been suggested. (1) Boeckh (*De metris Pindari*, p. 323) would give βαρεῖ | d δ’,—a reading found in one late ms. (Vat. b). But this epithet for λιμῷ comes with an awkward and feeble effect at the end of the long clause which separates it from the substantive. (2) Doederlein also proposed βαρεῖ | d δ’, but intended βαρεῖ as a verb,—*gravatur*, ‘he is oppressed.’ Such an intrans. use of the verb cannot, however, be inferred from a similar use of the epic pf. partic., βεβαρηώς. βαρέω was otherwise a late form for βαρύνω, and, where it occurs, is trans. (3) Blaydes suggests βαρεῖαις, to go with οἰμωγαῖς. The drawback to this is that it would enfeeble the second epithet, πικραῖς. (4) Schneidewin read βαρεῖα | d δ’. This acc. neut. pl. is then a second epithet of μεριμνήματ’: and -εία is one long syllable, by synizesis, as in the epic Ἀλέξανδρον θεοειδέα (*Il.* 3. 27). Such a synizesis may have been admissible in tragic lyrics (though Eur. *I. A.* 205, quoted by Cavallin, does not prove it, since the synizesis in Νιρέα there is of ῥᾱ, not ῥᾱ): but it would have an

awkward effect here, where a pause follows; and the epithet, coming after ἀνήκεστα, would be decidedly tame. (5) Another conjecture of Boeckh's was βάρει, to go with ἀνήκεστα: 'desperate, crushing, by their weight.' (6) Hermann gave βάρη, construing thus:—μεριμνήματ' ἔχων (=μεριμνῶν) ἀνήκεστα βάρη 'distressed by incurable afflictions,' *immedicabile curans malum*. These conjectures seem to exhaust the possibilities so far as βάρης and cognate words are concerned.

Blaydes reads βοᾷ, a conjecture which had occurred to Linwood also. But, being so common a word, it was not likely to be corrupted into βαρεῖ: and, after κείται in 183, we should not expect another verb here. (8) Seyffert reads βορᾶς. (Nauck, adopting this, ascribes it to C. Schiller, *Andocid.* p. 108.) Then μεριμνήματ' ἔχων βορᾶς means, 'harassed by cares for food,'—a very weak development, surely, of what has just been expressed by ἐν τ' ὀδύναις ὁμοῦ | λιμῷ τ' οἰκτρός.

II. The second question in this passage concerns the words which the MSS. give as πικρᾶς | οἰμωγᾶς ὑπόκειται. (1) Seyffert reads πικραῖς | οἰμωγαῖς ὑπόκειται, 'clamoribus eius subiecta, quibus quasi succinit': i.e., 'the echo forms an undernote to his mournful cries.' But how could ὑπόκειται mean this? (2) ὑπακούει, the best emendation of ὑπόκειται, was first made by Auratus; then by Brunck, who printed it with the gen. πικρᾶς οἰμωγᾶς. Musgrave, leaving ὑπόκειται in his text, suggests ὑπακούει—evidently by an independent conjecture—in his note, and illustrates its use as = 'to answer.' Blaydes rightly combines ὑπακούει with the dat., πικραῖς...οἰμωγαῖς. In doing so, he might have pointed out the difference between the senses of ὑπακούειν with gen. and dat. respectively. With gen., it means, 'listen to': cp. Ar. *Nub.* 263 τῆς εὐχῆς ὑπακούειν (and that was the sense intended by Brunck,—'Echo sola tristes eiulatus audit'): with the dat., 'answers.' The latter sense is the fitting one here. (3) Pflugk, πικρὰς | οἰμωγὰς ὑποκλάλει, *maestos gemitus succinit*. This was approved by Schneidewin. (4) Emperius, πικραῖς | οἰμωγαῖσιν ὑπαχέει. Cp. Plat. *Phaedr.* 230c θερινόν τε καὶ λιγυρόν ὑπηχεῖ τῷ τῶν τεττίγων χορῷ: where, however, it refers to the *place* which resounds,—as it does also in Hes. *Th.* 835 and Eur. *Suppl.* 710. (5) Hartung and Purgold, πικραῖς | οἰμωγαῖς ὑποκρούει, lit. 'beats time to'; hence, 'accompanies.' Suidas, ὑποκρούειν· ἀντιφθέγγεσθαι, ἀντιλέγειν ἀπλῶς καὶ ὡς ἔτυχε. (6) Rauchenstein, πικραῖς | οἰμωγαῖς ὑπαείδει. Cp. Ar. *Ran.* 366 κυκλίοισι χοροῖσιν ὑπᾶδων. (7) Hermann, πικρᾶς | οἰμωγὰς ἐπ' ἔχεται, taking τηλεφανῆς in a proleptic sense with the verb: 'the sound is carried by his bitter cry to a distance' (whence it is reverberated). (8) Campbell suggests πικρᾶς | οἰμωγὰς ἐποχάται. (9) Musgrave, besides ὑπακούει, proposed πικρᾶς | οἰμωγὰς ὑποχάται, as midd., *subvehit*: Echo carries his cries along. (10) Blaydes, too, has an alternative conjecture, πικρᾶς | οἰμωγὰς ὑπο χεῖται. (11) Wecklein, *Ars Soph. em.*, p. 50, suggests πικρᾶς | οἰμωγὰς ὑποφῆταις as = ὑποκρίνεται, i.e., '(is) the answerer.'

348 f. ταῦτ', ὦ ξέν', οὕτως ἐννέποντες οὐ πολλὸν  
χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχύ.

Brunck, Musgrave and others strangely took ἐπέσχον as 1st pers. sing.,

and ἐνέποντες as a nomin. absol.: 'when they spoke thus, I did not refrain,' etc. As Buttmann observed, the second *με* would then be intolerable; and he might have added that the first *με* would also be incorrect: in this sense we should require ἐπέσχον simply, not ἐπέσχον *με*. Hartung, re-writing the verses thus, ταῦτ', ὃ ξέν', ἐνέποντες οὐ πολλὸν χρόνον | ἐπέσχομεν μὴ κείσε ναυστολεῖν ταχύ, also meant ἐνέποντες to be a nomin. absol.,—ἐπέσχομεν referring to Neoptolemus only. Cavallin, keeping the ms. text, rightly takes ἐπέσχον as 3rd plur., but supposes that it refers to the friends of Neoptolemus at Scyros, who sought to detain him; thus he, too, regards ἐνέποντες—which refers to Phoenix and Odysseus—as an irregular substitute for a gen. absol., ἐννεπόντων.

351 οὐ γὰρ εἰδόμην. Seyffert gives οὐδ' ἄρ' εἰδόμην. 'but, in the event, I did not see him' (before burial). In *Journ. Phil.* II. 70 (1869) I proposed εἰ γὰρ εἰδόμην. 'would that I had seen him!' (before burial); and the same conjecture was made by Blaydes in his ed. (1870). For the reasons given in my note, I am now satisfied that the ms. reading, οὐ γὰρ εἰδόμην, is sound.

I still hold, however, that in 359 *ἔκειτ'* means merely 'lay low in death,' and is not an equivalent for *προέκειτο*, 'lay on the bier.' It might be added to my note on 359 that in *Od.* 24. 64 f. the mourning for Achilles is said to have lasted seventeen days,—the funeral taking place on the eighteenth day. Sophocles doubtless thought of Neoptolemus as reaching Troy in time for the obsequies, though there is no direct reference to them. Cavallin, indeed, finds such an allusion in the words which describe Neoptolemus as received by the assembled host (356 f.); this is ingenious, but it seems a little fanciful.

425 *ὃς παρὴν γόνος*. *παρὴν* was first conjectured by Musgrave, who, noting the schol.'s mention of *μόνος* as a *v. l.* for *γόνος*, proposed to read *ὃς παρὴνμόνος*, instead of the ms. *ὃσπερ ἦνμόνος*. Hermann formerly read *ὃς παρὴν, γόνος* (a punctuation which Dindorf adopts), taking the sense to be, 'he has lost his son Antilochus,—who was with him at the time,'—and supposing the point of *ὃς παρὴν* to be that a son's death is still more bitter to a father when he sees it than when it is reported to him from a distance. He quotes Quint. Smyrn. 2. 261 (referring to the death of Antilochus) *μάλιστα δὲ πατρὶ περὶ φρένας ἤλυθε πένθος | Νέστορι, παιδὸς ἐοῖο παρ' ὀφθαλμοῖσι δαμέντος. | οὐ γὰρ δὴ μερόπειςσι κακώτερον ἄλγος ἔπεισιν, | ἢ ὅτε παῖδες ὀλῶνται ἐοῦ πατρὸς εἰσορώωντος*. But, apposite as this passage is to Hermann's explanation of *ὃς παρὴν*, that explanation itself seems far-fetched. The conjectures of Seyffert and Cavallin have been noticed in the commentary. Some others may be mentioned. Hermann (having become dissatisfied with *ὃς παρὴν, γόνος*) read *ὃσπερ ἦνμόνος*. Schneidewin conj. *ὃς παρὴν γονεῖ*. Arndt, *ὃς παρὴν πόνους*. Unger, *ὃσπερ ἦν γάνος*. J. Oberdick, *ὃσπερ ἦν λόγος*. Sintenis, *ὁ σπαρεύς γόνος*. F. W. Schmidt, *φροῦδός ἐστ' ἄρδην γόνος*. Pflugk, *ὃς προῦστη γένους*. Blaydes, *ὄνπερ ἡγάπα*. Heimsoeth, *ἡδιστος γόνος*. Nauck, who now inclines to this last, formerly proposed *ἐπεί γόνος | Ἀντίλοχος αὐτῷ φροῦδος οἴχεται θανών*.

491 The emendations of the ms. *Τραχινίαν τε δειράδα καὶ τὸν εὐροον* may be classified as follows. (1) Simple transposition. Heath proposed *Τραχινίαν δειράδα τε καὶ τὸν εὐροον*. This is approved by Ellendt (s.v. τε), and placed in the text by Cavallin. It is, however, impossible, because, when a dactyl holds the third place in an iambic trimeter, the first syllable of the dactyl must be either (a) the last of a word, as in v. 879 *σύ μ' αὐτὸς ἄρον, σύ με κατὰστησον, τέκνον*, or (b) a monosyllable, as in v. 1013 *ἀλλ' ἢ κακὴ σὴ διὰ μυγῶν βλέπουσ' αἶε*.

(2) Conjectures which change *δειράδα* only.—(i) Wunder, *Τραχινίων τε πρῶνα*. (ii) Wecklein, *Τραχινίαν τε σπιλάδα*, or *Τραχίνιον λέπας τε*. (iii) Meineke, *Τραχινίαν τε λιθάδα* or *λιχάδα*. (iv) Toup, *δεράδα* (see commentary). (v) Anon. in *Athenæum*, Aug. 13, 1892, p. 235, *Τραχινίαν ἄκραν τε*.

(3) Conjectures which change *καὶ* only.—(i) Pierson, *δειράδ', ἢ τὸν εὐροον*, approved by Porson, *Adv.* p. 200. But Trachis and the Spercheius belong to one and the same region: the river could not be mentioned as an *alternative* destination. (ii) Hermann (*Retract.* p. 8) *δειράδ' ἐπὶ τὸν εὐροον*. (iii) Seyffert, *δειράδ' ἀνὰ τὸν εὐροον* (i.e., 'passing up' the river).

(4) Conjectures which change more than one word.—Blaydes reads *Τραχινίας τε δειράδας τὸν τ' εὐροον*. He also suggests *Τραχινίαν τε δειράδ' εὐροόν τ' ἐμόν*.

## 533 f.

*ἴωμεν, ὦ παῖ, προσκύσαντε τὴν ἔσω  
οἶκον εἰσέλκησιν.*

Critics who wish to read *εἰς οἶκον*, and to connect those words with *ἴωμεν*, have proposed various alterations of *προσκύσαντε τὴν ἔσω*.

(i) Schneidewin, *προσκύσαντε Γῆν, ἔσω*. He was more inclined, however, to think that a verse had dropped out after *Γῆν*,—the sense having been, 'Let us leave Lemnos, when we have saluted mother Earth,—[but first come with me] into the cave.' He also suggests that the schol. may have read, *προσκύσαντε τὴν στέγην*.

(ii) Bergk, *προσκύσαντες Ἑστίαν* (formerly,—'minus recte,' as he says,—*προσκύσοντες*).

(iii) Wecklein (*Ars*, p. 45), *προσκύσαντε γῆς ἔδος*.

(iv) Wille (*De locis nonnullis Sophoclis*, Berl. 1866, quoted by Cavallin), *προσκύσαι στέγην ἔσω*.

(v) Seyffert reads *προσκύσαντ' ἐμὴν ἔσω*: 'neque enim quid ἢ ἔσω οἶκησις velit apparet, quae potius ἢ ἄνω dicenda erat.' But they are now at the entrance to the cave, not below it: see n. on 814.

679 f. *κατὰ δρομάδ' ἄμπεκα κ.τ.λ.* Among the proposed readings of this passage, three chief classes may be distinguished:—I. those which retain both *Ἰξίονα* and *δέσμιον*: II. those which eject *Ἰξίονα*: III. those which eject *δέσμιον*.

I. 1. Hermann's earlier view was that the ms. text was sound in the strophe, but defective in the antistrophe. (I give the words of the antistrophe in smaller type under those of the strophe.)

κατ' ἄμπυκα δὴ δρομάδ' Ἰξ-  
 [παρ' ᾧ στόνον ἀντίτυπον]  
 ἰονα δέσμιον ὡς ἔβαλεν  
 [— — — βαρυβρῶτ' ἀποκλαύσ-]  
 παγκρατῆς Κρόνου παῖς·  
 [ειεν αἱματήρ', οὐδ']

Thus in the antistrophe he assumed a lacuna between ἀντίτυπον and βαρυβρῶτ'. The lost words may have been, he suggested, κέντρ' ὀδύνας: and he altered the ms. αἱματηρόν into αἱματήρ' in order that it might go with κέντρα,—of which βαρυβρῶτα also was, he thought, the epithet. One of his grounds for this theory was a difficulty which he felt in joining βαρυβρῶτα and αἱματηρόν with στόνον.

2. Hermann afterwards proposed to read thus (*Retract.* p. 9):

Ἰξίονα καὶ δρομάδ' ἄμπυκα δέσμιον ὡς ἔβαλεν etc., when in the antistrophe we should have a lacuna equivalent to — after ἀντίτυπον, which might be filled by such a word as σφάκελον or κάματον. Then it would be necessary to retain αἱματηρόν, and, after it, to omit either οὐδ' or τάν.

3. A somewhat similar view is one which has been communicated to me by Prof. E. L. Lushington; who, however, would expand the antistrophic verse, not by inserting anything after ἀντίτυπον, but by adding ἄταν after αἱματηρόν:—

Ἰξίονα καὶ δρομάδ' ἄμπυκα δέσμιον ὡς  
 [παρ' ᾧ στόνον ἀντίτυπον βαρυβρῶτ' ἀποκλαύσ-]  
 ἔβαλε [or ἔβαλ' δ] παγκρατῆς Κρόνου παῖς.  
 [ειεν αἱματηρόν <ἄταν>.]

II. Readings which eject Ἰξίονα.

1. Erfurdt and Schneidewin: κατὰ δρομάδ' ἄμπυκα δέσμιον ὡς ἔβαλεν. (So Cavallin, but with ἔβαλ' δ: and Nauck, but with ἄντυγα.) No enlargement of the antistrophe is then required.

2. Bergk: κατ' ἄμπυκα δὴ δρομάδα | δέσμιον ὡς ἔβαλεν | ὁ παγκρατῆς Κρόνου παῖς.

In the antistrophe he reads, παρ' ᾧ στόνον ἀντίτυπον | <τὸν> βαρυβρῶτα <πόδα> | κλαύσειεν αἱματηρόν.

3. Blaydes: ἀνὰ (so Dind.) δρομάδ' ἄντυγα δέσμιον ὡς ἔβαλ' ὁ παγκρατῆς Κρόνου παῖς. No change in the antistrophe.

4. Hartung re-writes, rather than amends, the text; omitting δρομάδα in the strophe, and substituting κάματον for στόνον ἀντίτυπον in the antistrophe:—

κατ' ἄμπυκα δέσμιον ὡς ἔβαλεν | παγκρατῆς Κρόνοιο παῖς = παρ' ᾧ κάματον βαρυβρῶτ' ἀποκλαύσ-|ειεν αἱματηρόν, οὐδ'.

5. Burges: κατ' ἄμπυκα | τὴν δρομάδ' ὡς δέσμιον | <νιν> λάβ' ὁ παγκρατῆς Κρόνου παῖς = παρ' ᾧ στόνον | ἀντίτυπον κηροβρωτ-|ὸς κατακλαύσει αἱματηρόν.



III. Readings which eject *δέσμιον*.

1. Dindorf: 'Ιξίον' ἄν' ἄμπυκα δὴ δρομάδ' ὡς ἔβαλ' ὁ | παγκρατὴς Κρόνου παῖς. No change in the antistrophe.

2. Wecklein: 'Ιξίον' ἄν' ἄμπυκας ὡς ἔβαλεν δρομάδας | ὁ παγκρατὴς Κρόνου παῖς = παρ' ᾧ στόνον ἀντίτυπον βαρυβρώτα <πόδα> | κλαύσειεν αἱματηρόν. (Cp. II. 2.) For the plur. ἄμπυκας he refers to Hesych., ἄμπυκες· τροχοί· οὕτω Σοφοκλῆς ἐν Φιλοκτήτῃ.

Seyffert stands alone in ejecting both 'Ιξίονα and δέσμιον: he reads, κατ' ἄμπυκα δὴ δρομάδ' αἰσιμον ὡς ἔβαλ' ὁ κ.τ.λ. By αἰσιμον he means, 'well-deserved.'

686 f. According to Hermann's earlier view, the τόδε before θαῦμα was spurious: he changed it into καὶ. Then the two verses in the strophe, ὦλλυθ' ὦδ' ἀναξίως· | καὶ θαῦμά μ' ἔχει πῶς, corresponded with vv. 701 f. of the antistrophe, as amended by him, εἶρπε δ' ἄλλοτ' ἄλλον ἄν | εἰλνόμενος, παῖς. This ἄλλον was to agree with πόρον in 704. Afterwards, however, he preferred to omit the καὶ before θαῦμα (without replacing τόδε), and to delete ἄν in the antistrophe.

Wecklein, in his *Ars Soph. em.* p. 56, proposes to read ὦλλυθ' ὦδ' ἀναξίως· | τὸ δ' αὖ θαῦμά μ' ἔχει = εἶρπε δ' ἄλλοτ' ἄλλον <ὦδ> | ἄν εἰλνόμενος. In his ed. of the play he gives, ὦλλυθ' ὦδ' αἰεκῶς. | τόδ' δ' αὖ θαῦμα μ' ἔχει = εἶρπε δ' ἄλλοτ' ἄλλα | τότ' ἄν εἰλνόμενος. (τόδε δ' αὖ was read by Wunder.)

Seyffert gives ὦλλυθ' ὦδ' ἀνάξια. τόδε τοι θαῦμά μ' ἔχει (as one v.) = εἶρπε δ' ἄλλοτ' ἄλλα πόδ' ἄν εἰλνόμενος. The final ια of ἀνάξια is to be one syllable, by synizesis. πόδ' is his own conjecture, for τότ'.

Blaydes reads ὦλλυτ' ἀνάξι' οὕτως. τόδε δὲ θαῦμά μ' ἔχει = εἶρπε δ' ἄν ἄλλοτ' ἄλλαν ὁδὸν εἰλνόμενος. The words ἄλλαν ὁδὸν are due to his own conjecture: ἀνάξι' οὕτως, to that of Burges.

Gleditsch deletes τόδε θαῦμ' ἔχει με and εἰλνόμενος. Then ὦλλυθ' ὦδ' ἀναξίως = εἶρπε δ' ἄλλοτ' ἄλλοσ' ἄν.

758 f. ἦκει γὰρ αὕτη διὰ χρόνου, πλάνοις ἴσως  
ὡς ἐξεπλήσθη.

The following conjectures may be noticed. (1) Bothe, ἴσοις for ἴσως: i.e., 'When the disease has once been sated, it returns only after a long interval, (and then,) πλάνοις ἴσοις,—with an access of the same duration as before,—so that relief may be expected within a certain time. Hence πλάνοις has to denote the 'wanderings' of the disease through the patient's body,—the periodical attack. The antithesis between ἦκει and πλάνοις is thus destroyed. Nor can this use of πλάνοις be justified. It is not adequately supported by διέρχεται in v. 743, nor again, by Plat. *Tim.* 88 ε ὅταν τις...σείων τά τε περὶ τὸ σῶμα πλανώμενα παθήματα καὶ μέρη κατὰ ξυγγενείας εἰς τάξιν κατακοσμήη πρὸς ἄλληλα,—where 'the affections that are roaming about the body' do not mean sudden attacks of disease, and where, moreover, πλανώμενα is interpreted by the context.

(2) Heimsoeth, εἴκει for ἤκει. 'The disease *abates* after a (short) time.' The first objection to this ingenious conjecture is that the phrase διὰ χρόνου would not, by itself, suggest a *short* interval (cp. 285 n.). Then πλάνοις κ.τ.λ. would mean, 'when sated with its *attack*,'—a sense which πλάνοις, as we have seen, will not bear. Heimsoeth suggests, indeed, that πλάνοις ἴσως should be altered into παλίσσυντος (as = 'rushing away,' O. T. 193).

(3) F. W. Schmidt, λήγει γὰρ αὐτὴ διὰ χρόνου πλάνοις νόσος | ὡς ἐξεπλήσθη. This, too, is ingenious, and is recommended by the appropriateness of αὐτὴ ('of its own accord'): but the twofold corruption which it supposes (ἤκει for λήγει and ἴσως for νόσος) is very improbable.

(4) Arndt, ἤκει γὰρ αὐτὴ διὰ χρόνου πλάνοις ἴσως, | ὡς ἐξεπλήσθη φλέψ. NE. ἰὼ δύστηνε σύ.

'This disease returns but now and then, in periodical attacks (πλάνοις ἴσως), when the vein has become distended.' Arndt's first aim here was to remove the hiatus, ἐξεπλήσθη. ἰὼ ἰὼ. Seeking for a monosyllable to replace the first ἰὼ, he was struck by a statement of Hippocrates (*De Morb.* 4. 140), τὰ ἔλκεα...φλεγμαίνει μάλιστα ἐν ταύτησι τῇσι ἡμέρησι· ἔρχεται γὰρ τὸ ὑγρὸν εἰς ἀπάσας τὰς φλέβας: 'ulcers become most inflamed on these (alternate) days; for the moisture passes into all the veins.' So Arndt took the sense to be that the ulcer in the foot of Philoctetes became inflamed when, from time to time, the veins near it were distended by morbid humours.

760 In almost all the editions since Brunck's the verse δεινὸν γε τοῦπίσαγμα τοῦ νοσήματος is numbered as 755, and the verse τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρὸν as 765, though the number of verses between these two is not nine, but only eight. The number 760 is placed by most editors opposite δύστηνε δῆτα διὰ πόνων πάντων φανείς: but by some, opposite ὡς ἐξεπλήσθη. NE. ἰὼ ἰὼ δύστηνε σύ.

The origin of this anomaly is to be found in the *editio princeps* of Sophocles, the Aldine of 1502 (in which the verses are not numbered). We read there,

ὡς ἐξεπλήσθη.  
160 ἰὼ· ἰὼ δύστηνε σύ·  
ἰὼ δύστηνε δῆτα διὰ πόνων πάντων φανείς.

The *third* ἰὼ is not found in the Laurentian MS.: it is evidently an interpolation, caused by the repetition of δύστηνε. Brunck (ed. of 1786) read and numbered the verses in question thus:—

ὡς ἐξεπλήσθη· φεῦ. NE. ἰὼ δύστηνε σύ.

760 ἰὼ, ἰὼ,  
δύστηνε δῆτα διὰ πόνων πάντων φανείς.

Subsequent editors struck out the spurious ἰὼ ἰὼ, which Brunck made to be verse 760; but they apparently omitted to notice that the number 765 ought then to be moved on, and stand opposite the verse

σῶζ' αὐτὰ καὶ φύλασσε κ.τ.λ.

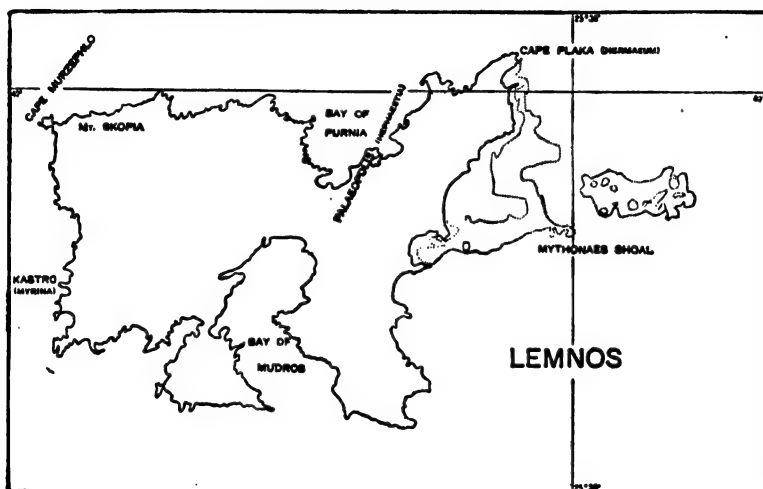
782 Dindorf's is the most despairing view of the corrupt words, ἀλλὰ δέδοικ', ὦ παῖ, μὴ μ' ἀτελής εὐχή. He supposes that an iambic trimeter has been lost here, and that these words are entirely spurious,—having been inserted by an interpolator merely to represent the general sense, as he guessed it from the context. But, in that case, it is strange that the interpolator, having a free hand, did not contrive to be more grammatical and intelligible.

Most of the attempts at emendation have set out from the idea that δέδοικα should be retained,—as being indispensable to the *sense*,—and that either ἀλλὰ or ὦ παῖ should be altered. Thus Brunck wrote, as Toup had suggested, ἀλλ' οὖν δέδοικα μὴ ἀτελής εὐχή, τέκνον: Wunder, the same, with τύχη instead of τέκνον. Schneidewin conjectured, ὦ παῖ, δέδοικα μὴ ἀτελής ὁ πλοῦς τύχη, or the same, with εὐχή instead of ὁ πλοῦς. But it is manifest that no one of these was at all likely to be corrupted into ἀλλὰ δέδοικ', ὦ παῖ, μὴ μ' ἀτελής εὐχή. When the probabilities of manuscript tradition are weighed, both ἀλλὰ and ὦ παῖ (or at least παῖ) have a good claim to be thought genuine.

Hermann's conjecture, ἀλλ' οὐ τί σοι, παῖ, μὴ ἀτελής εὐχή πέλῃ, was suggested by the variant ἀλλ' οὐ in B: but the sense is the opposite of that required by the context. He also proposed ἀλλὰ δέος, ὦ παῖ, μὴ ἀτελής εὐχή πέλῃ, and ἀλλ' ἦδε γ', ὦ παῖ, μὴ ἀτελής εὐχή δέος. Seyffert gives ἀλλ' οὖν δεδοικ', ὦ παῖ, με μὴ ἀτελή λέγῃς (where 'say of me' seems intended to mean, 'forbode' or 'pray for me'). Mekler, ἀλλ' ἴσθ', ὁκνῶ, παῖ, μὴ ἀτελής εὐχή τύχη. These emendations all proceed on what seems to me the right principle, that of retaining both ἀλλὰ and ὦ παῖ (or παῖ).

With regard to my own conjecture, ἀλλ' ὁκνος, ὦ παῖ, μὴ ἀτέλεισ'.

#### THE LEMNIAN VOLCANO.



εὖχῃ μ' ἔχει, one thing should be added here. I find that Musgrave, who read ἀλλ' οὖν δέδοικα μὴ μ' ἀτελὲς εὖχῃ, τέκνον (with Triclinius), suggested in his note μὴ 'τέλεισθ' εὖχῃ, or μὴ 'τέλεισθ' εὖχῃ (*sc. ᾗ*).

800 The references in ancient literature to the burning mountain of Lemnos have an interest which, in one respect, is perhaps unique; they afford an exception to the rule that such notices can be verified by modern observation.

Antimachus, the epic poet (*circa* 410 B.C.), indicates that, in the fifth century B.C., the activity of the volcano either continued, or at least was attested by a familiar tradition. His words are (*fr. 6*),—

Ἡφαίστου φλογὶ εἶκελον, ἣν βα τιτύσκει  
δαίμων ἀκροτάταις ὄρεος κορυφῇσι Μοσύχλου.

Aeschylus, in his *Prometheus Unbound*, represented Lemnos as the place from which his hero had stolen the fire for mortals. (*Cic. Tusc. 2. 10. 23 Quomodo fert apud eum Prometheus dolorem, quem excipit ob furtum Lemnium?*) And in his *Philocteta*, Attius (*c. 140 B.C.*) described the volcano as clothed with woods, out of which its vapours ascend:—

Nemus expirante vapore vides,  
Unde igni' cluet mortalibu' clam  
Divisus: eum dictu' Prometheus  
Clepsisse dolo, poenasque Iovi  
Fato expendisse supremo.

It is worthy of remark that *nemus* is a touch for which Attius may have been indebted to a contemporary Greek poet, the physician Nicander, who in his *Theriaca* (v. 472) speaks of shepherds as repairing with their flocks to the cool shade afforded by the 'lofty firs of Mosychlus':—

Μοσύχλου δ'τ' ἀμφ' ἐλάτρησι μακεδναῖς  
ἄγρᾱυλοι ψύχῳσι.

As Nicander was a native of Colophon, and spent part of his life at Pergamum, he may be supposed to have known Lemnos. He makes no reference to the volcanic character of the mountain. But the legendary renown of its fires has another witness in Valerius Flaccus (*c. 70 A.D.*), who imagines Jason as awe-struck by the aspect of its steep, blackened cliffs, and its smoke-breathing summit (*Argonautica 2. 332 f.*):—

Ventum erat ad rupem, cuius pendentia nigris  
Fumant saxa iugis, coquiturque vaporibus aer.

No crater is now discoverable in Lemnos, and it has not been shown that there are any traces of volcanic agency. At one spot, indeed, such traces have been conjectured. Lemnos was celebrated in antiquity, and down to very recent times, for producing a kind of earth which was believed to have a medicinal value in various maladies, and more especially to be an antidote for poison; Philoctetes himself was said to have been healed by it (*Philostr. Heroica 5. 2*). It was known as *Λημνία γῆ, μίλτος* ('red earth'), or *σφραγίς* (because sold in stamped tablets): *Lemnia rubrica, terra sigillata*. The Greeks now call

it ἄγιον χώμα. It was, and is, dug from a hill near Kotchino, a hamlet in the innermost recesses of the bay of Purnia, the northern inlet,—not far from the site of Hephaestia. Galen, in the latter half of the second century A.D., went to Lemnos for the purpose of inquiring about this earth. He describes the hill from which the earth is taken as ‘looking exactly as if it had been burned,—both in colour, and by the absence of all vegetation’ (ὁμοιότατος κεκαυμένῳ, κατὰ γὰρ τὴν χροάν καὶ διὰ τὸ μηδὲν ἐν αὐτῷ φύεσθαι: *De simpl. medic.* 9 § 2: vol. XII. p. 173 ed. Kühn). This, he adds, must have been the reason why Homer made Hephaestus fall on Lemnos:—a remark which shows that Galen knew nothing of a Lemnian volcano. The French traveller and scholar, Choiseul-Gouffier, describes the same hill in similar terms:—‘La colline... offre bien tous les caractères d’un sol consumé par un feu souterrain.’ On the other hand, he notices the absence in Lemnos of a crater, of lava, and of marks indicating vitrification: some pieces of pumice have indeed been found, but these may have been washed up by the sea. (*Voyage Pittoresque de la Grèce*, vol. II., pp. 130 ff.: Paris, 1809.)

Dr Hunt,—who contributed a short account of Lemnos to Walpole’s *Travels in Various Countries in the East* (London, 1820),—stands alone when he reports as follows:—‘The whole island bears the strongest marks of the effects of volcanic fire: the rocks, in many parts, are like the burnt and vitrified scoria of furnaces’ (p. 59). No reference to such appearances is made by Dr A. Conze, whose visit to Lemnos, in 1858, is fully recorded in his *Reise auf den Inseln des Thrakischen Meeres* (1860). Mr Tozer, a traveller whose accuracy of observation is unsurpassed, visited Lemnos in 1889; and in his *Islands of the Aegean* (Oxford, 1890) he has the following comment on Dr Hunt’s report:—‘I myself saw nothing that could justify such a description.’ A hot spring exists, indeed, in one place: but this ‘hardly deserves to be adduced as evidence, for similar phenomena are found in other islands, which have never been supposed to be volcanic. Even earthquakes, as I was assured by the inhabitants, have now become extremely rare.’ In a note he adds:—‘The specimens which I brought away are pronounced by a competent authority to be granite and quartzite, which are not volcanic rocks; fragments of the latter of these are widely spread over the face of the ground in various parts of the island.’ (p. 271.)

Are we to infer, then, that this Lemnian volcano was an invention of the poets? Such a fiction might, no doubt, have been suggested by the legend associating Lemnos with Hephaestus, even though the legend itself had sprung merely from the ancient repute of the inhabitants as workers in iron. But then it should be remembered that in the fifth century B.C. Lemnos was thoroughly familiar ground to thousands of those for whom the poets wrote; with Athens, especially, it was in constant intercourse. When Sophocles alludes to its fiery mountain as celebrated,—when the Ionian Antimachus describes the flames bursting forth from the heights of Mosychlus,—one can hardly suppose that nothing of the sort had ever existed there. In most—perhaps all—other cases where the ancient poets allude to volcanic energy as conspicuous in certain places, we know that the allusion was founded on fact.

Choiseul-Gouffier suggested an explanation—the only one yet offered—which at least is very interesting.

On the east coast of Lemnos, a little to the south of the N.E. cape, an extensive shoal, now called Mythonaes, runs into the sea. This shoal has the form of a great submarine promontory, broadly based on the coast, and tapering eastward to a point. A little to the east of that point,—parted from it by a narrow channel,—there is a second and smaller shoal,—a submarine island, as it were, lying off the promontory. Now Pausanias records a tradition that Chrysè—the islet close to Lemnos—was swallowed up by the sea: 8. 33. 4: ταύτην κατέλαβεν ὁ κλύδων πᾶσαν, καὶ κατέδυ τε ἡ Χρύση καὶ ἠφάνισται κατὰ τοῦ βυθοῦ. A new islet, he adds, emerged, which was called 'Ιερά,—a name often given in similar cases. Choiseul-Gouffier supposes that the disappearance of the islet Chrysè was caused by a volcanic convulsion which also submerged the volcanic mountain Mosychlus, and that the Mythonaes shoal preserves the outlines of both beneath the waves. This theory, published in 1809, attracted early notice; Conze (*Reise*, p. 119) refers to a discussion of it in 1812; but it still awaits the verdict of scientific geology.

With regard to Chrysè, the tradition noticed by Pausanias is curiously illustrated by Herodotus. Onomacritus was expelled from Athens by Hipparchus for interpolating into the oracles of Musaeus a prediction that 'the islands off the coast of Lemnos were to be submerged by the sea' (Her. 7. 6, ὡς αἱ ἐπὶ Λήμνῳ ἐπικείμεναι νῆσοι ἀφανιζοίετο κατὰ τῆς θαλάσσης). The expulsion of Onomacritus must have occurred between 527 and 514 B.C. At that period, then, volcanic disturbances on the coast of Lemnos either were occurring, or were distinctly remembered. The name Νέαι, given to some islets on the E. coast, marked their origin. Stein aptly compares the oracle in Plut. *Mor.* 399 D concerning the volcanic island Hiera which emerged near Thera in 197 B.C.

Appian, writing in the first half of the second century—less, probably, than fifty years before Pausanias—speaks of 'a desert island near Lemnos,' where memorials of Philoctetes were still shown: *Bell. Mithrid.* c. 77 περὶ Λήμνον ἐν ἐρήμῃ νήσῳ, ἐνθα δέικνυται βωμὸς Φιλοκτήτου, καὶ χάλκεος ὄφεις καὶ τόξα, καὶ θώραξ ταυνίαις περιδεδυμένος, μνήμα τῆς ἐκείνου πάθης. It may be inferred from Pausanias (8. 33. 4) that Chrysè had disappeared long before his time. A new islet, then—perhaps the 'Ιερά which he mentions—had succeeded to its mythical renown.

852 ff.      οἷσθα γὰρ ὦν (so MSS., or δν) αὐδῶμαι,  
εἰ ταύταν τούτῳ γνῶμαν ἴσχεις,  
μάλα τοι ἄπορα πυκινοῖς ἐνιδεῖν πάθῃ.

I. (1) In the first two of these verses Dindorf reads:—

οἷσθα γὰρ ὦν αὐδῶμαι,  
εἰ ταύταν τούτων γνῶμαν ἴσχεις.

With Linwood, he understands:—'If you hold this view of these things (you know what things I mean)...' etc. Thus ὦν stands, by attraction to τούτων, for the acc. neut. δ. 'This view' means the purpose of Neoptolemus to wait until Philoctetes awakes,—instead of departing at once.

Wecklein reads and construes in the same way, but takes 'these things' to mean τὰ τόξα.

Seyffert also makes ὦν neuter, but places a comma after οἶσθα γάρ, and reads (with Wunder) εἰ ταῦτόν τούτῳ γινώμαν ἰσχεις: 'you know, if you take the same view as this man (Philoctetes) about the things of which I speak.' Thus ταῦτόν is governed by γινώμαν ἰσχεις as = γιγνώσκεις, and ὦν = περὶ τούτων ᾧ.

(2) Whitelaw, reading ὦν and ταύταν τούτων, takes the genitives as masculine: 'But—you know whom I mean—if as by *them* advised you counsel thus.' The plural then alludes to Philoctetes.

(3) Nauck takes ὦν as masc., but makes αὐδῶμαι passive, and reads ταύταν τούτῳ. He understands οἶσθα γὰρ ὦν αὐδῶμαι as = 'you know *whose I am called*.'—i.e., 'you know that I am your loyal follower,'—as if the Chorus deprecated their master's displeasure at their opposition. (By ταύταν...γινώμαν he understands the youth's purpose of remaining with Ph.; but does not explain how he takes τούτῳ.)

(4) Wunder reads,

οἶσθα γὰρ ὃν αὐδῶμαι,  
εἰ ταῦτόν τούτῳ γινώμαν ἰσχεις:

'if you take the same view as this man,—you know whom I mean' (i.e., Philoctetes). The substitution of ὃν for ὦν makes it necessary to substitute μένομεν for μενοῦμεν in v. 836.

Campbell, too, reads ὃν, but ταύταν τούτῳ: 'If this be your mind towards him you wot of,' i.e., 'If you allow yourself to relent towards him.'

II. Verse 854, μάλα τοι ἄπορα πυκινοῖς ἐνιδεῖν πάθῃ, forms a dochmiac dimeter, and seems to be sound. If it is so, v. 838 πολὺν παρὰ πόδα κράτος ἀρνυται, is defective (see cr. n. there). Without abridging v. 854, Seyffert reads πυκινῶς ἂν ιδεῖν, making this depend on οἶσθα γάρ ('you know that you are likely often to see troubles'). Blaydes alters πυκινοῖς to πυκίν' ἔστ'.

Those who think that there is no defect in v. 838 seek to curtail v. 854. Wunder deletes ἐνιδεῖν (and so Wecklein). Gleditsch changes ἐνιδεῖν to ἐνι, and deletes πάθῃ.

869 f. οὐ γὰρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηγήσ' ἐγώ,  
τλήναι σ' ἐλεινῶς κ.τ.λ.

There are three classes of passages in which ἂν is joined to the impf. or aor. indic. of verbs denoting expectation.

(1) Where there is no inf.: *El.* 1281 ἔκλυον ἂν ἐγὼ | οὐδ' ἂν ἥλπισ' αὐδάν. *Eur. Helen.* 656 τίς ἂν τὰδ' ἥλπισεν βροτῶν ποτέ;

(2) Where the fut. inf. is added: *Ant.* 390 σχολῇ ποθ' ἤξειν δεῦρ' ἂν ἐξήχουν ἐγώ. *Al.* 430 τίς ἂν ποτ' ᾤεθ' ὦδ' ἐπώνυμον | τοῦμόν ξυνοίσειν ὄνομα...;

(3) Where, as here, the aor. inf. is added, so that the constr. of ἂν becomes ambiguous. With regard to examples of this class it may be

noted (a) that the position of *ἄν* in the sentence is usually such as to suggest that it belongs to the finite verb; and (b) that this view is strongly confirmed by the examples of the two former classes. Eur. *Helen*. 1619 οὐκ ἄν ποτ' ἠΰχουν οὔτε σ' οὐθ' ἡμᾶς λαθεῖν | Μενέλαον. Ar. *Lys.* 259 ἐπεὶ τίς ἄν ποτ' ἤλπισ', ὦ Στρυμόδωρ, ἀκοῦσαι;

In such instances the construction of *ἄν* with the aor. inf. is always possible, but it is never necessary. The aor. inf., without *ἄν*, can refer to the future, if the notion of futurity is implied with sufficient clearness in the principal verb. See, e.g., Dem. or. 4 § 2 εἰ πάνθ' ἃ προσήκε πρατόντων οὕτως εἶχεν, οὐδ' ἄν ἐλπίς ἦν αὐτὰ βελτίω γενέσθαι. Here it is certain that *ἄν* belongs to *ἦν*, and also that *γενέσθαι* refers to the future. Lycurg. *In Leocr.* § 60 εἰ δὲ ἐκ μὲν τοῦ κακῶς πράττειν τὰς πόλεις μεταβολῆς τυχεῖν ἐπὶ τὸ βέλτιον εἰκός ἐστιν, ἐκ δὲ τοῦ παντάπασι γενέσθαι ἀνύστατον καὶ τῶν κοινῶν ἐλπίδων στερηθῆναι. ὥσπερ γὰρ ἀνθρώπων ζῶντι μὲν ἐλπίς ἐκ τοῦ κακῶς πράττειν μεταπεσεῖν κ.τ.λ.

961 ὄλοιο—μήπω, πρὶν μάθοιμ' εἰ καὶ πάλιν.—Porson's words in his note on Eur. *Phoen.* 1464 are:—'Præterea nullus apud tragicos senarius reperitur, qui ita spondeum in quinto loco dividat, ut καὶ pars sit secunda, præter Æsch. *Suppl.* 274 χρανθεῖσ' ἀνῆκε γαῖα μῆνη καὶ δίκη, quem corruptum esse nemo non videt.' To make this statement verbally exact, the following addition is required after the word *secunda*:—'nisi prior pars vox monosyllaba sit eiusmodi quae ad sequentia potius quam præcedentia pertineat.' But it is not probable that Porson had overlooked this verse; and it is certain that he would not have thought it corrupt. He was the first who had pointed out how the rules of the iambic trimeter are affected by the distinction between the two classes of monosyllables (*Praefat.* pp. xxxi ff.). In this statement concerning καί, he was doubtless assuming the exception which that distinction involved.

1092 ff. The mss. give:—

εἴθ' αἰθίρος ἄνω  
πτωκάδες δ' ἐντόνου διὰ πνεύματος  
ὠωσί μ'. οὐ γὰρ εἴτ' ἰσχύω.

(For ἰλωσί μ', B has ἰλωσί μ'.) Since εἴθ'...ἰλωσι is an impossible solecism, εἴθ' can be retained only by reading μ' ἰλοιεν. Philoctetes will then say: 'Oh that (some creatures from above) would take me.' This has been explained in two ways. (i) With the traditional reading, πτωκάδες, taken as a subst.: 'I wish that from the skies aloft the cowering creatures there may cleave the shrilling winds to conquer me' (Prof. Campbell's version). That is, he wishes that the birds would come and kill him: cp. 1155. (ii) With some substitute for πτωκάδες, to denote storm-winds:—'Would that the storm-winds would snatch me up.' This view was suggested by *Od.* i. 241 (νῦν δέ μιν ἀκλειῶς ἀρπυνίαι ἀνηρεύσαντο), and by the fact that like utterances of despair occur elsewhere, as in *Tr.* 953 εἴθ' ἀνεμόεσσά τις | γένοιτ' ἔπουρος ἐστιῶτις αὔρα, | ἥ τις μ' ἀποικίσσειεν ἐκ τόπων κ.τ.λ. But what, then, is to replace πτωκάδες?



Brunck reads *πλωάδες*, 'the sailing, or floating, ones,'—an epithet given by Apollonius Rhodius to the Stymphalian birds (2. 1054),—and understands it of the *Ἄρπυιαι*. Gedike proposed *πλωτάδες*, in the same sense, —since the Harpies dwelt in the islands called *Πλωταί* (Ap. Rhod. 2. 297). The scholiast notices a variant, *δρομάδες* ('the careering ones'), which he explains by *αἱ καταγίδες* (storm-winds): this would have to follow *δεντόνου*. And some, he says, read *πτωχάδες* 'the needy ones,'—meaning the Harpies, because they are always hungry! (*διὰ τὸ δεῖ πεινῆν*.) Nay, some of the scholiasts did not shrink from the conclusion that *πτωκάδες* itself meant the Harpies,—either *διὰ τὸ ἐπεμπίπτειν* (!), or *διὰ τὴν φωνήν* (i.e., because they scream like 'timid creatures,'—birds). Obviously the Harpy theory was merely a forlorn attempt to explain *εἶθ'...ἔλωσι*. If he is to be *snatched up*, who should snatch him up but the *Ἄρπυιαι*?

Since, then, we get no tolerable sense even with the change of *ἔλωσι* μ' into μ' *ἔλοιεν*, it becomes certain that *εἶθ'* is corrupt, and that *ἔλωσιν* is a true correction of *ἔλωσί μ'*. The general sense clearly is, 'The timid birds will now career (*ἔλωσιν*) unmolested over my head.' For *ἰσχύω*, Heath restored *ἰσχω*: 'I check them no longer (by my arrows).'

It must further be noted that the word *πτωκάδες*, 'cowering,' 'timid,' is exactly appropriate here as an *epithet* of the birds. But it could not be used, without the art., as a subst., 'the timid ones,' i.e., the birds.

Thus everything points to the conclusion that *αἰθέρος* is corrupt,—having ousted some subst. which agreed with *πτωκάδες*. And we have already seen that *εἶθ'* is spurious. Further, the words which answer to *εἶθ' αἰθέρος ἄνω* in the antistrophe (1113) are *ἰδοίμαν δέ νιν*.

Hence a critic who seeks to amend the words *εἶθ' αἰθέρος* is justified in believing that the corruption is a *deep* one,—brought about by a very unskilful attempt to repair some loss. An emendation, in order to be allowed as probable, cannot here be required to account for all the letters of the words *εἶθ' αἰθέρος*. It will do as much as can reasonably be expected if it throws light on the point from which that corruption began, while at the same time it satisfies the sense and the metre. Those who appreciate this first condition of the problem will be disposed, I hope, to consider the emendation which I have suggested, *πέλειαι δ' ἄνω*.

The following conjectures may be noticed.

(1) Hermann, in his ed. of 1827: *Ἔθ', αἰθέρος ἄνω...ἔλωσί μ'*: 'Come, let the birds (*πτωκάδες*)...seize me.' [Similarly Prof. Campbell suggests *εἶθ'* (*εἶα*) for *εἶθ'*.]

(2) In later editions Hermann read *εἶθ' αἰθέρος...ἔλωσ'*; He then supposed that *ἐλπιδες* was to be supplied (from *ἐλπίδος* in 1091) with *πτωκάδες*:—'(What hope of food can I find), when (those hopes) will wing their timid flight...?' etc. By these 'hopes' he meant the birds.

Seyffert accepted this view, but with *εἶ γ'* instead of *εἶθ'*.

(3) Finally Hermann preferred to read *εἶθ' αὐταί γ' ἄνω...ἔλωσ'*, in order that the form of the dochmiac might be the normal one which occurs in the antistrophe, v. 1113, *ἰδοίμαν δέ νιν*.

This was a return—so far as metre was concerned—to an earlier view; for, according to Erfurdt in his ed. of 1805, Hermann had once proposed, ὅτ' αἱ πρόσθ' ἄνω | πτωκάδες... ἐλῶσί μ' ('when those who once fled from me... will vex me').

(4) Nauck: γοναὶ δ' αἰθέρος | ... | ἐλῶσιν. οὐ γὰρ ἴσχω. The 'children of the air' are the birds. He compares Eur. *El.* 897 οἰωνοῖσιν αἰθέρος τέκνοις: and Colluthus [an epic poet who lived early in the 6th cent. A.D., and wrote the *Ἀρπαγή Ἑλένης*, of which 392 vv. are extant] v. 383 ἡερίης ὄρνιθες ἐπτερα τέκνα γενέθλης.

(5) Heimsoeth: ὅτ' ὄρνεις ἄνω | ... | ἐλῶσ'.

(6) Wecklein: αἱ θῆρες πλάνοι | ... | ἐλῶσ'. This is very ingenious: but the application of the word *θήρες* to *birds* seems unexampled; for in Ar. *Av.* 1064 θηρῶν are not the birds, but the creatures which they destroy. In Soph. fr. 850, 10 f. οἰωνοί are distinguished from *θήρες*. And such a use of *θήρες* is the more strange here, since the *χαροπῶν ἔθνη θηρῶν* figure in a later passage (1146 ff.). The epithet *πλάνοι*, immediately followed by *πτωκάδες*, is also somewhat weak.

(7) Bergk: αἰθναί (rather αἰθναί) δ' ἄνω | ... | γελῶσί μ'. Cp. *Erigr. Hom.* 8. 2 πτωκάσιν αἰθνήσι. *Od.* 5. 352 ἐς πόντον ἐδύσετο κυμαίνοντα | αἰθνήϊ ἐκνία. Arist. *Hist. An.* 1. 1 (Berl. ed. p. 487 a 25) ἡ δ' αἰθναία καὶ οἱ λάροι τίκτουσι μὲν ἐν ταῖς περὶ θάλατταν πέτραις. Thus the *αἰθναία* is a diving sea-bird, of the gull kind. If we received this conjecture, it might be supposed that dittographia had been one cause of the corruption into εἰθ' αἰθέρος.

1095 ff. σύ τοι σύ τοι κατηξίωσας. Gleditsch deletes the second σύ τοι, so that v. 1095 may agree with the ms. text in the antistrophe, v. 1116 πότμος σε δαιμόνων τάδ'. Erfurdt, on the other hand, keeps the double σύ τοι, and adds a second πότμος in v. 1116. Most editors follow this course.

Seyffert, with Seidler, constitutes the text as follows. (I give the words of the antistrophe in smaller type.)

σύ τοι σύ τοι κατηξίωσας  
 πότμος πότμος σε δαιμόνων τάδ'  
 ὦ βαρύποτμ', οὐκ ἄλλοθεν  
 οὐδὲ σέ γε δόλος ἔσχ' ὑπὸ  
 ἔχει τύχῃ  
 χερὸς ἐμᾶς. στυγε-  
 τὰδ' ἀπὸ μείζονος.  
 ῥὰν ἔχε δύσποτον  
 εὐτέ γε παρὸν φρονῆσαι  
 ἀρὰν ἀρὰν ἐπ' ἄλλοις.

Bergk, keeping the double σύ τοι in 1095, prefers in 1116 to mark a lacuna (equal to —) after δαιμόνων τάδ', instead of doubling πότμος.

Prof. Campbell conjectures τύχαις instead of τύχα τὰδ' in 1097, and reads ἔσχεν ὑπὸ χερὸς instead of ἔσχ' ὑπὸ χειρὸς in 1118.

1101 αἰνᾶν, Hermann's correction of the ms. λαῖν, seems the best: though Arnold's ἀντλαῖν is ingenious. Dindorf, reading ἀντί, supports

the rare anastrophe by Γανυμήδεος ἀντί (quoted from the Ἰλιάς μικρά by schol. Eur. *Tro.* 821), and by *Anthol.* 7. 715 λυγρῶν δ' ἀντὶ μελιχρὸν ἔχω.

1140 Besides Hermann's, the following versions of the ms. reading, ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν, have been given. (1) Musgrave: 'It is fair to acknowledge what is good in a man (ἀνδρός τὸ εὖ): and, if any one does not so acknowledge it (εἰπόντος δὲ μὴ), to refute (ἐξῴσαι) the envious utterance.' (2) Buttman: 'It is the part of a man to utter justly (δίκαιον, adverb) what is right (τὸ εὖ)'—but, when he has done so, not to add reproaches. (3) Prof. Campbell: 'Truly it is a man's part needfully (εὖ) to assert what is right.' But, for this sense, we should surely require τὸ δίκαιον. The absence of the art. cannot be defended by the phrase of different meaning in Thuc. 5. 18, δικαίῳ χρησθῶν καὶ ὄρκοις: on which see above, v. 83, n.

The following emendations may be mentioned. (1) Dindorf: ἀνδρός τοι τὸ μὲν ἐν δίκαιον εἰπεῖν, which he renders, 'virum decet, unum quid iustum dicere': 'to say *one* just thing,'—i.e., to maintain the principle of justice which he has once asserted. This ἐν δίκαιον is opposed to πολλὰ δίκαια,—the shifting pleas of tricky men. (2) Axt and Madvig: ἀνδρός τοι τὸ μὲν οἱ δίκαιον εἰπεῖν: 'to say what is just in his own eyes.' Cp. Eur. *Elec.* 924 παρ' οἷ = 'in his own house.' Sophocles uses the enclitic οἱ (*O. C.* 1630 etc.), but affords no example of οἷ as = εἰαντῶ. (3) Wecklein, in his edition, reads, ἀνδρός τοι τὰ μὲν ἱδικ' αἰὲν εἰπεῖν, 'to denounce injustice.' In his *Ars Soph. em.* p. 49 he proposed ἀνδρός τὸ μὲν οὐ δίκαιον εἰπεῖν. (4) Blaydes reads: ἀνδρός τοι τὸ μὲν ἔνδικον καταπεῖν, 'to declare what is just.'

1149 f. Hermann's version of the vulgate, φυγᾶ μ' οὐκέτ' ἀπ' αὐλίων | πελάτ', has been discussed in the commentary.

Wunder understands: 'Ye will no longer *approach me* from your caves, *only to fly again*.' The dat. φυγᾶ could not mean this: nor could πελάτε take an acc. of the *person* approached, though Eur. *Andr.* 1167 has (ἀναξ) δῶμα πελάζει.

Bernhardy rendered, 'Non amplius fugientes ab antro ad me accedetis': i.e., he, too, took με with πελάτε, but connected φυγᾶ with ἀπ' αὐλίων. Prof. Campbell shares this view: 'No longer flying me from my cell, ye shall approach me there.' (He supposes, however, that με is due to a confusion between οὐκέτι με φεύξεσθε and πελάτέ μοι.) Now, if the meaning is that the beasts approach the cave of Ph., and then fly,—or that, after flying, they once more approach,—in either case this way of saying it would be most obscure. On Bernhardy's view of the construction, it would be better to suppose that αὐλίων means the beasts' lairs, and that they 'approach' Ph. at the moment when they start thence.

Canter's conjecture, ἐλάτ' (as pres. imperat., = 'rush'), has been noticed in the commentary. Erfurdt and Heimsoeth have also advocated ἐλάτ' but as fut., with transitive sense: 'No longer, by your flight, will ye cause me to leave my cave.' Seyffert reads φυγῶν μ' οὐκέτ' ἀπ' αὐλίων | πελάτ': 'ye will no longer draw near from your caves, *in order*

to fly from me' (φυγεῖν με). But no Greek writer could say, πελάζει φυγεῖν, 'he approaches, (only) to fly.'

Wecklein reads, φυγῆς μηκέτ' ἀπ' αὐλίων | πλάξουσθ'. Nauck suggests, οὐκ ἐμῶν ἐτ' ἀπ' αὐλίων | φεύξεσθ'.

1153 ff. Porson saw that ἀνέδην must go with ἔρπετε, and also that ἐρύκεται had no possible sense here if χώρος were its subject. He therefore proposed to read:—

ἀλλ' ἀνέδην (ὅδε χῶλος ἐρύκεται  
οὐκέτι φοβητὸς ὑμῖν)  
ἔρπετε.

The objection is the sense which the context imposes on the parenthesis. Philoctetes had long been *lame*. The new fact which he bewails is that he is *unarmed*. Thus ὅδε χῶλος ἐρύκεται must mean, 'this lame man is restrained (by the loss of his bow)': whereas the words would naturally mean that the lameness was the cause of the detention.

Linwood reads ἀλλ' ἀνέδην (ὁ δὲ χώρος ἐρύκεται | οὐκέτι φοβητὸς ὑμῖν) | ἔρπετε. Wecklein (*Ars Soph. em.* p. 54) proposed the same, but with ὅτε in place of ὁ δὲ. The necessity of joining ἀνέδην with ἔρπετε would probably have been more generally recognised by scholars, had they not been cumbered with the corrupt word ἐρύκεται, which seemed to require an adverb of negative sense. So ἀνέδην was taken with ἐρύκεται, and an utterly impossible meaning was attached to each.

1218 νεὸς ὁμοῦ. On Apoll. Rhod. 2. 121 (ὁμοῦ δέ οἱ ἐσσεύοντο) the schol. has:—τὸ ὁμοῦ καὶ ἐπὶ τοῦ ἀθροίσματος τιθέασι (i.e., as = 'along with'), καὶ ἐπὶ τοῦ ἐγγύς, ὡς Ἀθηναῖοι εἰώθασι χρῆσθαι. He then illustrates this 'Attic' use by the verse of Menander (fr. incert. 204), ὁμοῦ δὲ τῷ τίκτειν παρεγένεθ' ἡ κόρη· adding, ἀντὶ τοῦ ἐγγύς. Suidas, s. v. ὁμοῦ, quotes the same fragment in a mutilated form, as ἡδὴ γὰρ τοῦ τίκτειν ὁμοῦ: where Bernhardt observes that the reading τοῦ is supported by four MSS. of Suidas (including the best), and by the Milan ed.; as well as by Photius, and by Harpocration. It seems not improbable, then, that the schol. on Apoll. Rhod. wrote τῷ (instead of τοῦ) τίκτειν by a mere slip,—thinking of the ὁμοῦ δέ οἱ on which he was commenting. It is true that the dat. is read in Dionys. Hal. *Ant. Rom.* 1. 78, where he adapts the phrase, καὶ γὰρ ὁμοῦ τι τῷ τίκτειν τὴν κόρην εἶναι: but this is not of much independent value as evidence for the text of Menander.

1360 f. The MS. text, οἷς γὰρ ἡ γνώμη κακῶν | μήτηρ γένηται, τὰλλα παιδεύει κακά, has been variously understood. (1) Brunck and Buttmann: 'When a man's mind has *once* produced evil counsels, it teaches (him) *all other* (possible) evil things,'—i.e. it goes on as it has begun. (2) Musgrave: 'When a man's mind has once conceived evil *desires*, it teaches him the rest of evil,'—i.e. evil *deeds*. (3) Schneidewin: 'When a man's mind has once brought forth evil deeds, it *teaches his other deeds* to be evil.' (4) Hermann: 'When a man's mind has brought forth evil, it teaches *all other men* to be evil,' τὰλλα = τοὺς ἄλλους, 'quicquid aliorum hominum circa se habeant.' This last is clearly wrong.

Wakefield proposed *τάλλα πιδύει κακά* ('gush forth,' like waters from a fountain). Others, keeping *παιδεύει κακά*, have altered *τάλλα*. Thus Cavallin, *κάλλα*: Erfurdt, *τάργα*: Reiske, *πάντα*: Seyffert, *πολλά*. Meineke, accepting Dobree's *κακούς*, suggests *πάντα* instead of *τάλλα*, or else *πέλη* και instead of *γένηται*.

1365 ff.

[οἱ τὸν ἄθλιον

Αἶανθ' ὅπλων σοῦ πατρὸς ὕστερον δίκη  
'Οδυσσέως ἔκριναν.]

These words are open to three objections.

(1) At v. 410 Ph. supposes that, when N. claimed the arms of Achilles, Ajax was still alive, and might have interposed in his favour. N. then simply tells Ph. that Ajax was already dead; he says nothing of a contest for the arms between Ajax and Odysseus. Two answers to this difficulty have been attempted.

(a) Erfurdt argues that the impugned words do not necessarily imply knowledge of such a contest. They merely mean that, if the arms were not to be given to Neoptolemus, they should at least have gone to Ajax rather than to Odysseus. But the epithet *ἄθλιον* obviously alludes to the tragic fate of Ajax,—his frenzy, and his suicide: it cannot refer simply to the fact that he is dead.

(b) Others admit that the poet has made an oversight, but urge that it is excusable. He writes as if N. *had* told Ph. about the contest.—But the inconsistency is not of the kind which can be excused as concerning matters *ἔξω τῆς τραγωδίας*. It is a striking discrepancy between two passages of the play itself; and it is one that could scarcely fail to jar upon the audience, since the earlier passage, in which N. tells Ph. the news from Troy, is so peculiarly impressive.

(2) The second objection is, if possible, stronger still. A comparison between the merits of Ajax and Odysseus is wholly out of place here. Neoptolemus is being reminded of the wrong done to *himself*. It is nothing to him if the arms which, by right, were his alone (370) might have been *less* unjustly given to Ajax.

(3) The composition of the sentence is bad. *ὅπλων σοῦ πατρὸς δίκη* are to be joined:—'in the contest about thy father's arms.' The place of *ὕστερον* between *ὅπλων* and *δίκη* might be defended by examples like 598 f. (where see n.): but the awkwardness is greatly aggravated by the fact that *ὕστερον*, which goes with *'Οδυσσέως*, immediately follows *σοῦ πατρός*.

The motive of the interpolation may have been a feeling that some allusion to the *ὅπλων κρίσις* was demanded in a play which mentioned the death of Ajax and represented Odysseus as possessing the arms. The word *δίκη* might suggest that the interpolator was thinking of *Αἰ.* 449, *οὐκ ἂν ποτε | δίκην κατ' ἄλλον φωτὸς ὧδ' ἐπήψισαν*.

1394 *πείσιν δυνησόμεθα*. The fut. inf. is certainly sometimes used, instead of the pres. or aor. inf., when the principal verb is such as to imply that the agent's thoughts are turned towards the future. The

following examples occur in Thucydides. (1) With *διανοοῦμαι*. 4. 115 *πῦρ ἐνήσειν διανοοῦντο*. Also 4. 121: 7. 56: 8. 55 and 74. (2) With *βούλομαι*. 6. 57 *ἐβούλοντο... προτιμωρήσεσθαι*. Most of the mss., including the best, have the fut. inf.: but the aor. inf. is a *v. l.* (3) With *ἐφίμαι*. 6. 6 *ἐφίμενοι... ἄρξειν*. Here the mss. agree in the fut. inf., according to Stahl; who, however, reads *ἄρξει*. (4) With *δέομαι*. 1. 27 *ἰδεήθησαν... ναυσι σφῶς ξυμπροπέμψειν*. The fut. inf. has strong ms. support: but the aor. inf. is a *v. l.* (5) With *παίθω*. 2. 29 *πέισειν γὰρ Σιτάλκην πέμψειν στρατιάν*. Here Stahl reads *πέμπειν* with the Laur. ms. (one of the best) and another: the remaining mss. have *πέμψειν*, which Classen retains.

All these verbs express the notion of *desiring* or *praying*. With them, the use of the fut. inf. appears more natural than with a verb meaning simply *to be able*. But the passage in Thuc. 3. 28 furnishes a strong argument in favour of *πέισειν* here:—*γνόντες δὲ οἱ ἐν τοῖς πράγμασιν οὐτ' ἀποκωλύσειν δυνατοὶ ὄντες, εἰ τ' ἀπομονωθήσονται τῆς ξυμβάσεως, κινδυνεύοντες*. Here all the mss. (according to Stahl) have *ἀποκωλύσειν*, though he reads *ἀποκωλύειν*. And the fut. inf. has precisely the same justification as here; *i.e.*, the sense is, 'they perceived that *they could not hope* to prevent it.'

In Thuc. 7. 11, οὐδὲ γὰρ *ξυμπάσῃ τῇ στρατιᾷ δυνάμειθ' ἂν χρῆσεσθαι*, the fut. inf. has the support of numerous mss., including some of the best (see Stahl);—and there, too, the sense—'we *could not hope* to use'—seems to recommend it. Most edd., however, now give *χρήσασθαι*.

1407 *εἶρω πελάζειν κ.τ.λ.* Various attempts have been made to preserve the words which stand in the mss. between *πελάζειν* and *σταίχε*,—*viz.*, *σῆς πάτρας, ἀλλ' εἰ δρᾶς ταῦθ' ὥσπερ αὐδᾶς*.

(1) Triclinius: *εἶρω πελάζειν <τουτουσι τῆς> σῆς πάτρας. | ἀλλ' εἰ δρᾶς ταῦθ'*, etc.

(2) Turnebus: *εἶρω πελάζειν σῆς <γε τούτους τῆς> πάτρας. | εἰ γε [instead of ἀλλ' εἰ] δρᾶς ταῦθ'*, etc.

(3) Brunck: *εἶρω πελάζειν σῆς πάτρας.—ἀλλ' <ὦ φίλε> | εἰ γε δρᾶ, ταῦθ'*, etc.

(4) Porson: *εἶρω πελάζειν σῆς πάτρας.—ἀλλ' εἰ <δοκεῖ> | ταῦτα δρᾶν, ὥσπερ αὐδᾶς, κ.τ.λ.*

(5) A writer in *Class. Journ.* v. 39: *εἶρω πελάζειν σῆς πάτρας.—ἀλλ' εἰ γε δρᾶς | ταῦτ' <ἀληθῶς>, ὥσπερ αὐδᾶς*, etc.

(6) Burges followed Porson, but, instead of *ταῦτα δρᾶν ὥσπερ αὐδᾶς*, wrote *δρᾶν ἀληθῶς, ὥσπερ αὐδᾶς*.

(7) Hermann: *εἶρω πελάζειν σῆς πάτρας. ἀλλ' <εἰα δὴ> | εἰ σὺ δρᾶς τὰδ'*, etc. He subsequently changed the words after *πάτρας* to *αἰνῶ τὰδ'*, *ὥς*, *| εἰ γε δρᾶς*, etc.

(8) Seyffert: *εἶρω πελάζειν σῆς πάτρας.—ἀλλ' εἰ <σὺ δὴ> | ταῦτα δράσεις*, etc. So Cavallin reads.

1431 ff.      ἃ δ' ἂν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ,  
τόξων ἐμῶν μνημεῖα πρὸς πυρὰν ἐμὴν  
κόμize.

The difficulties which have been raised here have been due to the assumption that *all* the σκῦλα mentioned in 1431 were to be dedicated to Heracles. This made it necessary to suppose that the σκῦλα of 1428—destined for the house of Poeas—are distinct from the σκῦλα of 1431. Thus:—

(1) Hermann: The σκῦλα of 1428 are spoils given by the army to Ph. from the common booty, as ἀριστεῖα: while the σκῦλα of 1431 are those spoils which Ph. himself strips from foes slain by his bow.

(2) Wunder: The σκῦλα of 1428 are spoils which the Greeks give Ph. in reward of his personal valour: the σκῦλα of 1431 are those which they give him in honour of his bow.

(3) H. Weber (*Philol.* xi. 457 ff.): The σκῦλα of 1428 are a special prize of valour for Ph.: those of 1431 represent the ordinary share which each warrior would receive from the common booty.

Seeing how unsatisfactory these attempted distinctions are, it is not surprising that a desire should have been felt to alter the words τοῦδε τοῦ στρατοῦ so that they might refer to the *Trojan* army (see cr. n.): but, even if this could be done, the discrimination between the two kinds of σκῦλα would still be forced and obscure.

## INDICES.

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